

# REVIEW and Herald

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BEDZIE  
KAZANA  
TA EWAN-  
GELIA KRO-  
LESTWA PO  
WSZYSTKIM  
SWIECIE

NA SWIADEC-  
TWO WSZYST-  
KIM NARO-  
DOM... MAT 24:14  
AISTE  
PRZYJDE  
RYCHŁO!  
OBJ 22:20

**THIS YEAR** marks the millennial anniversary of the Polish state. Seventh-day Adventists have held services to help celebrate the event. In this scene a Polish choir in Warsaw is singing under a giant open Bible on which are inscribed the familiar Adventist texts: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," and "Surely I come quickly." See story on page 17.

*A great interfaith congress in Berlin  
faces up to the challenge of*

# World Evangelism

By R. A. ANDERSON

*Former Secretary, GC Ministerial Association*

*Berlin, Germany*

**F**ROM more than 100 countries delegates and observers found their way to West Berlin to participate in the World Congress on Evangelism, October 25 to November 4. The chairman was Dr. Carl Henry, editor of *Christianity Today*, with Dr. Billy Graham, spoken of affectionately as "World Evangelist," assisting.

As the delegates came together one could feel an atmosphere of enthusiasm similar to what we experience at a General Conference session. But there was a significant difference. The group gathered in Berlin represented many different denominations. However, they were all evangelical in outlook and conviction.

In contemporary usage the term "evangelical" implies belief in the great fundamentals of the Christian church. Among these fundamentals are belief in the personality of God the Father, the Son, and the Holy Spirit, and that the Bible is the inspired Word of God and the only rule of faith and practice; that Christ died and rose again, that He ascended to the right hand of God and is our only intercessor; that He will return to the earth in person to gather His people to Himself; that those who have died will be resurrected, and those awaiting His return with joy will be caught up to meet

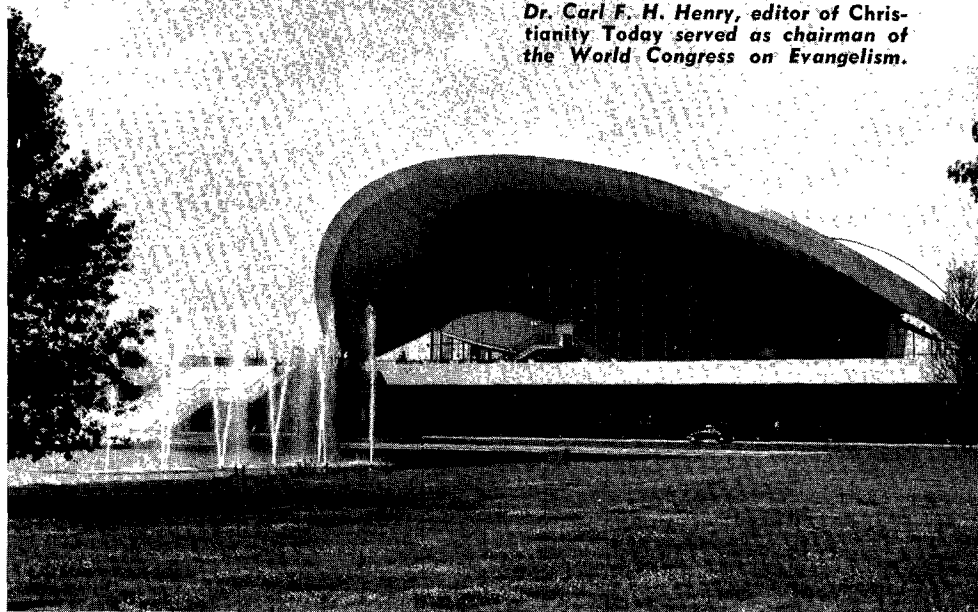


FOTO WIMMER

*Kongresshalle in Berlin, where the interfaith World Congress on Evangelism was held.*

Him; that there is a judgment to come when every man will have to give an account before God; that the universe is the result of a definite creation and not an evolutionary process, et cetera. These doctrines are all clear to us as Adventists, but millions of those who call themselves Christians do not accept these positive truths of God's Word.

The delegates and observers in attendance at the Berlin gathering, while not all agreeing in certain details of doctrine, stood together on these fundamentals. Moreover, they believed that these constitute the gospel which must be carried to all the world. The meeting, therefore, was a distinct contrast from some we have attended, such as the World Council of Churches, where it makes no dif-



FABIAN BACHRACH PHOTO

*Dr. Carl F. H. Henry, editor of Christianity Today served as chairman of the World Congress on Evangelism.*

ference whether one is a liberal or a conservative in his theological interpretation.

## Purpose of the Berlin Congress

The purpose of this gathering was to emphasize the importance of carrying the full gospel to every part of the world. Moreover, there was a consciousness on the part of the leaders that time is hurrying to its climax. In his opening speech Dr. Carl Henry said: "Three years of prayer and planning have brought us to these ten bright days. . . . This may be the last time in human history that disciples of Jesus Christ are free to meet face to face on a global basis for such a goal."

Then in a spirit of genuine humility this renowned scholar and

well-known editor said: "Our participation here is no occasion for self-congratulations; it is rather a call to self-crucifixion. . . . The question that must haunt the conscience of every evangelical believer is this: In view of the Great Commission what does the risen Lord expect right now from me and my church?" This was a challenging presentation, and set before the group the objectives of the congress.

"Let us accept each other as we are," he said, "justified but not fortified; knowing only in part but rejoicing that we know Christ and have the light of His inspired Word to correct us."

The theme of the congress—"One Race, One Gospel, One Task"—was in itself a call to deep consecration on the part of all present. His Imperial Majesty Haile Selassie I, emperor of Ethiopia, well known to Adventists as one who has made large donations for our work, particularly our medical work in his country, made a special trip to Europe to address the congress, expressing his joy at being present. He reminded the group that



**Haile Selassie I, of Ethiopia, featured speaker at the congress.**

"the first Ethiopian who confessed faith in Jesus Christ was baptized only a few months after the death and resurrection of our Lord." His message was received with much enthusiasm.

Introducing his majesty, Dr. Billy Graham told of how, when he was holding his campaign in Addis Ababa, the schools of the city were all closed to permit the children to attend the meetings. Moreover, the royal family came every night. His majesty is not only the state representative of his people but also head of the church of Ethiopia.

In his own inimitable way Dr. Graham urged the delegates to a new sense of the urgency in our time. In his opening address early in the con-



**Rachel Saint, of the Wycliffe Translators, introduces Kimo (left) and Komi, Auca Indians from Ecuador, to Berlin. Miss Saint's brother, Nate, was one of five missionaries killed by the Aucas 10 years ago. Most are now Christians.**

gress he said: "There seem to be periods of special urgency in history when it can be said with peculiar relevance 'the fields are white unto harvest.' I believe we are now in such a period. . . . Our world is on fire and man without God cannot control the flames. The demons of hell have been let loose. The fires of passion, greed, hate, and lust are sweeping the world. We seem to be plunging madly toward Armageddon."

There was a wholesome spirit of fellowship among the delegates, and more than once it was expressed by the leaders that evangelicals have too long permitted their differences in doctrinal interpretation to become barriers. While there was no attempt in any way to discount these differences in doctrine—in fact, they were not even referred to—yet those attending these meetings, one and all, entered into one another's work with sincere appreciation. Many of the leaders with whom I conversed expressed their confidence in what we as Adventists are doing to proclaim the message of God's grace to the multitudes.

Some of these leaders expressed disappointment that we as a people are not known better, and we might well ask ourselves the question—Why? We have very clear instruction from the messenger of the Lord, who, writing to the Adventist ministry, said: We "should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding."—*Evangelism*, p. 562. In such meetings as these we have opportunity to come near to those who are witnessing for the Lord according to the light they have, and as we think of our own evangelistic outreach to the ends of the earth we surely can rejoice that the Lord has used, and is still using, dedicated men and women who have played an important role in the translation of the Scriptures and in opening up

lands for the message of the everlasting gospel.

A number of impressive exhibits stressed the importance of a congress such as this. For example, there was a huge clock in the lobby of this fine *Kongresshalle*, which with every tick of a second brought to view a picture of a baby, representing the major races of the world. The wording in connection with this exhibit was startling:

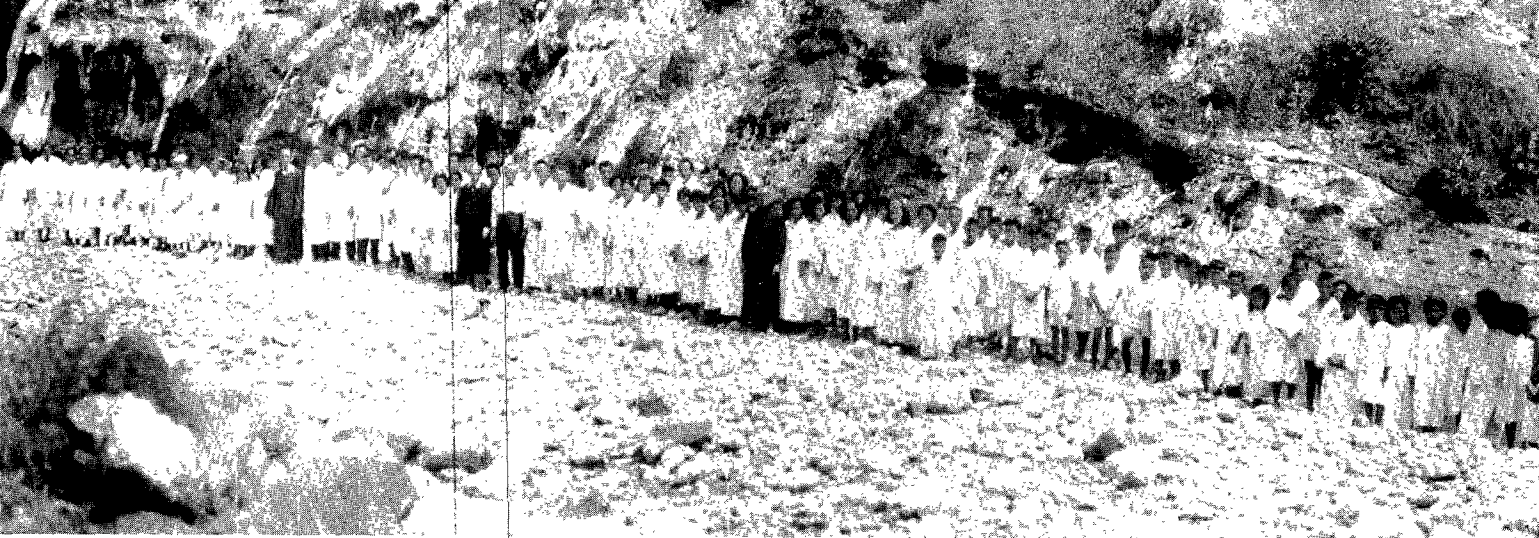
"The growth of the church averages 8,100,000 per year, 22,000 per day, 925 per hour, 15 per minute. *The world's population is growing ten times faster.*"

How often we have remarked that, despite our far-flung mission program, which now reaches into all the world, we as Adventists are really not keeping pace with the birth rate of the world. It is sobering to realize that the whole Christian church comes far short of that, that the world is growing in population ten times faster than people are being reached with the gospel.

This, of course, raises another question. Can we carry the gospel to all the world in this generation? Is it an impossible task? No, a thousand times no, for God has promised that He will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). So, while the outlook may be discouraging, the outlook is always inspiring.

Many appeals were made in this congress, urging that Christians everywhere enter into a new spirit of prayer, pleading with the Lord to send forth His Spirit in mighty power that the saving gospel of grace may be heralded to the ends of the earth. Such an appeal is not new to us as Adventists. In fact, that was the theme of the last General Conference session.

*(Concluded next week)*



It is now a common thing for more than 100 to receive the rite of baptism at one time. Here, 105 were baptized by six ministers near Dumaguete City in the Philippines.

The Autumn Council calls for

# Worldwide Revival and Evangelism

TO KEYNOTE THE NEXT FOUR YEARS

By W. R. Beach

Secretary of the General Conference

**T**HE first concern of the General Conference Committee in this new quadrennium is revival and evangelism. This was evidenced by the recommendation adopted at the first meeting of the Executive Committee last June 26 at the close of the Detroit session. This recommendation called upon leaders, churches, and institutions everywhere to make it their first work to seek the revival of primitive godliness and the extension of God's cause through a great evangelistic advance.

The 1966 Autumn Council recently studied prayerfully and carefully the implementation of that initial recommendation. The result was the adoption of the following statement:

A program of worldwide revival and evangelism calls for total mobilization of the whole church under the power of the Spirit of God in revival, reformation, and evangelism that will sweep across the world.

## I. INREACH

Revival and reformation within the church of God has been clearly defined as a return to primitive godliness. This revival and reformation must involve repentance, confession, restitution, growing up in Christ, prayer, obedience, and the exercise of faith in individual Christian experience in preparation for our Lord's return. This revival under the ministration of the Holy Spirit should begin first with the ministry and then reach out to church officers and members, bringing with it a compelling love for souls.

Not by resolutions alone will a world-wide

revival and reformation be experienced. It must become:

1. The burden of prayer and study on division, union, and local conference committees.

2. The core of messages at workers' meetings, camp meetings, union and local conference sessions, youth and lay rallies, and in all denominational institutions.

3. A reality in a series of well-planned revivals in all of our churches around the world to prepare the way for the evangelistic crusades.

## II. OUTREACH

Every Adventist pulpit should reverberate with the proclamation of fundamental Bible doctrine, emphasizing the distinctive messages entrusted to the church of the remnant and enshrining Christ in the heart of every sermon.

No field or area should be neglected. The message must be repeated and the cause greatly expanded in areas where already established; however, let each leader, conference committee, and institutional board perfect bold plans to establish the work in unentered areas. Such efforts should continue until strong churches and institutions have been erected to the glory of God.

The time for an unprecedented world-wide advance is here. A larger soul-winning work must be accomplished in the great cities of the world. Let us unitedly move forward with God. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world." —*Christian Service*, p. 75.

Let every church, every conference, every union, and every division launch out by faith in setting baptismal objectives within the framework of fervent prayer and unwavering faith in the limitless power of the Holy Spirit. Let the chief burden of administra-

tion officers, departmental secretaries, pastors, and church officers be focused on the winning of souls. We encourage administrators and departmental secretaries to participate with the pastors in public evangelism. We encourage our local church officers more fully to fulfill the duties of their offices as clearly called for by the Spirit of Prophecy and outlined in the *Church Manual*, thus freeing the pastors to give more time to soul-winning work.

Let baptismal days be set each quarter in every church. Let reports of unique experiences and encouragement be published in division and union papers, the *Ministry Magazine*, and the *REVIEW AND HERALD*.

In order to attain these baptismal objectives, let us assume as a minimum goal the following responsibilities:

1. The Publishing Department to plan to have at least one resident literature evangelist in each church.

2. The Sabbath School Department to continue and expand its efforts to train teachers to assist the pastor and local church elders in shepherding members, locating missing members, and organizing branch Sabbath schools and Vacation Bible Schools.

3. The Lay Activities Department earnestly to give increased impetus to Bible studies and systematic literature distribution on an unprecedented scale, organizing members for concerted efforts, such as the Gift Bible Evangelism program. Dorcas Welfare groups will share faith as well as clothes and food.

4. The Public Relations Department through public information, personal contact, and participation, to strive to prevent misunderstanding, and to help in developing a climate of informed favorable opinion toward the Seventh-day Adventist Church, its work and its distinctive truths.

5. The Department of Public Affairs and Religious Liberty to continue discreetly to meet and follow up each religious liberty

crisis with definite evangelistic objectives.

6. The Radio and Television Department to offer an increasing coverage of the message. Through the Voice of Prophecy, Faith for Today, and It Is Written programs, and by increasing local broadcasts and telecasts by pastors and evangelists, the Advent message in all of its beauty will be presented to the multitudes. Correspondence courses will be improved and updated and Faith for Today and Voice of Prophecy evangelistic teams invited to enter areas for evangelistic reaping campaigns.

7. The Department of Education to continue to encourage and foster a deeply religious atmosphere in each classroom, confronting each student with his relationship to the Saviour and His task.

8. The Medical Department to uphold constantly the soul-winning objectives before all medical institutional personnel, and lay tactical plans for arousing interest and follow-up work. Dedicated physicians and dentists will be encouraged to locate in unentered areas for the purpose of using their influence in witnessing for Christ and thus open the way for the message to enter.

9. The Temperance Department to endeavor to enlarge the work of helping people break the chains of defiling habits and thus prepare hearts for the reception of the third angel's message.

10. The Missionary Volunteer Department to continue to organize youth to actively involve themselves in evangelistic campaigns and church projects; fulfilling the promise, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

11. Distinctive Bible truths that make us a people to be featured by our missionary journals, division and union papers, and by the REVIEW AND HERALD. Let ambitious circulation goals for missionary journals be set, using division, union, and official church organs to inspire progress in this world-wide program.

12. The Ministerial Association, by precept and example, to continue to cooperate with administrators at all levels in encouraging each minister in year-round evangelism, seeking to help all to be more productive soul winners.

13. A stronger follow-up program to be initiated to instruct and develop Bible school enrollees and interests found through this expanded program of evangelism.

As the above 13 points are carried out, church pastors will find in each denominational department and activity an invaluable assistance.

### III. IMPLEMENTATION

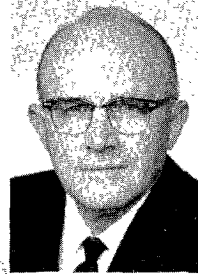
WE APPEAL TO THE COMMITTEES OF EACH DIVISION, UNION, LOCAL CONFERENCE AND FIELD, AND TO THE BOARDS OF EVERY DENOMINATIONAL INSTITUTION, TO LAY BROAD AND COMPREHENSIVE PLANS FOR THE IMPLEMENTATION OF THIS PROGRAM OF EVANGELISM IN THEIR RESPECTIVE AREAS BY JANUARY, 1967.

It is suggested that all organizations report the plans developed and make periodic progress reports to the next higher organization. Such reports, as they are passed on to the General Conference president, will be shared with the officers and departmental secretaries of the General Conference, and will form the basis of comprehensive reports to the world field for its encouragement and inspiration.

Brethren, the General Conference Committee commends this statement to every consecrated heart and talent, and invites our entire membership to dedicate every available resource to the accomplishment of this objective.

*A Personal Message From Your General Conference President*

# HEART to HEART



*Dear Fellow Believers:*

A big problem in many countries today is communication. Some governments refuse to permit mail from certain other countries to enter their territories. Recently one mission received a shipment of books sent two years earlier. Yes, communication poses a real problem in some lands!

I would like to talk with you today about communication—not telegraphic, telephonic, or postal communication, but something even more important—human communication. You see, telegrams, letters, and telephones are not the only means of communication. There are others that are more delicate, more sensitive, and far more effective.

Each human being is an instrument of communication, constantly sending and receiving messages. Not all of these messages are verbal. Some are conveyed by attitudes, a look, a shrug of the shoulders, a raising of the eyebrow. Our demeanor, our very presence, can create a warm, friendly "climate," or a cool, hostile atmosphere.

Seventh-day Adventists have a special message. It is God's last message to a dying world. How men relate to this message, we say solemnly, will determine their eternal destiny. If this message is to "get through," each of us must be an effective instrument of communication.

We have a mission of soul conservation as well as a commission of soul conquest. There is a work for us within the church as well as outside. We must bind the family of God closer and closer together as we strive toward the unity that will prepare us for eternity. This work requires clear channels of communication between church members.

However you look at it, communication is important. We must get through to one another. This is not always easy.

No two persons are exactly alike. There are many different nationalities, languages, and cultures in the world. Even within our own ethnic groups, education, personalities, and environments differ. People are complex, and in our relationships with one another we cannot take things for granted. We must put forth effort.

"We differ so widely in disposition, habits, education, that our ways of looking at things vary. . . . Our understand-

ing of truth, our ideas in regard to the conduct of life, are not in all respects the same. . . . The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing."—*The Ministry of Healing*, p. 483.

Since this is true, we need to study this matter of communication, of human relations. More than that, we need much of the grace of God in our associations with one another, to help us be alert and patient.

The messenger of the Lord reminds us of three traits of character we need to develop that will help in our relationships with others. "Every association of life," she writes, "calls for the exercise of self-control, forbearance, and sympathy."—*Ibid.*

Without self-control we will never build up the congenial rapport that should characterize our relations with those about us. People who lose their tempers and "blow their tops" do not attract others. One of the best ways to break off communication with a person is to "tell him off."

The exercise of forbearance, of patience toward those with whom we associate, helps to open the gates of understanding and mutual confidence. "If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' And there is wonderful power in silence."—*Ibid.*, p. 486.

Sympathy will also help us to clear the channel of communication. If we can enter into the experiences of others, appreciate their problems and their aspirations, barriers will vanish and friendly accord will follow.

In other words, Christian communication in the ultimate is simply Christ in the heart. May God help us, through His grace, to break down walls of partition, so that the lines of communication may be kept open at all times.

Yours in Him,

A handwritten signature in black ink, reading "Robert H. Benson". The signature is written in a cursive style with a large initial "R".



*Many things in life annoy.  
The mature Christian will ask himself,  
Does it really matter?*

# Things That Count

By J. M. THORVALDSSON  
Pastor, Ile-Ife Hospital Church, Nigeria

**D**OES it matter that someone close to me is screaming and that impatient voices are roaring as they speed poisoned darts hither and yon? No; what really matters is that I experience composure and faith and love in the midst of danger.

Someone listens to world news on the radio and remarks, "There is constant strife."

Does it really matter? Do I feel impatient that men, mice, and the nations cannot get along with one another? "Here is the patience of the saints." I choose to be among the saints who are preparing for the coming of Jesus, and the noise does not unsettle me.

God's love has raised me above the level of complaining, "for I have learned, in whatever state I am, to be content" (Phil. 4:11, R.S.V.). What I am to do is to reach up into His strength to help, not by adding force to strife, but to bring consolation. I have made my choice to follow Jesus Christ, and this voice means all to me and brings me the fullness of Christian joy and repose.

It is impossible to be concerned about all the things that come to my attention, so I must make a choice. "Does it really matter?" is a question I must often ask myself. The answer is No to personal misfortunes.

Personal insults and misfortunes do not matter, because the Christian is patient. This virtue can be practiced only under strain and test. There is no need to exercise patience when nothing has gone wrong. But when the test comes, love "beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:7). What used to make me despair does not matter any more.

## Christian Blindness

Call it what you want. I am now blind to things that formerly gave me great distress. It does not hurt me any more to hear the complaints and criti-

cisms of others. They used to knock the pillars of contentment from under my soul. Now Jesus has planted His radiant love in my heart, and I feel strong enough to love the unlovable. It helps me to stand above the discomforts of worldly gloom myself, and to reach down to the soul of a lonely sufferer with a soothing touch of Christian joy.

Will the sparkle of joy not fade like a flash in the sky? True, there are falling stars, but the Sun of Righteousness will shine as long as time shall last. Its light is so bright that human eyes cannot see it, but its glowing beams bring hope. "In this hope we are saved" (Rom. 8:24, R.S.V.). Therefore "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. . . . The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (verses 18, 21, R.S.V.).

This bright hope brings me courage and strength to do what really matters. And what *does* matter? In the first place, the misfortunes of others. Here is work for me to do. Sin has snatched hope and the joy of salvation from them. Helping others will not make me morose or angry; it will make me happy in being able to make it easier for others to be good and happy.

Another thing that matters is taking care of my own mistakes and shortcomings. These can prey upon me if I brood over them at length. But if I am busy helping others there will not be much time left for self-recrimination. When I accepted Jesus as my Saviour, I accepted His willingness to take care of my sins. I must be quick to ask for pardon, which I know will be granted me the moment I ask for it if I am truly repentant and purpose in my heart not to repeat the mistake.

Claiming His promise, I can truly forget "those things which are behind," reach forth unto "those things

which are before," and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

## Be Quick to Say "Sorry"

If I offend someone I must be quick to say, "Sorry," and then by my smile show my friendship. I should say, "I am sorry; I was off my guard. I should have watched what I was doing." But I need not despair because of my mistake. Jesus is helping me to overcome. He has already gained the victory, and will help me make the right choice and do the right thing.

I have made my choice to follow Jesus Christ. It does not affect me when people complain about trifles. Jesus says: "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19, R.S.V.). That well expresses my experience—new aspirations and a radiant new outlook on life. A living commandment, "that you love one another" (John 13:34, R.S.V.), is the pattern He has given me to follow. His love, deeper than the ocean and wider than the universe, has become a part of me. All is beautiful, loving, and inviting—not different in itself, to be sure, but *I* am different as the result of my new outlook on life.

It really does not matter any more that for a little while I have been placed in this sin-ridden, war-torn, and grief-stricken world. Jesus is coming for me soon, and the light of this hope sheds a bright beam on my path and puts a song in my heart. My Christian experience is not new in time, since I accepted Christ 19 years ago, but it is new in reality. Now, at this moment, I am happy and "strong in the Lord" (Eph. 6:10).

I invite you to join me in this experience. Through Jesus you can have a radiant, beaming disposition, outflowing with love toward all, with malice toward none. You can reflect the Spirit of Jesus Christ. Not the kind of reflection that goes on flattering

with bubbling eagerness, but a steady, dependable flow of gentleness like that of Jesus Christ, even when He rebuked the hypocrisy and wickedness of the Pharisees. There will be a smile on your lips when you have learned

to admit your own faults and to ignore those of others.

Every morning will bring a new experience of happiness, come rain or sunshine, or though the waves of adversity may break on your doorstep.

A new day brings you new opportunities to be a blessing to others, and your soul is filled with strains of heavenly music. You have a glorious, Christlike view of life, and of your fellow human beings.



*The Art of Living.....* **when**

**you're**

**young**

*by Miriam Hood*

## BEELZEBOS, LETTER NO. 2

[In his famous book, *The Screwtape Letters*, C. S. Lewis voices the opinions and instruction of Screwtape, an imaginary "dark angel," to his nephew Wormwood, a younger member of the host of darkness. With sincere apologies to the late Mr. Lewis, a peerless writer and apologist for Christianity, I offer the following.]

MY DEAR BEELZEWORM,

I warn you that I shall tolerate very little more of your inefficiency. Do not bother to send me a transcript of your grades received at the School for Tempters. "*Cum laude*," indeed! Obviously you were completely unready for your present assignment. With the excellent pointers that I gave you in my last letter you should have had a most favorable report from all your workers assigned to the downfall of Seventh-day Adventist young people. How does it come about, then, that several of the disgusting young Humans have completely, just this week, extricated themselves from our toils? When Lucifer reads the weekly Soul Balance Sheet, I pity you. Perhaps your efforts would undergo a decided stimulation were you to peruse the illustrated booklet entitled "Correctional Procedures for Ineffective Tempters."

Be that as it may, I shall exert myself long enough to suggest certain other avenues worth exploration. Not, my stupid colleague, because of any attachment I may feel for you, but because my only joy is found in the destruction of Humans.

If you find that you cannot, in some cases, cause hatred between young Seventh-day Adventist Humans and their parents, you must explore immediately the whole area of Seventh-day Adventist schools and Seventh-day Adventist teachers. I can assure you that this area has simply limitless possibilities. A starting point, I should think, would be to create a general air of cynicism and disillusionment in these schools. How is this to be achieved? Elementary, my dear Beelzewish!

Nearly all young Humans are self-centered—we count on this—and they resent discipline and correction, even when the little vermin soundly need it. Therefore, when a teacher must "land" on a student, have your people hovering about

planting thoughts like these in the impressionable brain:

"He's picking on me."

"If my father were more important, she wouldn't say that."

"You can't get a square deal here."

Certainly the most inexperienced neophyte in Temptation can see that it's only a half step then to convincing the young Human that the teacher isn't "all he should be"—that's the way Humans talk—and has "no business" teaching—and so on. What marvelous, glorious havoc begins! What ecstatic results will accrue!

Once in a while you'll stumble into unhopd-for luck, when a young Human really is treated in an unfair way. You'll know how to capitalize on this. (It could do no harm to have a long conference with Toadwart. He is doing a simply superlative job in training Seventh-day Adventist Teacher Tempters.) The young Human is so beautifully intolerant he cannot accept *any* Human failings in his teachers. How opportune this is!

You will find that other approaches are almost shockingly simple. Young Humans tend frequently to feel "left out." Don't try to understand why this bothers them—our people know nothing *but* this sensation. However, be sure to put some of your people to work on Prickly Personality Pointers. Try to make the young Human so abrasive that even *we* would find him repugnant. Then, when he has alienated all the worth-while students (how I hate them!) bring some of *our* candidates into his orbit. These students will make the little swine feel "accepted." They, you see, are at the moment completely under our influence. All you'll need to do is bring the newest potential candidate and "our" young Humans together—the latter will do the rest for us.

A word of warning is in order here, my dear Beelzewish. Never forget that the Enemy is in constant contact with Humans also. He never gives up. He really *does* want what's best for them—although of course He's bound to have some ulterior motive, if only we could discover what it is. The point, though, is that you

can't ever really be *sure* that the young Humans who seem so thoroughly ours won't go over to *His* side. So use them as rapidly as you can.

My letter is getting too long. But you have so much to learn. After the young Human distrusts his teachers and is associating with our troublemakers, be sure to work hard on Thought Implantation. I've found these suggestions extremely effective: "I'm not getting a proper education here," and, "All the students are hypocrites anyway." I shudder with delicious delight at the marvels I've witnessed using that one.

There are, of course, all the old standbys which have bored me ever since we made such mincemeat out of Samson with them. "You can't have any *fun* in this place," and, "I need to experience everything so I can make a choice based on *facts*." Really, it bores me to continue. It would be so refreshing to find some young Humans who—but what am I saying? I'd be in great jeopardy should this letter fall into Prince Lucifer's hands.

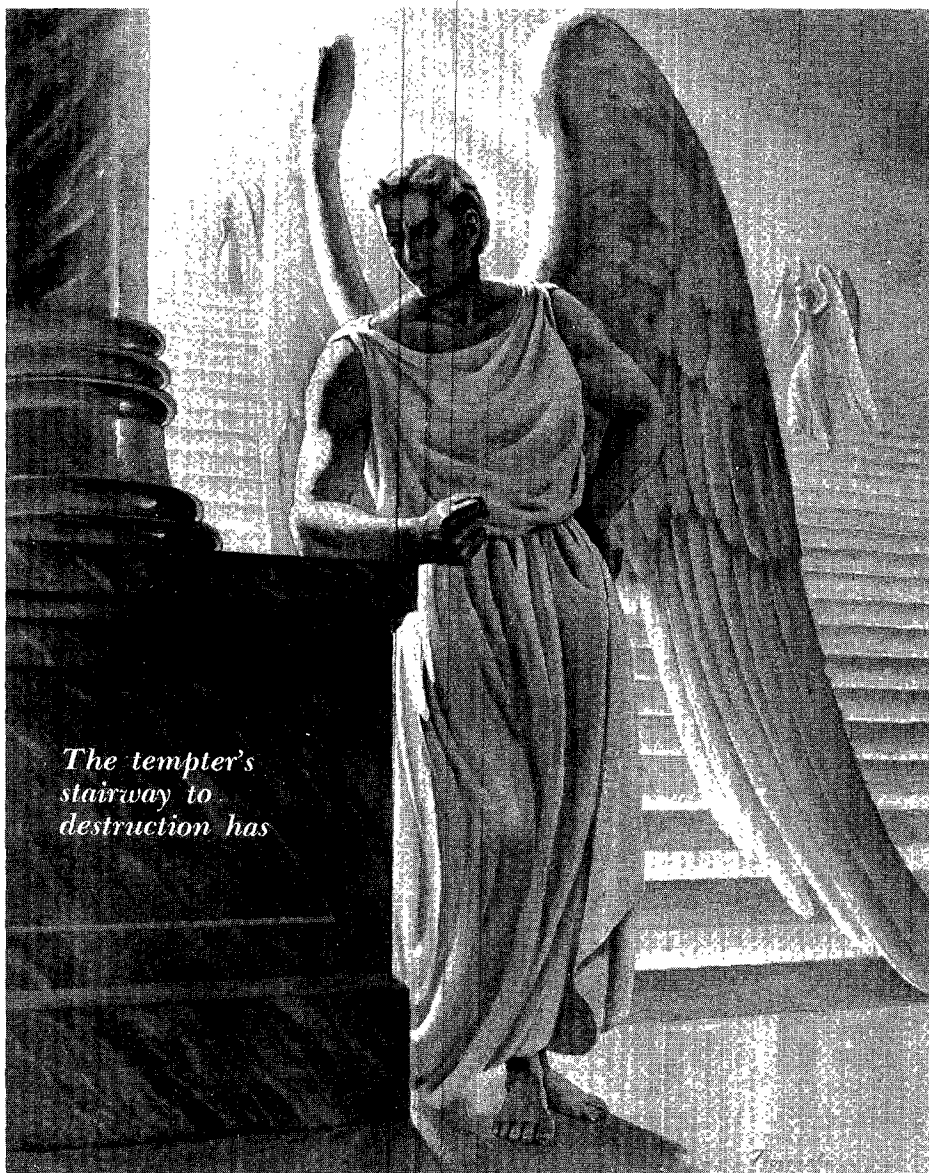
Now if you will do your homework properly (I couldn't resist this Human-type pun) I shall look forward to hearing glowing reports of your success.

I would be less than devilish, however, if I didn't state flatly that our Enemy in heaven throws vast numbers of His forces into the protection of these institutions. Our people found the Schools of the Prophets well-nigh impenetrable; from then on, it's been touch and go. Just when you think you've undermined them so thoroughly they'll *never* rise again, they receive a great new surge of heavenly power.

How terrible it is!

Your uncle,

Beelzewish



*The tempter's stairway to destruction has*

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CLYDE PROVONSHA, ARTIST

# Three Easy Steps Down

By HOWARD A. WELKLIN  
*Pastor, San Diego, California*

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).*

**W**E ARE all going in one of two directions: either we climb "the steep ascent of heaven, through peril, toil, and pain," or we walk down the grade, away from God, to certain destruction.

The psalmist points out certain things the man who would be happy and successful cannot do. There is a tendency today to be impatient of restraint of any kind; we have a passion for doing as we please. But the way to real joy and happiness can be traveled only by those who are willing to make certain positive refusals. To do otherwise is to invite disaster.

Samson is a pathetic illustration of this fact. He did not fail for lack of ability. The tragedy was that his life had no fence around it. The devil could romp across it at will. Every happy, prosperous life is circumscribed by certain great refusals.

The psalmist tells us that the happy person must make three great

refusals. Or, to put it another way, there are *three steps down*, one leading to the other. The road to apostasy and godlessness is not one sudden plunge. Deterioration of character is gradual, sometimes almost imperceptible.

The first great refusal is that of walking in the counsel of the ungodly, which is the first step in the descent. Who are the ungodly? Most people would probably classify them as "respectable sinners." They are comparatively good people—people who would not think of stealing your purse, but who would think nothing of swelling up with pride, losing their temper, or becoming envious. They would never stoop to something as crass as slander, but they do indulge in backbiting and gossip. Paul clearly warns, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

If I walk with the ungodly, I will become like them. Influence is subtle, and in a fateful hour of decision it will bear fruit. It did for Peter. When challenged with the question, "Aren't you one of His disciples?" he answered, "I never knew Him." He was consorting with the ungodly, and in a moment of crisis he acted like one of them.

"The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile."—*Testimonies*, vol. 4, p. 587.

Today's bookshelves are lined with volumes on how to stop worrying and how to cultivate peace of mind. Most of our tensions as Christians come from trying to maintain citizenship in two worlds. Few are avowedly godless. But on the other hand few are willing to make a complete break with the world. We vainly try to serve two masters and to be at peace with both.

## The Second and Third Downward Steps

We have taken the first step down, the next follows in rapid sequence. To walk with the ungodly makes it easy to stand with sinners. After walking it is logical to stand. Someone has said, "An evil thought passes your door first as a stranger; second, it enters your room as a guest; third, it installs itself as lord and master."

At this stage we have not, as it were, signed a card saying, "I pledge to be a sinner." The process is gradual. There has been no deliberate choice, no final decision, to turn a deaf ear to conscience. But by prolonging the state of indecision, time itself decides for us. We pass from a



thought to a deed, from walking to standing!

To "stand" denotes a decaying sensitiveness to sin. It indicates that the wrongdoer is losing his antagonism toward evil and is being brought under its spell. Standing indicates that one has found his surroundings congenial.

Steps one and two make almost inevitable the third step down: sitting with the scornful. Sin in three simple steps, gradual, decisive, final—walking, standing, sitting: bad, worse, worst.

Sin does its work well. It is never content with partial occupancy. In the end it demands full allegiance. It writes with a firm and decisive hand. "Why, I never dreamed of turning out this way," a person says. "Who would ever have thought that this could happen to me?"

The scorner! Now in open rebuke before God, his actions are deliberate. No note of apology now. No sting of an accusing conscience. There he sits, hardened and confirmed in sin by his three steps down. No wonder the Hebrew poet declares that the man who would be blessed and happy and successful must shun the seat of the scornful as he would the very pits of hell.

### The Positive Side of the Picture

Great positive affirmations, as well as refusals, are necessary for the man who would find true joy and prosperity. He must not only say No to wrong but he must say Yes to right. He must not only avoid walking with the ungodly, standing with sinners, and sitting in the seat of the scornful but his delight must be in the law of the Lord.

The happy man finds constant pleasure in studying God's Word, not because of social pressures, not to merit grace, not to discover novelty, but to find the will of God for his life. This is not irksome. It is not a burdensome task. It is a delight.

The greatest danger threatening the church today is not that some cunning heresy will sweep into our ranks. Nor is it in danger of being destroyed by too liberal interpretation. The most dangerous threat is the heresy of neglect. For the Bible to become a lost Book to us it is not necessary that it be discredited and torn to shreds. All we need do is to lay it carefully, even reverently, upon our center tables—and let it lie there.

The psalmist relates his personal experience: "I will delight myself in thy statutes: I will not forget thy word" (Ps. 119:16). "Make me to go in the path of thy commandments; for therein do I delight" (verse 35). "I will delight myself in thy commandments, which I have loved" (verse 47). Thus, day and night, he

meditated on God's law, and from this came happiness and prosperity.

The Christian who, by the grace of God, makes the three great refusals, and delights to please his heavenly Father, is compared with "a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." This is a picture of steadfastness and permanence.

## A Story FOR THE YOUNGER SET

### The Angel and the Threshing Machine Nut

By MIRIAM HARDINGE

IT WAS harvesttime on the Morgans' beautiful Vancouver Island farm. The grain was ripe and ready for the threshing crew, who were making their rounds with the large threshing machine.

"I hope they don't come to our farm on Friday," said Mrs. Morgan.

"Well, if they do I am sure it will be all right," said Mr. Morgan. "They always start early in the morning. They would be through by one o'clock at the latest, and that will give us plenty of time to get ready for the Sabbath."

But Mrs. Morgan wasn't so sure. Threshing day was a big day for her as well as for the men. There was the crew of eight or nine hungry men to feed with a hearty meal at noon, and then the clearing up afterward. But it was not this that she worried about.

"With the girls' help we'll get through all right," she said, "but sometimes something goes wrong with the machinery, or there is a hitch of some kind or another, and we just can't afford any delay, with Sabbath coming in."



S. E. BOHLMANN, ARTIST

**"My fingers went into the stubble and I felt this hard thing, and it was the nut."**

How sad it is when grown men and women wilt the moment the sun of adversity waxes hot. How sad always to be on the verge of throwing away the keys to the kingdom!

"God give us men! A time like this demands

Strong minds, great hearts, true faith, and ready hands:

(Continued on page 11)

A day or two later Mr. Morgan received word that the threshing crew would be along to their farm on Friday—at seven in the morning.

Big brother Howard went out with father to help in whatever way he could, and the girls stayed with mother at home to prepare the vegetables and beans and rolls and pies for the big appetites the men would bring to the table at noon.

Halfway through the morning Howard came running back to the farmhouse.

"Oh, Mom," he said, "the threshing machine stopped. The men found what the trouble was, but there's a nut missing, and they can't get it going without that nut. They're looking for it, but they can't find it. I just came in to tell you and to ask you to pray that they'll be able to find it. They say they'll have to go into town if they can't find it."

"Oh, that will delay things so much," said Mrs. Morgan. "You'd better go back and hunt with the men, but it will be hard to find it in the stubble."

As Howard started back to the field, Mrs. Morgan left the pastry she was making and went into the cool pantry off the kitchen. In the quiet of that tiny room she knelt down on the cold tiles and put her hands together and prayed.

"O Father," she said, "who seest all. May an angel take the fingers of my boy and place them right on that lost nut."

Rising from her knees, she went back into the kitchen and took up her task of making pies for dessert. A few minutes later she heard the unmistakable hum of the threshing machine again.

She paused only a moment to pray, "I thank Thee, God."

A few seconds later a tall, lithe figure darted past the kitchen window and through the doorway, letting the screen door bang behind him in his excitement.

"I came back to tell you, Mom, that we got the nut. It's all fixed and we've started threshing again. Just as I got back to the field I went down on my knees, but I couldn't see a sign of the nut. The men were looking and feeling all over. And then my fingers went into the stubble and I felt this hard thing, and it was the nut. You *did* pray, didn't you, Mom?"

"Yes, I did, son," said mother, smiling. "I asked the Lord to guide your fingers to the place where the nut was. And He sent an angel to do just that!"

The threshing was completed not long after noon, and everything was cleared up and ready for Sabbath in good time. As they gathered for sunset worship, the Morgan family thanked God for helping them find the lost nut!



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*How shall we observe*

## Christmas?

By MRS. E. G. WHITE

CHRISTMAS is coming," is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? . . .

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

In His wisdom the Lord concealed the place where He buried Moses. God buried him, and God resurrected him and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth, that the day should not receive the honor that should be given to Christ as the Redeemer of the world—one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God.

As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example

that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.

The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls.

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon

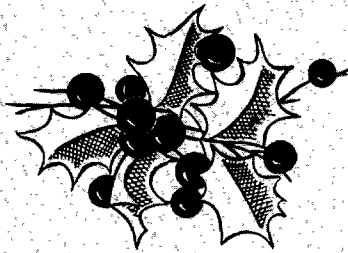
the part of the parents. Their desire to make gifts may be turned into pure and holy channels and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus because in Him is centered our hope of eternal life.

The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. . . .

It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God or that will increase our love for its precepts. Provide something to be read during these long winter evenings.

There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. [Here Sister White names some of the books available in those days for the children, saying of them that they "are all precious books and may be introduced safely into every family."] The many trifles usually spent on candies and useless toys may be treasured up with which to buy these volumes. . . .

Christmas and New Year celebrations can and should be held in behalf of those who are helpless. God is glorified when we give to help those



### *Christmas Every Day*

By EDNA ATKIN PEPPER

The helpless Babe of Bethlehem  
Grew tall and strong and wise.  
His ear was ever open to  
The people's anguished cries.

He had no patience with the ways  
That intricately wind—  
He only cared to heal the sick  
Among them, and be kind.

If He were here—but He is here,  
He's never far away—  
He still would say, "Be kind," and so  
Make Christmas every day.

who have large families to support.

Let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin, for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest and bestow their gifts and offerings proportionate to the means with which God has entrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom.—*The Adventist Home*, pp. 477-483.

### THREE EASY STEPS DOWN

(Continued from page 9)

- Men whom the lust of office does not kill;
- Men whom the spoils of office cannot buy;
- Men who possess opinions and a will;
- Men who have honor; men who will not lie."

The happy, or blessed man, is rich in usefulness. "He bringeth forth his fruit in his season." The psalmist does not compare him with an ornamental tree but with a fruit-bearing tree. Where the godly man farms, the wheat fields grow golden, and the sweet flowers of the spirit—love, joy, peace, long-suffering, gentleness, goodness, and the rest—flourish in rich profusion.

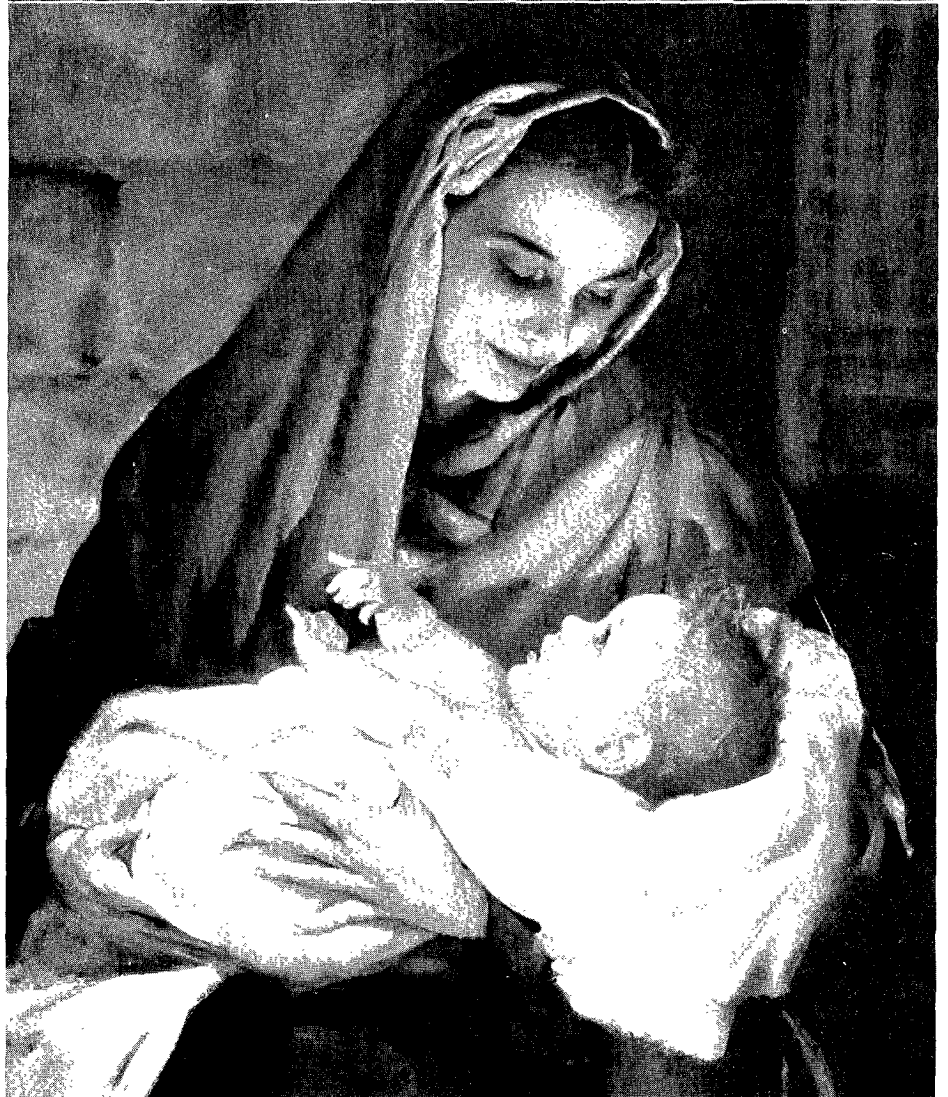
Those who would come to God must be transformed by the renewal of the mind, by the cleansing of the soul, by the submission of the body. Their delight must be in the law of the Lord. Thus transformed, they will be confident, serene, undaunted, and filled with happiness and expectancy of their Lord's return.

## Mary, to Her Child

By MRS. HILDA COOPER

I have waited for you for so long, little one,  
I've imagined a thousand times how you would look.  
As you moved beneath my heart  
I longed to hold you, my little dove.

Your hair is gossamer silk. Silk fine enough to  
Weave a king's robe, fair as the sunlight.  
A crown fit for the king himself.  
Little pigeon, your fragile fingers are wrapped  
Around my thumb in a grip of iron.  
Petal skin, rosebud smooth! How soft beneath my  
Caressing hand as you sweetly sleep.  
Oh! You are opening your eyes! But wait!  
Are these the eyes of newborn innocence?  
I can see in their depths love! Mercy!  
Compassion! Wisdom! Sorrow. . . .  
I see reflected in them the lately left courts  
Of heavenly splendor. . . . I cannot look.  
My Son, you have the eyes  
Of God!

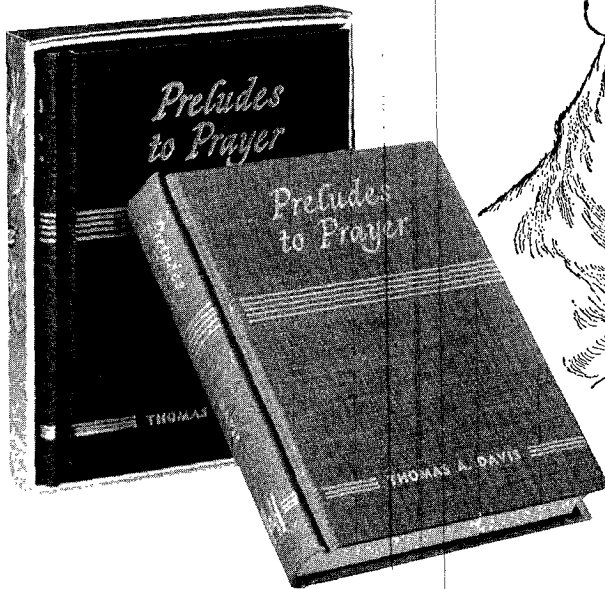


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HARRY ANDERSON, ARTIST

# Daily Spiritual Contact for--1967

## Preludes to Prayer

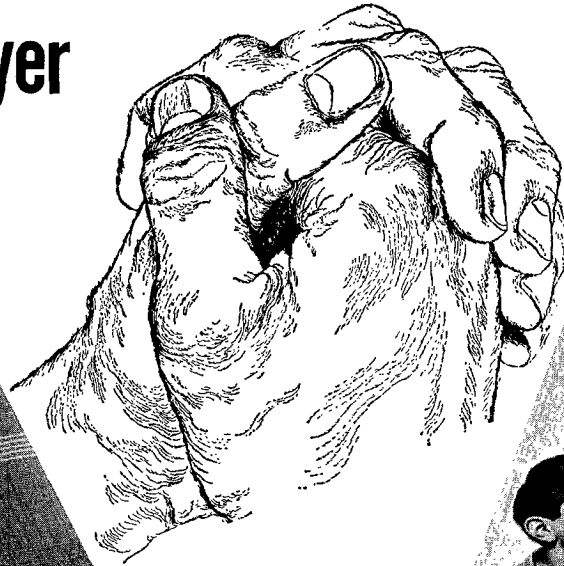


by Thomas A. Davis

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# From the Editors



## THE NEW MORALITY

Many of the historic beliefs of Christianity are under ruthless attack. They are being attacked not only by their traditional enemies but by their supposed friends. The betrayal of Christ by one of His own disciples, carried out so long ago in the Garden of Gethsemane, is today being re-enacted on a vastly wider scale. In theological seminaries, in books, and in magazines, teachers, bishops, and others—professed “defenders of the faith”—are planting the kiss of Judas on some of the most basic Christian doctrines. Ostensibly attempting to make Christianity more acceptable to the modern mind, ecclesiastics are, in effect, betraying their sacred trust and creating confusion among believers and unbelievers alike.

Perhaps the best example of this is the attempt by various *avant-garde* theologians to establish a “new morality.” Bishop John A. T. Robinson, in his book *Honest to God*, says that the wind of change in morality is a gale. Then he comments: “There are plenty of voices within the Church greeting it with vociferous dismay. The religious sanctions are losing their strength, the moral landmarks are disappearing beneath the flood, the nation is in danger. This is the end-term of the apostasy from Christianity: the fathers rejected the doctrine, the children have abandoned the morals.”—Pages 105, 106. This he says, not as an expression of his personal belief, but as the benighted attitude of religious people who believe in the authority of God’s Word, the binding claims of the moral law, and other “outdated” concepts.

“The sanctions of Sinai have lost their terrors,” he says, “and people no longer accept the authority of Jesus even as a great moral teacher. . . . And supernaturalist reasons—that God or Christ has pronounced it ‘a sin’—have force, and even meaning, for none but a diminishing religious remnant.”—*Ibid.*, pp. 109, 110. The bishop himself doubtless is among those who have outgrown Sinai and the Biblical “Thou shalt not’s.” Readers may recall that among his other achievements he made headlines by publicly defending D. H. Lawrence’s patently obscene novel, *Lady Chatterly’s Lover*.

### The Seventh Commandment

Perhaps the most publicized aspect of the new morality is its relationship to the seventh commandment. According to the advocates of situation ethics, not God but the consenting individuals are to determine whether sex relationships outside of marriage are moral. Recently a committee of the British Council of Churches took issue with the Biblical ban against fornication, declaring that under certain circumstances fornication may be permissible.

We shall return to this question later in our discussion, but first we wish to make plain the fact that the new morality goes far beyond the bounds merely of sex problems; it involves virtually every aspect of life. It takes the position that no act—even if forbidden in the strongest terms in the Bible—is always wrong. Thus it contends that in certain situations it may be right to murder, to lie, to steal, to commit adultery, to indulge in incest, or commit any other act usually considered sinful. The rightness or wrongness is to be

determined by the individuals involved in the existential situation.

Clearly this philosophy involves not merely the seventh commandment, but all of them. It involves not merely man-woman relationships, it involves all interpersonal relationships. It involves not merely the social world, it involves the business world, the educational world, the political world. Since, as Bishop Robinson says, “There are no unbreakable rules,” and therefore no “list of things which are ‘sins’ per se” (*Christian Morals Today*, p. 16), under certain circumstances it would be morally right for a thief to steal, for a businessman to shortchange a customer, for a student to cheat on an examination, for one nation to “double-cross” another. Not “might makes right” but “situation makes right” is the value standard.

And what principle is to be followed in a given situation to determine if the act is right? The principle of love, or *agape*. Love, of course, must be interpreted by the individual—an individual who may be so deeply involved in the situation that he cannot think objectively; an individual whose emotions may override his self-control; an individual whose reasoning processes have been disordered by the sins of his parents and the sins of all his ancestors, running all the way back to Adam and Eve; an individual whose sinful desires may motivate him to label as an act of *agape* a course of conduct that everyone else would instantly consider immoral and evil; an individual with too little information on which to base a correct judgment; an individual who is too immature to see either the full dimensions or the consequences of his act.

### An Imaginary Situation

That this opens the way for irresponsible, even irrational, conduct is well illustrated by the following imaginary situation, described in an influential religious magazine. A young man of about 30 named Gilchrist has burglarized a home and is in court being questioned by the judge.

“JUDGE NELSON: Mr. Gilchrist, why did you burglarize Mr. Smith’s home. Evidence presented here shows that you were not desperate for money. You were not even in financial difficulty. Moreover, Mr. Smith is not your enemy. Young man, I must conclude that when a man of your superior background and established position in the community burglarizes a home and there is no evidence of any kind of necessity behind the act, we must look for some yet unknown motive. (*Here Judge Nelson addresses the defense attorney.*) Mr. Pritchard, I am considering adjourning the court in order to commit Mr. Gilchrist for psychiatric observation and examination, and then to continue the case upon presentation of the report of the psychiatrists. Counsel, do you agree to this?”

“MR. GILCHRIST (*breaking in*): Your honor, there is absolutely no need to commit me for psychiatric examination or to speculate about some abnormal motivation of my act. I will tell the court plainly why I did it. I did it out of love for Mr. Smith. (*From the courtroom a loud ‘What?’ is heard.*) Your honor, please let me explain. I am a good Christian, a member of the church, and the teacher of the Byky Young Marrieds Sunday school class. We are adults and progressive.

We discuss vital issues and discover insights. We realize through our discussions and reading that the old Mosaic commandments are outdated and have to be reinterpreted. We have concluded that what really counts is love. No matter what is done, if it is done with the sincere motive of responsible love for the other person, it is right. Now take Mr. Smith. He is old and retired. He finds very little of interest in life besides watching TV, doing some gardening, and attending Sunday school and church services. He absolutely refuses to become involved. In the world around us, there are issues to be faced and fought for. We discussed Mr. Smith's case at Byky and decided that his trouble lies in his attachment to his possessions. Therefore, I took it upon myself to rid him of his handicap, so that he would become free to be involved. It was all an act of love.

"JUDGE NELSON: Assuming that you would not have been caught, how did you intend to dispose of the cash from his wall safe, the silverware, and his wife's jewelry?"

"MR. GILCHRIST: I intended to give a third of the proceeds to missionary projects."

"JUDGE NELSON: The defendant is to be committed for psychiatric observation and examination. Court is adjourned until it receives a report from the psychiatrists. Next case."

"MR. GILCHRIST (*being led away*): Your honor, I want to say this in love. You are an ignorant man. You should attend our Byky Sunday school class. Perhaps you would learn the imperative of adult and loving involvement, and then you would be better able to communicate. . . . (*The words become indistinguishable as he passes through the doors of the courtroom.*)"—*Christianity Today*, June 24, 1966.

Perhaps this incident seems amusing, but the new morality is far from amusing. In our view it is being master-minded by Satan. Who but he could disguise so cleverly an attack against the Ten Commandments, the foundation of God's government? Next week we shall say more about the weaknesses and dangers of the new morality, and the need for an objective moral standard.

K. H. W.

## REASON AND FAITH—4

This week let us consider man's rational-moral faculties—his capacity to know and reason, to have faith and conscientious convictions, to desire, choose, will, and then act, freely and responsibly—in relation to temptation. What weaknesses in these faculties, resulting from our sinful nature, make us prone to fall into temptation, and what corresponding measures can we take to strengthen our defenses against temptation?

### Sensory Experience and Knowledge

Our store of knowledge comes from sensory experience, and through faith in God's revealed will. The kind of information we accept for storage in the memory cells of the brain is one of the decisive factors in meeting temptation. A man is what he thinks; as a man "thinketh in his heart [mind], so is he" (Prov. 23:7). The presence of that which is true, right, and good will encourage right choice and action, and that which is false, wrong, and evil will prompt wrong choice and action, for it is "out of the abundance of the heart [mind]" that a man speaks and acts (see Matt. 12:34; Phil. 4:8). Therefore, wrote the wise man, "Keep thy heart [mind] with all diligence; for out of it are the issues of life" (Prov. 4:23).

"Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 460.

Perhaps the most subtle delusion the devil ever invented is the notion that it is possible to associate, by choice and inclination, with people who may be congenial but who are under his control, or to experience evil vicariously via books and magazines, radio, television, or theatrical or other exhibitions, without being at least subconsciously influenced in the wrong direction. It is a simple psychological fact that every sensory impression, and most particularly every impression voluntarily accepted, becomes a permanent part of the mind and character and conditions a person for yielding to temptation, or for resisting it.

We may not always be able to avoid momentarily seeing and hearing evil, but we can turn from it instantly and refuse to harbor it or let the mind dwell upon it. Voluntary mental input by way of the sensory nerves determines eventual output by way of the motor nerves. The rationalization that a person is strong enough voluntarily to witness evil without being adversely influenced by it is gross self-deception. Our only safety is to vow with the psalmist, "I will set no wicked thing before mine eyes" (Ps. 101:3). We must conscientiously avoid seeing and hearing evil if we expect to avoid saying and doing—and being—evil.

But it is not enough to refuse to harbor evil sensory impressions in the brain; it is even more important, if possible, to occupy the mind with that which is true and right and good, and to train it to dwell on these things. Good is Heaven's antidote for evil. Like Christ, we must be able to foil the tempter with the words of Scripture, "It is written . . ." (Matt. 4:4, 6, 7). It is by giving heed to all of God's revealed will that we shall be able to cleanse our way, by hiding His Word in our hearts that we shall be able to resist temptation (Ps. 119:9, 11). To fortify the mind with truth is our best protection against the wiles of the devil.

### Right Reason

Reason applies the information derived from sensory experience and through faith in God's revealed will to the practical problems of life. It applies principles to specific situations. One of the dangers that confronts reason in this process is overconfidence in one's own unaided judgment and ability to deal with a situation. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). We need ever to walk humbly with our God (Micah 6:8).

Sometimes we pretend to ourselves that we do not know whether a thing is right or wrong, when we really do know. The lame excuse, "I can't see anything wrong with that," usually means, "I don't want to see anything wrong" with it. But we can know if we want to: "If any man *will* to do his will, he shall know . . ." (John 7:17), said Jesus. Furthermore, He who reads the heart knows the motives that prompt our choices and our actions.

Another danger is willful neglect or even deliberate avoidance of inspired counsel, which God has provided as a protection against temptation, in the erroneous belief that the resulting ignorance absolves a person from moral responsibility for his actions. We are accountable before God for truth we neglect to learn as certainly as we are for truth we know but ignore.

Still another danger to the reasoning process is rationalization; that is, looking for excuses for doing what natural inclination prompts us to do. "Temptations present themselves in such a way that the tempted think they see an excuse to transgress."—*Testimonies*, vol. 5, p. 598. "It is essential that we faithfully investigate the motives and principles of our conduct, comparing our actions with the standard of duty revealed in God's word."—*Gospel Workers*, p. 276.

Lacking an adequate knowledge of God's revealed will and the guidance of a sound conscience, reason is sure to err. All too often we permit pride, selfish desire, the appetites and passions, and love of the world to warp reason and blunt the conscience.

### The Role of Faith and Conscience

Directly or indirectly, moral judgments rest on the inspired revelation of God's will, without which every man would be at liberty to set his own moral standards. We are in need of faith to believe that God's way is best for us, and that He will impart the strength we need, added to our own firm resolve, to resist evil. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). He does this by transforming our motives, by implanting a knowledge

of His revealed will in our minds, and by imparting the Holy Spirit to convince conscience with respect to sin and righteousness (John 16:8-11). Moses endured the temptations of Egypt because his eyes of faith were fixed on "him who is invisible" (Heb. 11:27). It is by the promises He has placed on record in His Word that God enables us to escape "the corruption that is in the world through lust" (2 Peter 1:4).

It has been said that conscience is the eye of God in the soul of man. That is true if the conscience has been rightly trained. But, like a magnetic needle, even a good conscience can easily be deflected by pride, selfish desire, and the devious processes of rationalization—unless it is adjusted, day by day, by reference to the revealed will of God. The apostle Paul found it necessary to "exercise" himself constantly in order "to have always a conscience void of offence toward God, and toward men" (Acts 24:16) lest it become "seared with a hot iron" (1 Tim. 4:2), and as a result, deaf to the promptings of the Holy Spirit (see Eph. 4:30).

Next week we shall consider man's physical appetites and passions in relation to his ability to make wise choices and thus to function properly as a free and responsible rational-moral being.

R. F. C.

## LETTERS

### From Readers

#### "CHOCOLATE"

EDITORS: I'm wondering whether you would make reprints of the article titled "Chocolate," by J. DeWitt Fox, M.D., editor of *Life and Health*, which is printed in the *REVIEW AND HERALD* of October 6. If these reprints can be made available, I would like to have a number of them, say 20 or more. The above article is so instructive that I'm sure many who do not read the *REVIEW AND HERALD* would benefit from the information it contains.

MYRTLE M. WADDELL

Merriman, Nebraska

▶ No reprints are available or contemplated. Sorry.

EDITORS: I enjoyed the article by Dr. Fox in the October 6 *REVIEW* on the subject of chocolate. However, I was slightly disappointed that such a good article with such a conservative viewpoint should suggest, contrary to the Spirit of Prophecy instruction, that carob would make "a pleasant nightcap" for the family. I am in favor of the carob, but would the Spirit of Prophecy recommend a before-bedtime drink to produce "sound sleep and heavenly dreams"?

Eureka, California DUANE GRIMSTAD

▶ *Ellen G. White says in Counsels on Diet and Foods, page 174: "Many indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring."* (Emphasis sup-

plied.) Dictionaries define "nightcap" as a drink taken before bedtime. Individual conscience will have to decide whether a drink is a meal, and whether the term "nightcap" may be stretched to mean "lunch or a fourth meal."

#### BOUQUETS

EDITORS: I want to express my appreciation for the beautiful *REVIEW AND HERALD* dated November 3. It is very attractive and valuable. The articles are good and the book advertisements are most attractive. The *REVIEW* gets better all the time. May the Lord continue to bless you and your staff.

Mrs. BRUCE M. BIGGS

Avon Park, Florida

EDITORS: I enjoy the *REVIEW* so very much and can't find a more economical paper anywhere. We get a Sunday paper for 25 cents and I can read everything I care to read in about 45 minutes. It takes at least two hours to really read the church paper; so for less than a dime a copy, what better bargain?

CARRIE A. KELLY

Houghton Lake, Michigan

EDITORS: The *REVIEW* is special with me. It helps keep me in focus and in touch with my Adventist family. On my summer Voice of Prophecy tour I got way behind in my *REVIEW* reading, but a stack of them were here when I returned. So I took the whole stack with me on vacation, and the first Sabbath I read them all day long. My eyes were very tired but my heart was warmed. We are surely in the very last days, and the thought of Christ's coming is thrilling to me. The *REVIEW* is a great help to me in preparing for that day. Thanks to you, to the associate editors, to your office staff, and to everyone who contributes good articles.

Glendale, California

DEL DELKER

EDITORS: I like the Letters From Readers column. In the early history of the *REVIEW*, let-

ters from readers often were published. This practice fostered a bond of mutual understanding and a spirit of brotherhood among our early members. This new column is potentially one of the most interesting and instructive columns in the paper, but of course it is up to the readers to make it so. I would encourage the readers and editors to work together to develop this column to its full potential.

ARLIN BALDWIN

Mariposa, Calif.

#### FLOOR WITH A HISTORY

EDITORS: I read with deep feeling the editorial in the September 22 *REVIEW*, "Meditations on Rich Traditions." When I went back to Union College for my class's golden anniversary in 1964, I was thankful I could go back while the administration building and the Clock Tower were still standing. But deep as is my love for the Clock Tower, there was another more sacred place I wanted to see—the floor of the hall at the south end of the ad building where the old Danish Chapel used to be. Ever since some chapel visitor told how that floor came to be laid, the worn boards had stirred the depths of my soul. Money had run out when the building was going up, and there was no floor in that hall. To camp meeting on the campus came a young couple from a sod-house dugout in western Nebraska. They came rejoicing, because after years of saving they were going to be able to take back from Lincoln the lumber for a floor in their dugout, so they would not have to live in the mud for days after every rain. They went home rejoicing, not because they were taking the lumber with them, but, having bought the lumber for the floor, they had donated it to Union College, to be laid at the south end of the second floor hall. That floor always seemed holy to me after I heard that story of sacrifice. I hope to meet that couple someday, when their floor will be of transparent gold, and tell them what their self-denial did for the impressionable soul of one young girl.

Nashville, Tennessee MARY H. MOORE

# Reports From Far and Near



**Our clinic in Chiengkong, Thailand, when water was only one foot deep. Water rose almost to the top of the concrete columns. Supplies, including food, were brought in rowboats.**

## Nursing Service During the Mekong River Flood

By **BASILIA DE LA CRUZ**  
*Public Health Nurse*  
*Chiengkong, Thailand*

Chiengkong is a fast-growing border town situated on the northernmost tip of Thailand on the banks of the Mekong River. Northwest of it lies Burma, to the north, Red China, and to the northeast, Laos.

The rainy season in Thailand lasts from four to five months each year, usually from June through October. During

this time it may rain for days on end, or there may be a heavy downpour for several hours each day. This year it rained so much that the Mekong River overflowed its banks for the first time in more than 50 years.

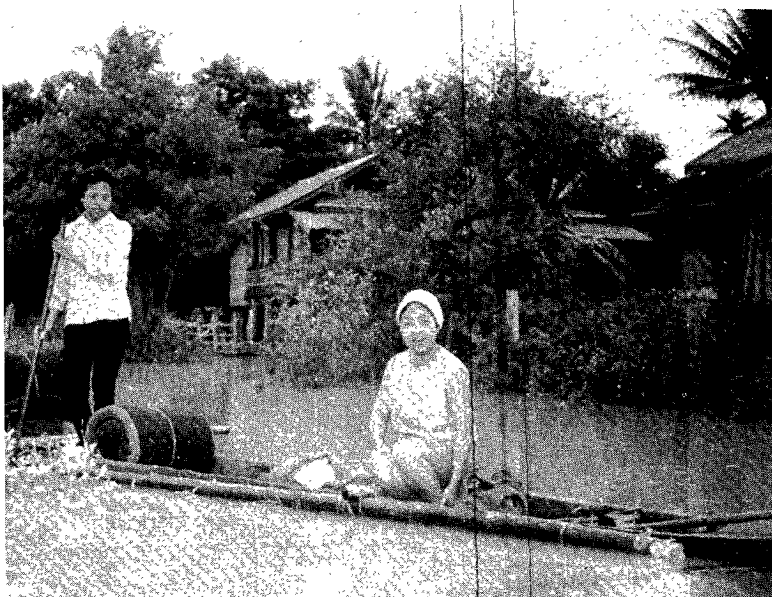
In August during the flood season a man asked for someone to deliver a baby at his home in Chiengkong. Mounting our bicycles and taking a delivery kit, Nurse Siriporn and I followed the man who called for us. After a while the man got off his bicycle in front of a side street already covered with water. Leaving our bicycles on the main road, we took the delivery kit and boarded a raft made of teakwood boards, and were ferried by the

man, who waded waist-deep in the water until we reached his home. The delivery was normal, and we were taken back by the same means of transportation.

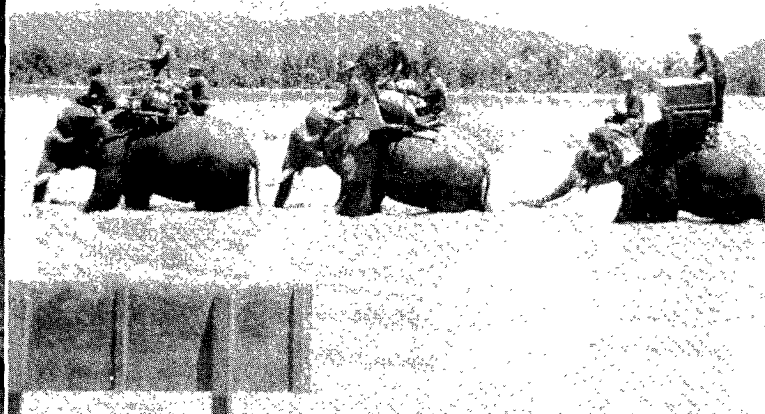
A few days after this incident we heard a commotion among the villagers. Looking out the window, we saw them all heading in one direction, and soon discovered that they were going "to see the water rise." By the next day the river had risen so high that the people began making rafts out of anything buoyant—bamboo poles, banana plants, or empty gasoline drums. As the water continued to rise, the people in the village to the south of us began evacuating their homes and coming to our village. Some went even farther north.

At the clinic, which also serves as our home, we took the precaution of acquiring five large gasoline drums, which we brought home and scrubbed clean, with the help of a Thai soldier. Then we began to carry water from our well to fill these drums. Just after we had finished filling the last drum, the rising water began filling our well, our only source of clean water. We feel that the Lord led us to store this water, because without it we would have had no drinking water during the height of the flood.

The water continued to rise alarmingly. One morning we awoke to the sound of water lapping just under the floor of the clinic. The structure is a typical Thai house—four rooms, with wooden floors and walls, erected on cement posts eight inches thick, and rising some six feet above the ground. When the water was a foot high from the ground, we decided to mark off one of these posts up to five feet, never dreaming that the water would rise that high. The first thing each morning we would check the post to see how high the water had risen during the night.



**Left: Nurses De La Cruz and Siriporn on their way to make a home visit. Below: Villagers evacuating Chiengkong by elephant.**





Meanwhile the villagers continued to evacuate the village and head for the nearest mountain, about a day's journey by oxcart. On their way many stopped at our clinic asking for medicines. Because of the many cases of sickness, we decided not to leave the clinic unless the floor flooded.

One woman, who was very thin and unable to walk, was brought to the clinic by her husband. She had what seemed to us to be a bad case of dysentery. Although we had no bed for her, she, as well as her family, stayed with us, because their house had been destroyed by the flood. We did what we could for her, and she began to improve. Finally, after four days the water rose so high that we decided to send her to the government health center in Chiengkong, which is situated on high ground. Two rowboats were lashed together, and the woman was transported to the health center, together with some clinic property we wanted to save. Then we went back to the clinic.

We had a limited amount of food in the house, but friends sent us some supplies by boat, and the villagers brought us fruits and vegetables. The water we had stored in the gasoline tins somehow served all the needs of the clinic throughout the flood.

On the fifth day the river was still rising, but more slowly. That night a sick baby girl was brought in. We did what we could to help her, but she died at two o'clock in the morning. We were exhausted when we finished, but it was another hour before we were able to go to bed. Before retiring we decided to check the water level on our post. What we saw revived our drooping spirits. The water had stopped rising. There had been no increase during the past eight hours. The next morning the flood began receding, and four days later the water was all but gone.

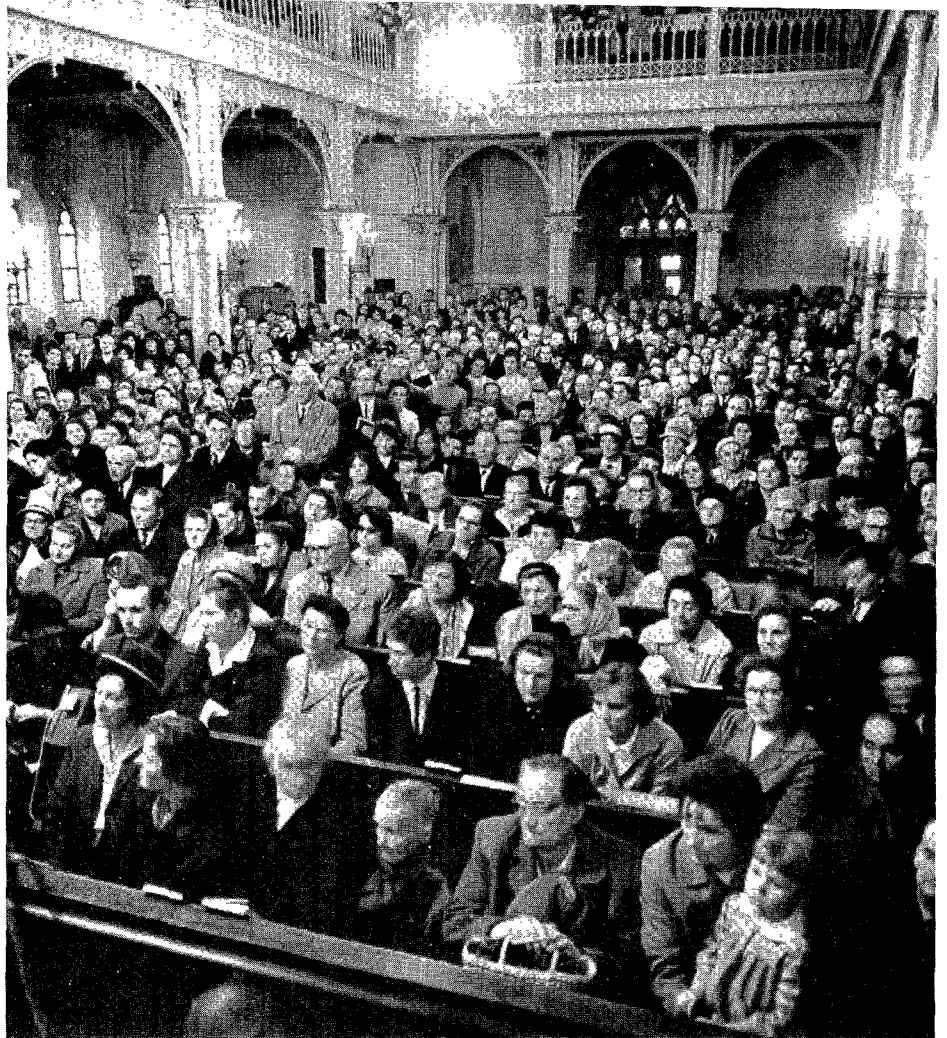
Soon after the flood, the governor of the province and the provincial health officer came to our town to look over the situation. A dinner was prepared, and we were invited to meet with these officials and to give a report on the work done during the flood. Afterward these officials expressed appreciation for the help our clinic is giving in that area of north Thailand. The king's mother, also a nurse, and regent during His Majesty's absence from Thailand, came to Chiengkong, and we were called to meet her.

## An Open Bible in Thousand-Year-Old Poland

By **B. B. BEACH**  
*Educational Secretary  
Northern European Division*

I have just attended a weekend of inspiring meetings in Warsaw, Poland. The occasion was the celebration by the Seventh-day Adventist Church of the millennial anniversary of the Polish State.

Independence and national sovereignty mean a great deal to our Polish brethren. Time and again over the centuries threats from west and east, and at times from



*View of packed audience attending millennial meetings in Warsaw.*

south and north, have endangered the existence of Poland. But the unquenchable flame of Polish culture and liberty, though at times it has flickered low, has continued to burn and inspire freedom lovers around the circle of the globe.

And so nearly 3,000 Seventh-day Adventists gathered late in September in Warsaw's hospitable Calvinist church to thank God for His providential care of church and land, convinced that the people of God "have nothing to fear for the future, except as" they "shall forget the way the Lord has led" them. This was the greatest Adventist international gathering to be held in Eastern Europe for many decades. Theodore Carcich and W. R. Beach, vice-president and secretary of the General Conference, respectively, presented greetings from the world field and gave inspiring messages. W. Duncan Eva, president of the Northern European Division, presented the need for God's people in earth's last hour to reach by divine grace the standards set forth in the gospel of Christ.

Several hundred members from Czechoslovakia crossed the border and participated in the Warsaw meetings. Among these were O. Sladek, president of the Seventh-day Adventist Church in that country; O. Klouda, vice-president for Bohemia; and G. Lovas, vice-president for Slovakia.

Our hearts were further thrilled by the attendance of several of our leaders from Hungary, headed by O. Szabo, president, and K. Olah, secretary. Alexander Mari-

noff, departmental secretary in Bulgaria, also was able to travel to Poland.

What caused perhaps the greatest rejoicing was the presence at such a gathering—for the first time in several decades—of two stalwart Seventh-day Adventist ministers from the Soviet Union: Aleksander Pawluk, of the Wolynia district, and Mikolaj Zukaluk, in charge of ten churches in the Lvov area.

It was clearly an act of God's grace that we were able to meet together as ministers and lay members from all these countries. Some 25 ministers from Czechoslovakia, Hungary, Bulgaria, the U.S.S.R., East Germany, England, and the United States joined with their Polish counterparts in Christian association and fellowship. Slavs, Magyars, Bulgars, Swedes, and Anglo-Saxons sang and spoke together. What a unifying bond is the Advent message!

### The Millennial Celebration

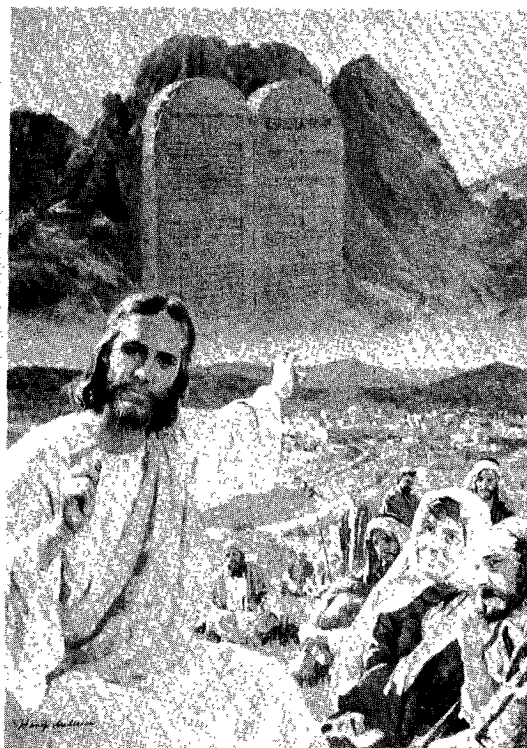
The millennial celebration itself was impressive. The union president, S. Dabrowski, and his associates had worked hard, sparing no efforts and neglecting no details.

Above the choir loft and platform at the front of the church, and looking down upon the vast throng, was a giant open Bible with two favorite Adventist texts: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." "Surely I come quickly." (See picture on front cover of this REVIEW.)

For 1967—the beautiful

# Christian Home Calendar

*Christian Home Calendar*  
REVIEW AND HERALD PUBLISHING ASSOCIATION  
 SAPOWA PARK, WASHINGTON DC 20727



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Once again we were thrilled and fascinated by the beauty and finesse of the music. An especially constructed multiple choir rise stretched across the front of the church. I counted five choirs (including the 75-member Prague choir and a combined massed choir), each better than the other, violin, vocal, and electric hand-organ solos, and a string orchestra in addition to several instrumental and vocal ensembles. Young children got up and gave scroll-long readings, memorized to perfection.

The emphasis during the weekend celebrations was on the challenge of the future (ably presented by Z. Lyko, Polish Union secretary) and how the Adventist Church can hasten the coming of the day of God while at the same time making a positive contribution to the improvement of Polish society and life.

On Sabbath the church was packed. There was not even standing room left. The seats and aisles were filled with scarf-covered sisters, earnest men, eager youth. It was a stirring experience to look into several thousands of expectant faces, on which the experiences of life have been indelibly etched, but softened by the glow of radiant hope.

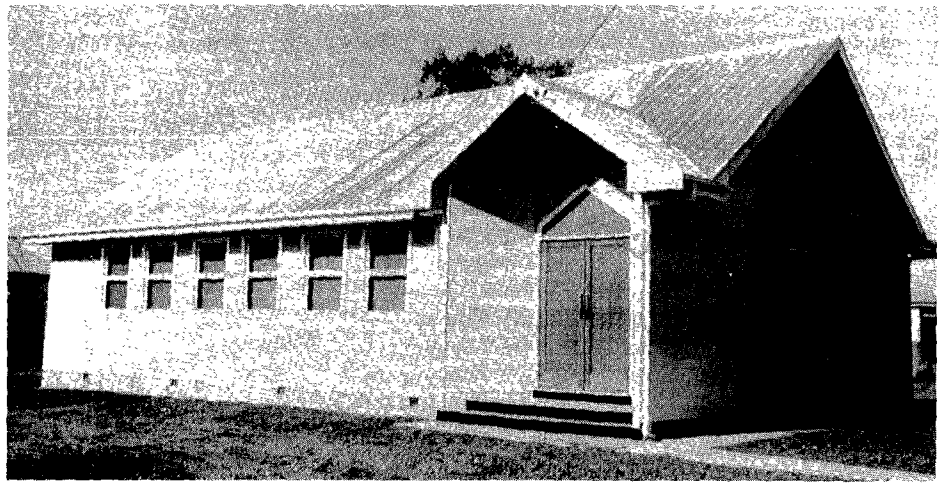
Several special guests and leaders of non-Adventist churches, including the metropolitan of the Orthodox Church, the president of the Baptist Church, and the president of the Polish Council of Churches, attended the Sunday afternoon public meeting. The vice-director of the government office of religion and the director of the British and Foreign Bible Society in Poland also were present.

A high point of the meeting on Sunday was the announcement that the government had accepted the statutes (by-laws and beliefs) of the Polish Union of Seventh-day Adventists. This was the culmination of 20 years of persevering work.

#### Heartening Reports

The oral reports about our work in the Ukraine were most heartening. Our

**Church leaders at Polish millennial celebration. First row (left to right): O. Szabo, president of the Hungarian Church; O. Sladek, president of the Czechoslovakian Church; B. B. Beach, departmental secretary of Northern European Division; W. R. Beach, secretary of the General Conference; W. D. Eva, president of the Northern European Division; S. Dabrowski, president of the Polish Union Conference; Z. Lyko, secretary of the Polish Union Conference; Theodore Carcich, vice-president of the General Conference. Second row: G. Lovas, vice-president of Czechoslovakian Church; O. Klouda, vice-president of Czechoslovakian Church; S. Palotay, manager of the Free Church Council, Hungary; A. Marinoff, Sabbath school secretary of the Bulgarian Mission; a worker from Czechoslovakia; M. Zukaluk, of U.S.S.R.; J. Szakacs, of Hungary; A. Pawluk, of U.S.S.R.; D. Zarka, of Hungary; K. Olah, secretary of the Hungarian Church. "What a bond for peace the Advent Message is!"**



### New Church in Moree, New South Wales, Australia

The first Seventh-day Adventist church to be built in Moree, New South Wales, opened for public worship not long ago. A steel-fabricated building, it has a seating capacity of 120 and cost \$18,000. The foundations will permit the laying of brick veneer walls at a later date.

The inauguration of the church was featured in a four-page supplement in the local paper, which covered the high lights of the opening and gave information on the work of Seventh-day Adventists around the world. W. J. Richards, a former Roman Catholic who is now pastor of the church, led out in the fund raising.

A. G. PROBERT

churches are open, and 12 ordained ministers have received official authorization to perform their functions. There are many staunch young people in our churches, and they remain faithful to the Advent message. They like to sing, and there are numerous church orchestras. In one district about 25 were baptized in 1965, and the same number in 1966. Marriage and funeral services are opportunities to witness for God by attracting the attention of people.

Our ministers in the Soviet Union are loyal to country and church. They encourage the youth to help build up a happy and progressive society in the tem-

poral order, while preaching the gospel of salvation and waiting for the coming of Jesus Christ.

I was especially impressed by 65-year-old Pastor Pawluk and his family. He and Sister Pawluk have seven children. All are loyal Seventh-day Adventists. Three of the children are medical doctors, three are assistant physicians (a special Russian grade of medical personnel), and one is still a student. This is a record Adventist parents anywhere would be thankful for!

Borders tend sometimes to divide, but the eternal gospel and the blood of Christ unite the people of God. God's Word promises that His people will be gathered from the East and from the West. The Warsaw meetings were a foretaste of that great day. The scenes of this gathering will occupy a bright place in the picture gallery of our memories. Fadeless ink has inscribed in our hearts the story of these events and of the dedicated lives represented.

*From Home Base  
to Front Line*

Ella Maud Blakeney left Halifax, Nova Scotia, October 24, returning to West Pakistan, after furlough. Miss Blakeney serves as a nurse in the Karachi Hospital.

Elder and Mrs. John G. Nikkels and three children, returning after furlough, left Miami, Florida, October 30, for Medellín, Colombia. Mrs. Nikkels' name before marriage was Esther Ruth Weber. Elder Nikkels is a departmental secretary in the Colombia-Venezuela Union Mission.

W. R. BEACH



Spanish young people with Centinelas ("Watchman") sent by a friend in the United States.

## New Opportunities in Spain

By ANGEL CODEJÓN  
President, Spanish Mission

*España Es Diferente* ("Spain is different") is the current tourist slogan for Spain. Indeed it is, *muy diferente* ("very different") in regard to religious liberty especially.

During a quarter of a century our church has worked under what might be called "legal clandestineness." The government knew we existed and tolerated us to a certain extent, but we labored under difficulties.

Our 21 organized churches, not counting the hundreds of groups we have, thanks to the work of *Voz de la Esperanza*, the Voice of Hope Bible Course, know what persecution means.

In 1957 while I was preaching in one of our churches I received a little note from a deacon with the terse message: "A policeman is waiting for you." The policeman was kind enough to listen to the sermon, but at the end he took me to the police station and read to me the order of the civil governor of the province prohibiting the holding of any more meetings in our church.

In spite of these restrictions we continued to evangelize. Our church members opened their homes for services. The director for our branch Sabbath schools made plans for transforming every Adventist home into a "church." We then converted an old, empty apartment and a store into meeting halls where we could preach our message within the limits of the law.

*Ven y ve* ("Come and see") was our motto. Each Sunday afternoon our laymen would bring their friends to the lectures, which were held at 4:00, 6:00, and 7:30 P.M., because the hall was not large enough to hold all those who wished to

attend. Many had to stand outside, and at times the meeting hall was so crowded that some of the chairs were removed and people stood shoulder to shoulder. This overcrowding was repeated three times each Sunday during the meetings. Forty-six were baptized as a result of this effort.

Now these problems are a thing of the past. We have official permission from the government for our meetings, which must, however, be held in a church building. Last year B. J. Kohler, our Southern European Division treasurer, visited one of these churches. Because the building was so flimsy and the crowd so large, we decided to conduct our service among some olive trees. This was deemed illegal, because we have permission only to hold meetings inside church buildings. The law says that we must "abstain from proselytizing, carrying on external manifestations, and celebrating meetings in any other place than the locality authorized."

Conducting a baptism continues to be a problem. I attended a typical one recently. A secluded place was found by a river. The baptism was scheduled for not later than seven o'clock in the morning. Cars came from different directions bringing the candidates as well as those who were to witness the ceremony. This was inconvenient, but such inconveniences do not discourage us. The mere fact that we can now build churches in Spain cheers and encourages us. *España es diferente* now. And we are determined to make the most of it.

## Publications Win Souls in Brazil

By LUIS WALDVOGEL  
Former Editor in Chief  
Brazil Publishing House

The history of our publishing work in Brazil shows that many souls have been won through the reading of our publications.

The first number of a missionary magazine in Portuguese was printed in Rio de Janeiro in July, 1900. It was called *O Arauto da Verdade*, "The Herald of the Truth." The writer was nine years old when this monthly magazine began coming to his parents' home. It was read avidly from cover to cover, and then passed on to others—the mayor, the pharmacist, the justice of the peace, public school teachers, ranchers, and colonists. Even the old priest of the parish was included. These magazines made friends and resulted in conversions.

In 1907 the first Seventh-day Adventist book, *The Glorious Appearing of Christ*, was published. This was followed by *Steps to Christ*, in 1913; *The Life of Jesus*, 1916; *The Great Controversy*, 1921; and *Our Day in the Light of Prophecy*, 1923. The old *Arauto*, "Herald"—today *O Atalaia*, "The Watchman"—is an excellent missionary magazine. *Vida e Saúde*, "Life and Health," a monthly, disseminates the principles of healthful living. *Mocidade*, "Youth," and *Nosso Amiguinho*, "Our Little Friend," carry the message to the youth and children.

Our church group in Murcia, Spain. Note crowded conditions.





## Second Nickel Parade for Philippine Union College

On Sabbath, July 30, all the churches in the North Philippine Union participated in the second annual Nickel Parade to improve campus facilities for Philippine Union College. More than 5,377 pesos had been turned in at last count, and early reports indicate that last year's total of 4,600 pesos will be exceeded by a substantial amount.

Nickels were contributed by the thousands. Paper money in larger denominations was also donated. Efforts to convert all the money into nickels failed when the Central Bank ran out of nickels. During the last few days preceding July 29 various groups on the campus sponsored many projects as they sought to increase their donations to the drive. All the funds raised in the 1966 Nickel Parade will go toward the improvement of dormitory facilities for the young women.

S. J. Recalde, cashier; Mrs. E. S. Tortal, dean of women; A. P. Roda, president; and P. G. Miller, dean of faculties—all of Philippine Union College—take a close look at the funds received.

P. G. MILLER

*Dean of Faculties, Philippine Union College*

Many letters have been received at the Brazil Publishing House expressing the high regard readers have for these magazines, which in many cases have been the deciding factor in conversion.

The publication of subscription books, as well as books for our church members, has increased greatly in recent years. Especially is this true of the Spirit of Prophecy writings.

Today hundreds of colporteurs are selling thousands upon thousands of books all over Brazil. *The Great Controversy*, now in its ninth edition, has resulted in more baptisms than has any other of our books. Recently a servant girl lent a copy of it to a Catholic priest, who was converted as a result. Several of his sisters, who were nuns, have followed their brother's example. Today when this ex-priest visits our churches, overflow crowds come to hear the experience of his conversion. In Portugal the same book was instrumental in the conversion of another priest, who today is the president of one of our missions in Africa.

*Steps to Christ* serves as a guidebook for many. The governor of one of the states of Brazil keeps it by his bed for devotional reading. This governor has greatly helped our educational work.

More than 600,000 copies of *The Life of Jesus* have been published. At present it is one of our best sellers in Brazil.

There are many cases in which individuals, and even groups of persons, have been found keeping the Sabbath as a re-

sult of reading our publications. In some instances people have been led to our church through dreams, in which they were told to expect the visit of a colporteur. There are accounts of colporteurs

who have been seen accompanied by angels.

The results of the printed page in Brazil have been remarkable. When we see the complete results of the work of our literature ministry in Brazil, we shall surely be surprised at the numbers who were converted by reading our publications.

## Major Evangelistic Crusade in Trinidad

By R. L. HOYTE

*Departmental Secretary*

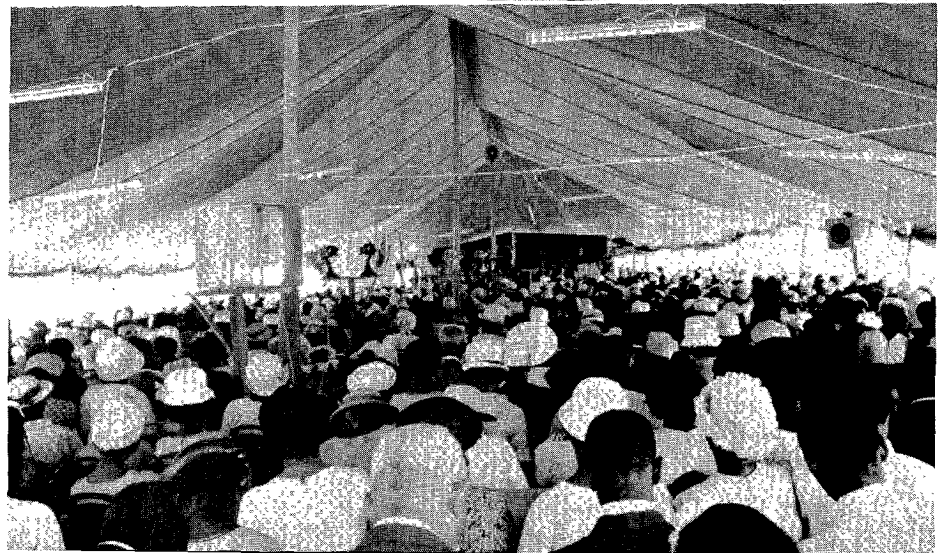
*Caribbean Union Conference*

More than 3,000 persons crowded the double tent on the Princes Building grounds in Port-of-Spain, Trinidad, on September 11 for the first meeting of the E. E. Cleveland crusade. By the second Sunday night over 4,500 were in attendance. Attendance has continued to increase since the first meeting, and a great interest has been awakened throughout the city.

A few days before the meetings began, Elder Cleveland called on the Minister of Home Affairs and the mayor of the city of Port-of-Spain, who warmly received him. The mayor attended the first meeting, and extended the city's official welcome to the evangelistic team. Elder Cleveland presented the mayor with a Bible.

Elder Cleveland and his team of 51 ministers, interns, and Bible instructors organized the Adventist churches in the city and its suburbs under a six-point program of evangelism. Weeks before the crusade began, the program, called Operation Total Contact, was launched, under which church members were trained

**Right: E. E. Cleveland presenting a gift Bible to a woman who brought more than 20 persons to the meetings in Port-of-Spain, Trinidad. Below: Part of the 3,300 persons who attended the first Sabbath meeting of the crusade in Port-of-Spain. More than 1,600 were non-Seventh-day Adventists.**



in soul-winning methods; persons were enrolled in the local Voice of Prophecy Bible School; literature was systematically distributed—more than 10,000 handbills; all former church members and interested persons were contacted; and special prayer meetings were held in the local churches.

A school of evangelism was conducted in connection with the crusade. Fifty ministers and Bible instructors from Colombia, Honduras, Panama, Santo Domingo, Curaçao, Guadeloupe, Puerto Rico, Haiti, Jamaica, the Bahamas, Surinam, Guyana, Barbados, Montserrat, St. Kitts, Dominica, Grenada, St. Vincent, Trinidad, and Tobago were enrolled. These students, in addition to receiving daily instructions, took an active part in the meetings and engaged in a massive visitation program.

## New Maternity Suite Opened in Malaysia

By V. L. BRETSCH  
Departmental Secretary  
Southeast Asia Union

A new ultramodern maternity suite, built at a cost of more than \$20,000, was officially opened recently in northern Malaysia. The mayor of Penang, Ooi Thiam Siew, officiated at the ceremony held on the hospital's front lawn.

H. D. Johnson, Far Eastern Division



Mayor Ooi cuts the ribbon marking the official opening of the maternity suite at the Penang Sanitarium in Malaysia. Others in the picture are, from the left: Dr. W. L. Hebard, staff doctor; D. R. Guild, president, Southeast Asia Union; G. O. Bruce, staff doctor; S. J. Lee, president, Malaya Mission; H. D. Johnson, treasurer, Far Eastern Division; and W. W. Runyan, manager of the hospital in Penang, partially hidden behind Pastor Johnson.

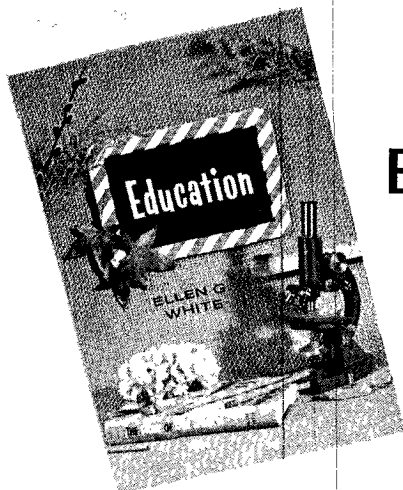
treasurer, gave the welcome speech, after which D. R. Guild, Southeast Asia Union president, presented a historical sketch of our medical work in Penang. He was followed by the mayor, who gave the main address.

The mayor paid a glowing tribute to the tradition of service the hospital has already given to the community. He congratulated the board for their vision and

planning of the new service, which was being inaugurated that day, and mentioned the fact that this year is the hundredth anniversary of the founding of the first Seventh-day Adventist hospital, at Battle Creek, Michigan.

The maternity suite comprises a seven-bed ward, an infants' room, named "Heirport," four two-bed wards, and a three-bed ward.

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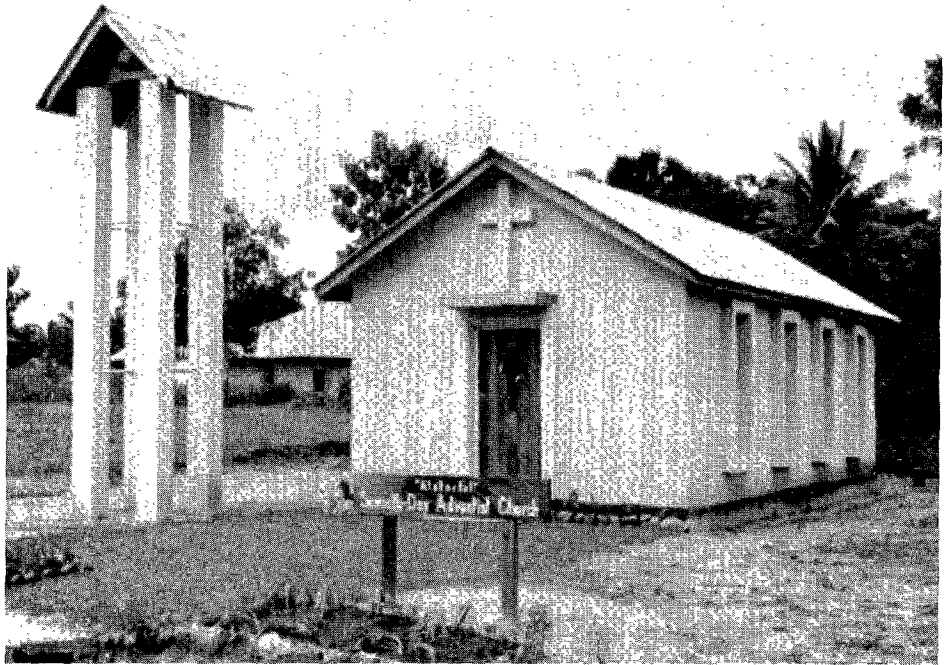
The initials of a friend

## Ordination in Hawaii

At the State-wide camp meeting held in Honolulu, Hawaii, D. Robert Watts was ordained to the gospel ministry. R. R. Bietz, president of the Pacific Union Conference, preached the ordination sermon and gave the ordination charge. W. J. Hackett, president of the North Pacific Union Conference, offered the dedicatory prayer, and A. G. Streiffing, president of the Hawaiian Mission, welcomed Brother Watts to the gospel ministry. Others participating in the service were C. C. Kott, of the Pacific Union Conference, and A. R. Mazat, of the Pacific Press.

Elder and Mrs. Watts and their children are under mission appointment to Singapore, where he is to serve as pastor of the college church and to head the Bible department at Southeast Asia Union College.

The picture shows A. G. Streiffing welcoming Pastor Watts as Mrs. Watts looks on.  
A. G. STREIFFLING



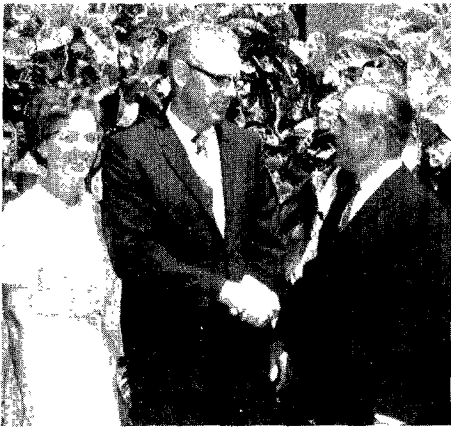
## Sierra Leone, West Africa, Church Dedication

On September 3 the Alstertal Adventist church was dedicated in Mattru, Sierra Leone. More than 100 persons crowded into the church and many more stood outside listening to the service. The blueprints for the building were made by a Danish architect, the block-making machine was supplied by CARE; and labor was donated by Mattru villagers. The funds were largely supplied by our Alstertal Adventist church in Hamburg, Germany.

The dedicatory address was given by Th. Kristensen, president of the West African Union. J. N. Vandi, district leader, presented the history of the church, and B. S. Christensen, president of the mission, led out in the Act of Dedication.

Also present were Uwe Hansen, cultural attaché to the German embassy, Freetown; G. L. Williams, provincial secretary; M. K. Jigba, paramount chief, and many other dignitaries.

TH. KRISTENSEN  
*President, West African Union*



## Mental Health Institute in Ohio

More than 30 ministers, including pastors, educators, and chaplains, attended the twelfth annual institute on mental health, October 9 to 12, at Harding Hospital, Worthington, Ohio. They came from nearly a score of different conferences and institutions to study the principles of mental health, to learn how to be of better service to people who come to them with problems, and how to cooperate intelligently with physicians in this field.

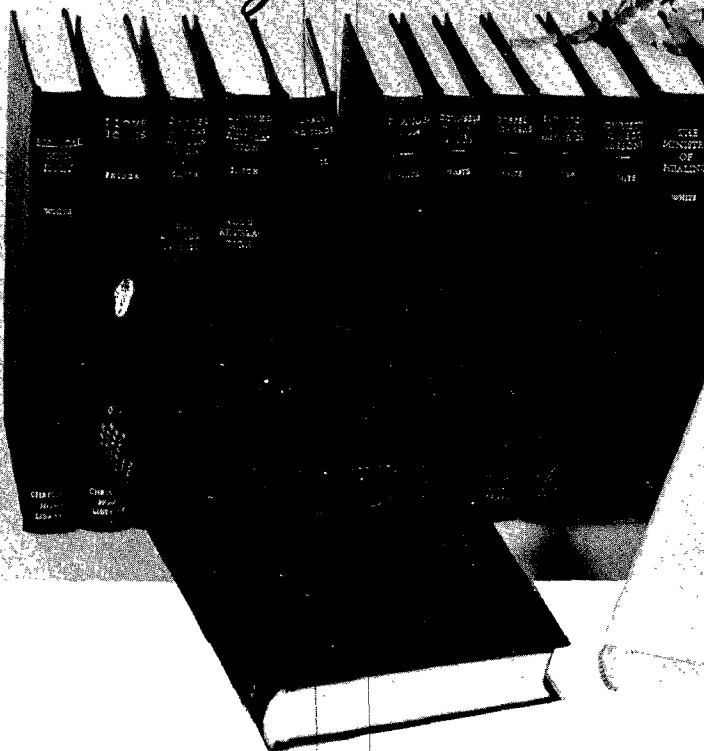
The institute was sponsored by the Harding Hospital in associa-

tion with the Seventh-day Adventist Theological Seminary, of Andrews University. Instructors included Dr. George T. Harding, medical director of the Harding Hospital; Dr. Harrison Evans, professor of psychiatry, Loma Linda University; Dr. Charles Anderson, of the Hinsdale Sanitarium and Hospital; Dr. L. Harold Caviness, of the Battle Creek Health Center; Charles E. Wittschiebe, professor of applied theology of the Theological Seminary; and the staff of the Harding Hospital.

CHARLES R. BEELER

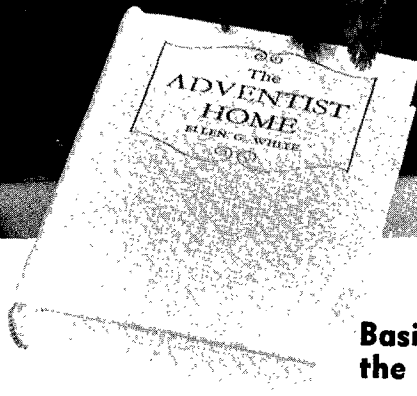


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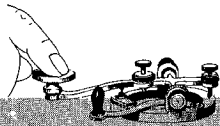
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# Brief News OF MEN AND EVENTS



## Inter-American Division

Reported by  
Evelyn Platt

► At the thirty-third biennial session of the Panama Conference, held in Panama City, Panama, October 26 to 30, E. H. Schneider, conference president, announced his retirement from denominational service, after having held departmental and administrative positions in the Inter-American Division for the past 12 years. His successor is Mario Robinson, former district pastor in Panama. During the session Claudio Hernandez, a San Blas Indian worker in the San Blas Islands, was ordained to the gospel ministry.

► The Davis Memorial Hospital, Georgetown, Guyana, has moved out of its crowded quarters into the new 40-bed building. Dr. Harold Gates is carrying the hospital load alone while awaiting the arrival of a second doctor.

► The Into New Regions plan of launching evangelistic endeavors in areas having no organized work is bearing fruit. José Rodríguez, a young minister sent to the city of Coro, State of Falcón, Venezuela, began meetings in a small hall seating 30 people. Attendance grew, larger quarters were secured, and on Sabbath, August 20, four candidates were baptized by mission president Max Martínez. More than 50 people now attend Sabbath services in Coro.

► When Pastor Florentine Quintero arrived in Tunja, Colombia, he found no

church members, but several colporteur interests. After 12 months of public and personal evangelism, not without opposition, four persons were baptized on August 6. A Sabbath school of 15 members meets regularly.

► A new church building, housing 33 charter members, was dedicated in Tacic, Alta Verapaz, Guatemala, on Sabbath, May 14, as the fruit of New Regions work begun five years ago by Gustavo Gil and continued by Eduardo Ruiloba. Bitter persecution by local fanatical elements led to the destruction of church and personal property and required a letter from the governor of the department to the mayor of the town to prevent further abuse.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Parkview Memorial Hospital, Brunswick, Maine, is sponsoring a series of health-education programs to be presented to the churches of the Northern New England Conference. The first all-day district meeting was presented at the Woodstock church on October 22. Dr. Ronald A. Bettle, conference medical secretary, Robert W. Harris, administrator, and V. L. Small, patients' business manager, are directing the programs.

► Jonathan E. Roache has joined the Northeastern Conference as principal of Northeastern Academy. Elder Roache previously served in the Northeastern

Conference but recently was educational superintendent of the Lake Region Conference.

► The autumn ministerial evangelism colloquium for the pastors of the New York Conference was held at Union Springs Academy, September 18-20. The three-day session featured Fordyce W. Detamore, who is now working in the Southeastern California Conference; F. R. Millard, president of the Atlantic Union Conference; and Orley Berg, ministerial secretary of the Potomac Conference. The theme of the meetings was evangelism methods from the approach of the full-time evangelist and also from that of the pastor.

► An explosion on Friday evening, August 5, leveled an attractive home in Livingston, New York, killing three children and injuring two others and the parents. Pastor Richard Mitchell called the Livingston church board together to see what could be done to help this stricken family. Financial assistance was given from Dorcas funds and a general solicitation was made from among the church members. Howard Munson, superintendent of the Adventist Home, was selected to visit the family and take them a rehabilitation check for \$207 from the small group that worships at Livingston.

► Otho F. Eusey, of South Lancaster, Massachusetts, has been elected to serve as a member of the Voice of Prophecy advisory board. Mr. Eusey, who owns the Eusey Press in Leominster, Massachusetts, is the only layman representing the Atlantic Union.

► William A. Haynor, recent graduate of Andrews University, has settled in the Southern New England Conference. He will assist Marion Kidder in the Framingham, Hudson, and Northboro, Massachusetts, district of churches.

## Simi, California, Church Dedicated

Dr. Walter Specht, of La Sierra College, and Helmuth C. Retzer, president of the Southern California Conference, were principal speakers at the dedication of the Simi church, October 15. The church was built under the pastorate of A. H. Miller, now pastor of the Downey church. The present pastor is S. A. Renzi.

More than \$400,000 has been spent on the church building, which includes the sanctuary, Sabbath school rooms, a welfare center, a Pathfinder building, four church school rooms, and a school auditorium.

S. A. YAKUSH  
Departmental Secretary  
Southern California Conference



## Central Union

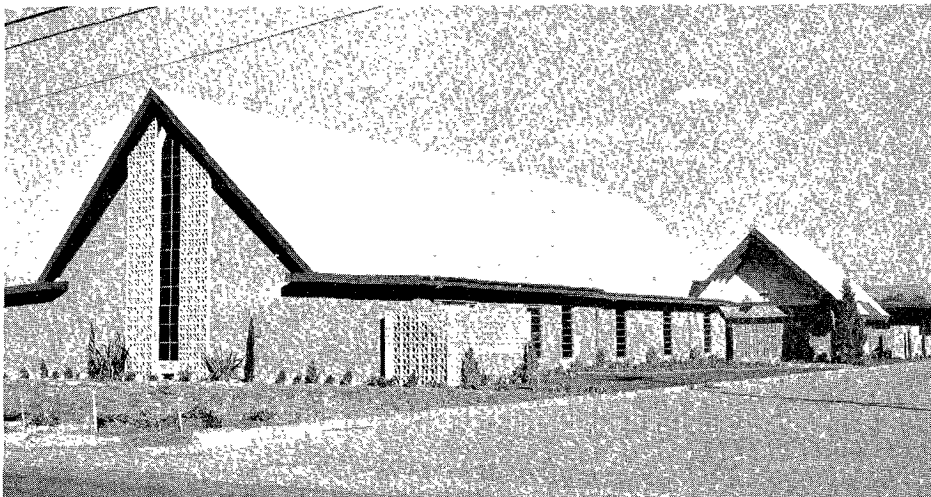
Reported by  
Mrs. Clara Anderson

► Ronald Wham, a spring graduate of Union College, is assistant pastor at the St. Louis, Missouri, Central church.

► B. Z. George, evangelist for the Wyoming Conference, has accepted the call of the Colorado Conference to be one of the pastors at the Denver, Colorado, South church.

► Approximately 25 Adventist elementary school teachers from North and South Dakota recently attended a two-day workshop on the Union College campus.

► The Neosho, Missouri, church, although organized for only one year, is operating a church school. Mrs. Vera Ritter is the teacher. Mrs. Thomas I.



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## North Pacific Union

Reported by  
Mrs. Ione Morgan

- The dedication of the church at Enterprise, Oregon, took place October 15. Participants included W. J. Hackett and L. W. Crooker, from the union conference office; R. A. Garner; L. A. Brownell, president of the Wallowa County Ministerial Association; Dr. Lyle C. Ham; George W. Liscombe; John W. Griffin; Harold Gray; and Lester Hoover.
- A Piper float plane was acquired recently by Harold Dawson for work in the islands and logging camps of southeastern Alaska.
- J. T. Porter, secretary of education for the North Pacific Union Conference, made a tour of the schools in the Alaska Mission the week of September 4. A Seventh-day Adventist church school serves

every organized church in the Alaska Mission.

- Washington Conference teachers and families met in their first separately conducted convention retreat at the conference-owned Sunset Lake Youth Camp in early October. Eighty-three teachers were present, reports the educational superintendent, M. J. Perry. Instructors included J. T. Porter, T. W. Walters, Ed Webb, Bernice Searle, and Mrs. Lorraine Miller; as well as Mrs. Alvah McGarah of California, an art consultant.
- Words of Life, a new TV series prepared by Ralph Larson and his associates in the Washington Conference, made its first appearance on November 6. The telecast will run for 52 weeks on channel 11.
- Albert Schimke recently joined the ministerial force of the Upper Columbia Conference and is in Ellensburg, Washington.
- A recent addition to the Oregon Conference staff of workers is G. L. Gabbert, who came from the Chesapeake Confer-

ence to be associated with Leonard Ayers in the stewardship department.

- Dr. and Mrs. E. E. Rippey have returned to Portland, Oregon, after two years of self-supporting medical work in South America—the last year and a half at Iquitos, Peru.
- Topic for the fall Week of Prayer at Walla Walla College, November 6-12, was "Ye Shall Be My Witnesses." The speaker was Dr. Daniel Walther, of the Theological Seminary, Andrews University.
- The Portland Sanitarium and Hospital administrator, J. O. Emmerson, was elected president of the Portland, Oregon, council of hospitals at the council's annual meeting September 20. Elder Emmerson has been administrator of the 260-bed Portland institution since March of 1965. The Portland council is made up of the ten largest general hospitals in Portland, and represents almost 97 per cent of the general hospital beds in the Portland metropolitan area.

## AVENUES TO Reading Pleasure

By H. M. TIPPETT

"A free-flowing stream of ideas is essential to a healthy intellectual life. A stream of old ideas, recirculated through one's consciousness, results in mental (and perhaps spiritual) stagnation."

So begins the first paragraph of an article in *Christianity Today* urging readers to replenish their minds with fresh thoughts by becoming acquainted with the experience of others. Sometimes, the author of this article avers, such exercise results in gaining perspective on one's own experience, stimulating or interpreting it.

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Who among our older workers ever told a story to children in a more fascinating way than Arthur W. Spalding or Eric B. Hare? If you don't know the answer to that question, procure from your book supply house the smart-looking volume bearing the title *Christian Story-Telling*. The General Conference Sabbath School Department has sponsored this revision and updating of the original book by the same title written by the late Elder Spalding. Elder Hare was his most articulate disciple. Twelve aspects of the storyteller's art are discussed in as many chapters, and for every principle ex-

pounded there is a delightful accompanying story. Go to your next camp meeting or Sabbath school division armed with stories for the children and the know-how to present them. Pacific Press, 187 pages, \$3.95.

Textbooks on writing tell you that to capture attention the writer should begin in the middle of things. *In medias res*, yes, I just checked it again—that's Latin for "in the middle of the subject." And this new book by Dorothy Aitken does just that, for its title is *Bride in the Parsonage*, and it begins with a marriage proposal! Naturally you'll want to know what went before, and especially all that comes after. We suspect the author is personally involved in this engaging story, for she became the wife of an adventurous, successful mission leader. Happy dialog, struggle, pathos, humor, dedication—it's all here. Do you need to ask if it's true? Read its 144 pages and be convinced. Southern Publishing Association, \$3.95.

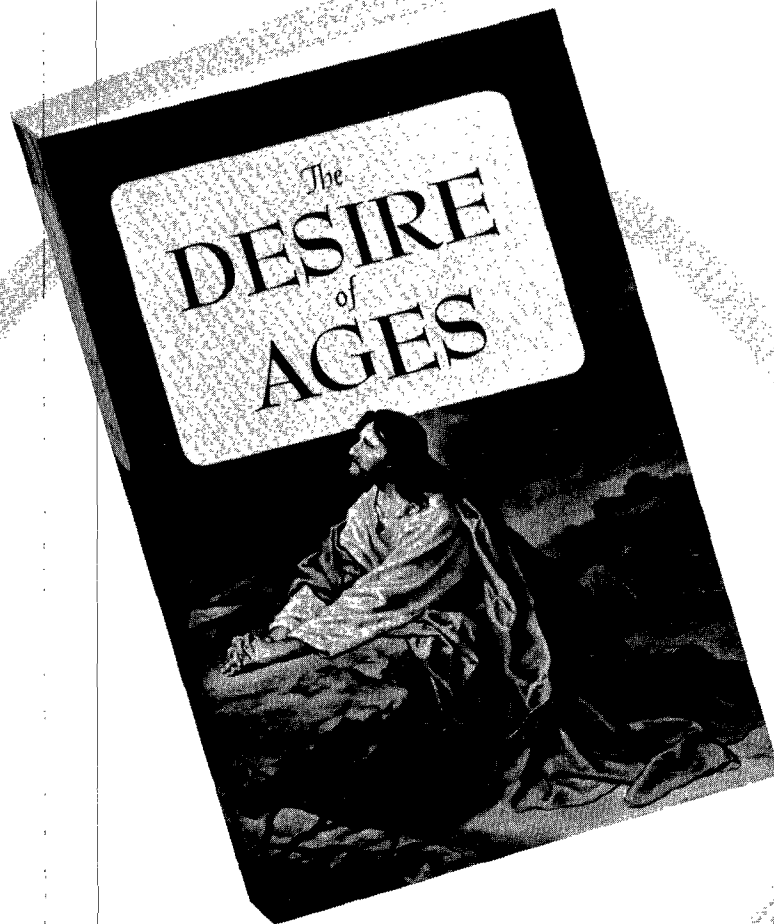
Countless thousands of you in childhood days were lulled into happy slumber with Uncle Arthur's *Bedtime Stories*. Did you know they have been reprinted and updated in a brand-new format with old and new pictures in four colors? Hundreds of thousands of dollars were expended in this changeover to the 7 by 10 size with washable mylar binding. These exciting volumes are lively with action and abound with moral and spiritual lessons. The full-page illustrations are paintings by a score of the nation's best artists. The popularity of *Bedtime Stories* by A. S. Maxwell has escalated annually since their first appearance on the market. Review and Herald, 192 pages, \$7.75 for any one of the 16 volumes. Ask your Book and Bible House for the special holiday price per set.



## Southern Union

Reported by  
Oscar L. Heinrich

- A 15-minute radio program has been conducted each Sunday night since the first of May in Camden, South Carolina, by R. H. Ammons. It is hoped that a new church may be raised up in the city.
- Thirty persons were baptized from the three-week series of meetings conducted in Memphis, Tennessee, by the Barron-Turner evangelistic team.
- Enrollment at Southern Missionary College for the first semester reached an all-time high with the registration of 1,132 students, according to Dr. C. F. W. Fitcher, director of admissions and records.
- The South Central Conference held its annual fall workers' and teachers' retreat at Ken Lake State Park in Hardin, Kentucky. Neal C. Wilson, H. D. Singleton, and W. W. Fordham, of the General Conference, were guests.
- Eight students from Oakwood College held a summer evangelistic campaign in Burlington, North Carolina. Fourteen persons were baptized as a result of the meetings.
- The Georgia-Cumberland elementary school teachers met for their annual convention at Camp Cumby-Gay from October 2 to 4. Georgia-Cumberland Conference maintains 35 schools, with 1,123 students and 72 teachers. D. K. Griffith is the educational secretary.
- A new auditorium and athletic field are in use this school year at Mount Pisgah Academy in North Carolina. A new academy church is now under construction, and plans are being drafted for a new cafeteria.
- A Youth for Youth radio program, produced by the students of Fletcher Academy, was first aired over station WHKP, Hendersonville, North Carolina, on September 18. The 15-minute pro-



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gram is under the direction of the academy principal, L. E. Nestell.

► Twenty members were organized into a company of the South Atlantic Conference in Covington, Georgia, on Sabbath, October 1. The group is a result of the lay-directed evangelistic meetings held there this past summer by Richard Henderson and other laymen of the Atlanta Berean church.

► Oakwood College students and faculty members set another Ingathering record—\$6,500—in six hours on October 17. In an all-college field day hundreds of students participated in the annual mission campaign by soliciting residents within the community of Alabama. The results averaged more than \$1,000 an hour.



## Southwestern Union

Reported by  
J. N. Morgan

► Elder and Mrs. M. H. Jensen, of the Seventh-day Adventist Welfare Service of New York City, conducted health and welfare workshops in several of the Oklahoma churches this fall. The Oklahoma health and welfare organization operates both a central warehouse office and a disaster van, available to transfer supplies to any area of need.

► E. D. Clifford, Oklahoma Conference

temperance secretary, and A. J. Webb have completed a Five-Day Plan to Stop Smoking, in Elk City, Oklahoma. More than 40 attended.

► The Texas Conference reports 25 Vacation Bible Schools held during the summer months.

► Stanley J. Steiner, of Mount Vernon, Ohio, is the new pastor of the Keene, Texas, college church.

► Robert Caskey has assumed district responsibilities in Mineral Wells, Texas, in addition to church responsibilities at Breckenridge and Graham.

► L. E. Rogers, former pastor of Waco, Texas, district, has moved to Austin, Texas, to lead out in the work in the State capital.

► Glen Turner has been appointed associate minister of the Valley churches with headquarters in Weslaco, Texas.

## In Remembrance

ARCHIBALD.—David March Archibald, Jr., born Aug. 4, 1895, in London, England; died July 26, 1966, at Alhambra, Calif.

ARNOLD.—William S. Arnold, born Aug. 15,

1885, in Scotland; died Aug. 8, 1966, at Alhambra, Calif.

ASHTON.—Ned Sullivan Ashton, born Aug. 27, 1881, in Allegheny County, Pa.; died Sept. 23, 1966, at Mount Vernon, Ohio. As a young man, he was converted by Elder C. S. Longacre, and attended Mount Vernon College. In 1904 he married Clare Shepherd. He began his work as a minister in Pittsburgh. Later he was Bible teacher at Mount Vernon College, principal of Mount Vernon Academy, president of the New Jersey and Ohio conferences, president of the Southern Union Conference, and chaplain of the Florida Sanitarium and Hospital. His pastorates included Atlanta, Georgia; Charleston, W. Va.; Columbus, Ohio; and the Sligo church of Takoma Park, Md. For the last nine years he lived in Worthington, Ohio. Survivors include his wife, of Mount Vernon, Ohio; son, Wilton, of Worthington; daughter, Shirley Randall, of Nashville, Tennessee.

BELZ.—Henry J. Belz, born May 6, 1889, at Taylor, Tex.; died Oct. 10, 1966, at Gainesville, Tex. His wife, Hannah, survives.

BLEDSON.—B. A. Bledson, born April 24, 1899, at Denison, Tex.; died July 22, 1966, at Wellington, Tex. His wife, Jessie, survives.

BOLEN.—Carl Bolen, born in 1895, at Chicago, Ill.; died July 19, 1966. His wife, Katherine, of Oakville, Washington, survives.

BOWDEN.—Velma R. Bowden died Sept. 3, 1966, at Dover, Del. She was 69.

BOWEN.—Lorna Florina Bowen, born May 31, 1905, at Corona, Calif.; died Sept. 11, 1966, at Corona. Her husband, Harry, survives.

BROMBACK.—Hattie Florence Mullins Bromback, born Feb. 18, 1897; died Aug. 14, 1966, at Covington, Ky. Her husband, Porter, survives.

BROWNSBERGER.—Ethel M. Brownsberger, born May 19, 1888, at Cheboygan, Mich.; died Oct. 29, 1966, in Asheville, N.C. She received her M.D. degree in 1927 from the College of Medical Evangelists. She and her brother, Dr. John Brownsberger, founded the Mountain Sanitarium and Hospital in Fletcher, N.C., in 1917. She practiced medicine in Los Angeles County, and was an obstetrician and pediatrician in Asheville, N.C., for more than 30 years. Survivors are two brothers, Dr. John Brownsberger, of Lakeland, Ga., and Dr. Sidney Brownsberger, of Los Angeles, Calif.

BURDETTE.—Ida Dickerson Burdette, born Feb. 18, 1886, at Cadiz, Ohio; died May 8, 1966, at Mount Vernon, Ohio. [Obituary received Sept. 29, 1966.—Eds.]

BURROWS.—Clinton A. Burrows, born June 19, 1879, at Tonganoxie, Kans.; died Oct. 8, 1966, at Paradise, Calif. In 1904 he completed his medical course, and in 1911 he joined the staff of the Loma Linda Medical College, teaching in the eye, ear, nose and throat department until 1913. From 1913 to 1915 he was connected with the Glendale Sanitarium and Hospital. After leaving Glendale, he started private practice in Los Angeles. Shortly after this he became chief of the eye, ear, nose and throat department at the Loma Linda Medical College. His faculty listing since 1941 has been emeritus professor of otolaryngology. He was connected with the Loma Linda Medical College for 33 years, 31 of which his services were given gratuitously. He is the last of the early teachers who taught in the first medical class at Loma Linda, Calif. Survivors are his wife, Daisy E.; three children, Brig. Gen. Clinton A., Jr., of Sacramento, Calif.; Dr. Kathleen B. McMurphy, of Angwin, Calif.; and Dr. Herbert L. Burrows, of Northridge, Calif.; ten grandchildren; and a sister, Lillian Parker, of Bridger, Mont.

CALTON.—Lela Maud Crouch Calton, born Aug. 4, 1880, in Hopson, Ill.; died in Albuquerque, N. Mex. Her husband, Henry, survives.

CASEY.—Florence Casey, born March 8, 1887, at Cartha, Mo.; died at Loma Linda, Calif., Sept. 4, 1966. In 1909 she married Percy Casey, and they were missionaries in Africa for several years. He preceded her in death in 1948. She served for a time as secretary to the administrator of the Loma Linda Sanitarium and Hospital.

CHAPMAN.—Claude Chapman, born Aug. 2, 1913, at Morganton, N.C.; died May 5, 1966, at Morganton. His wife, Susie, survives. [Obituary received Oct. 26, 1966.—Eds.]

CORBETT.—Polly Rosella Corbett, born June 4, 1894, at Hampton, S.C.; died Sept. 24, 1966, at Orlando, Fla. She was a nursing supervisor at the Florida Sanitarium and Hospital for a number of years. Survivors are two daughters, Louise Weimer, of Miami, Fla., and Ellen Zervos, of Takoma Park, Md.

COURTER.—Dorothy Courter, born Sept. 27, 1920, at Surprise, Nebr.; died Jan. 20, 1966, in Lansing, Mich. [Obituary received Oct. 7, 1966.—Eds.]

DAVIS.—R. Lee Davis, died March 9, 1966, at the age of 78, at Orange, Tex. His wife, Elsie B. Davis, survives. [Obituary received Sept. 21, 1966.—Eds.]

DEAL.—Allen Deal, born Dec. 1, 1914, near Shattuck, Okla.; died Aug. 26, 1966, at Shattuck. His wife, Hannah, survives.

DIKEMAN.—Beulah M. Dikeman, born Jan. 11, 1899, in Kentucky; died Aug. 22, 1966, in Denver, Colo.



## Educational TV at Walla Walla College

Instruction by closed-circuit TV and video tape was inaugurated in the department of education at Walla Walla College this fall with approximately 600 students making use of the facilities, according to J. V. Peters (left), chairman of the department.

Two sections of general psychology are being taught live, as well as four sections by video tape recorded from one of the live sections. Three sections in philosophy of Christian education are being similarly taught.

Dr. Peters points out that through the use of video tape it is now possible to make the services of teachers who are masters in their field available to larger numbers of students. It also opens possibilities for extension courses for ministers, teachers, and other denominational workers in the Northwest who live at distances too great to avail themselves of regular classes at the college.

MAE MACKLIN LAY

ERICKSON.—Mamie S. Erickson, born Jan. 16, 1895, at Barre Mills, Wis.; died Oct. 15, 1966, at La Crosse, Wis. Her husband, Lawrence, survives.

FARSTROM.—Bror D. Farstrom, born in 1900, in Sweden; died Aug. 17, 1966, at Sanitarium, Calif. He trained as a physical therapist at the Skodsborg Sanitarium, in Denmark. In 1926 he married Elizabeth Heiman, and for a short time worked in Sweden. In 1929 they opened treatment rooms in Jerusalem. After World War II they moved to Iraq, Cyprus, and back again to Jerusalem. In 1952 they moved to Karachi, Pakistan, where he was in charge of the physiotherapy department of our hospital. In 1959 they moved to the St. Helena Sanitarium and Hospital. Survivors are four brothers and two sisters in Sweden.

FEERER.—Joseph Feerer, born Feb. 14, 1892, near Okene, Okla.; died Sept. 9, 1966, at Shattuck, Okla. His wife, Jessie, survives.

FELT.—Mabel Jean Felt, born Feb. 2, 1912; died Sept. 5, 1966, at Fortuna, Calif. Her husband, Lawrence, survives.

FINLEY.—Georgia Elizabeth Davis Finley, born Feb. 16, 1892, at Veal Station, Tex.; died Sept. 27, 1966, at Portales, N. Mex. Her husband, Richard L. Finley, survives.

FUNDENBERGER.—Melvin Clyde Fundenberger, born April 25, 1917, at Lyons, Kans.; died July 17, 1966, at Fontana, Calif. His wife, Rowena, survives.

GENESSE.—Adele Josephine Collin Genessee, born May 15, 1875, near Brussels, Wis.; died Sept. 17, 1966, at Loma Linda, Calif.

GEORGE.—Ernest M. George, born Feb. 21, 1880, in Medina County, Tex.; died July 6, 1966, at Hagerman, N. Mex. His wife, Clara Pearl, survives.

GILLSON.—Lillie Gillson, born Jan. 18, 1879, in Gratiot County, Mich.; died Sept. 16, 1966, at Oakley, Mich.

GOODWIN.—Ora Louise Anderson Goodwin, born Aug. 18, 1929, at Covington, Ky.; died Oct. 8, 1966, in Cincinnati, Ohio. Her husband, Merrill, survives.

HALLOCK.—Frederick Albert Hallock, born Oct. 31, 1891, near Phillipsburg, Kans.; died at Oberlin, Kans., Aug. 30, 1966. His wife, Bertha, survives.

HAMARA.—Eno Harras Hamara, born Sept. 27, 1926, at Waukegan, Ill.; died Oct. 9, 1966, at Concrete, Wash. His wife, Sonja Rust Hamara, survives.

HANSON.—Oscar Hanson, born June 20, 1885, in Nebraska; died Aug. 11, 1966, at Huntington Park, Calif. His wife, Estelle, survives.

HARMS.—Main Harms, born April 23, 1891, at Reynolds, Nebr.; died Oct. 20, 1966, at Hood River, Ore. His wife, Maggie Wertz Harms, survives.

HARTZELL.—James Samuel Hartzell, born Jan. 17, 1894, at Nevada, Tex.; died Oct. 20, 1966, at Horton, Tex. His wife, Elsie Palmore Hartzell, survives.

HASEMEIER.—Henry J. Hasemeier, born April 2, 1884, near Sherwood, Ohio; died Aug. 31, 1966, near Liberty Center, Ohio. His wife, Vinnie, survives.

HAZELTON.—Arthur LeRoy Hazelton, born June 24, 1893, at Duluth, Minn.; died Oct. 4, 1966. His wife, Blanche Bryant Hazelton, survives.

HILGERS.—Mary Amelia Hilgers, born July 11, 1875; died at Takoma Park, Md., Jan. 28, 1966. In 1907 she and her husband, Theodore Hilgers, accepted the truth. Beginning about 1920 she worked at Madison College. In 1942 she began work at the Washington Sanitarium and Hospital, continuing until 76 years of age. She is survived by a daughter, Helen Gilliam; and a sister, Pauline Kinmer, of Takoma Park, Md. [Obituary received Nov. 2, 1966.—Eds.]

HILL.—Amanda Elizabeth Rylander Hill, born June 27, 1875, near Stockholm, Sweden; died Aug. 6, 1966, near Middletown, Mo. Her husband, George R. Hill, survives.

HOHLIER.—Ida Hohlier, born June 24, 1888, in Wilson County, Kans.; died Sept. 17, 1966, at Joplin, Mo.

HOLDER.—John T. Holder, born Sept. 29, 1886, at St. Joseph, Mo.; died June 22, 1966, at Enid, Okla. His wife, Myrtle Smith Holder, survives. [Obituary received Oct. 12, 1966.—Eds.]

HOLEM.—Vella Mae Holem, born June 26, 1895, at Stockville, Nebr.; died Oct. 11, 1966. Her husband, Arthur V. Holem, survives.

HOLMES.—Mildred E. Holmes, born in Cincinnati, Ohio; died at Oakland, Calif., Oct. 14, 1966. Her husband, Lloyd B. Holmes, survives.

HOOVER.—H. Clyde Hoover, born Sept. 13, 1877, at Berlin, Ohio; died May 26, 1966, at Berlin. His wife, Florence, survives. [Obituary received Sept. 29, 1966.—Eds.]

HUBNER.—Elizabeth Hubner, born March 22, 1880, in Holland; died Aug. 16, 1966, in Illinois.

HUNTER.—Rosa E. Hunter, born Feb. 6, 1893, at Beverly, Kans.; died Sept. 10, 1966, at San Rafael, Calif.

JANEKA.—Julia Janeka, died Aug. 22, 1966, at the age of 82. Her husband, Martin Janeka, Sr., survives.

JENSEN.—Carl Johannes Jensen, born Dec. 22, 1898, at Hurup, Denmark; died Sept. 19, 1966, at Glendale, Calif. About 1917 he became an Adventist while in training at the Skodsborg Sanitarium. He, with his family, served as a missionary in Ethiopia from 1923 to 1936. There Elder Jensen was secretary-treasurer of the Ethiopian Training School for Boys. During the years 1931 to 1936 he established the Gimbie Mission Station. In 1952 he accepted employment at the Glendale Adventist Hospital, serving as a physical therapist until 1961. His widow, Ingrid H. Jensen, survives, as well as two daughters, Alice Sheid and Gillian Nielsen; two sons, Carl G. and Paul K.; and three brothers.

JENSEN.—Thorwald Reinhold Jensen, born Aug. 8, 1892, in Broby, Denmark; died Sept. 16, 1966, at Glendale, Calif. Since 1957 he has been a physical therapist at the Glendale Adventist Hospital. Survivors are his wife, Frederikke; three children; eight grandchildren; and five sisters.

JOHNSTON.—F. W. Johnston, born Sept. 4, 1880, in Newfoundland, Canada; died Oct. 17, 1966, at Loma Linda, Calif. He graduated in 1906 from our school in South Lancaster, Mass. He immediately entered the ministry and labored for five years in Newfoundland. In 1908 he married Eliza Hodder. He was called to the mainland, where he raised up a number of churches, and in 1912 he was ordained. Then he labored in Michigan, and in Calgary, Edmonton, and Winnipeg, Canada. After this he became an evangelist in the Northern Union, and then spent more than five years in England and Scotland. Next he returned to Canada, laboring in Prince Edward Island, and then to Oklahoma. For some time he ministered in California, and in 1947 retired to Loma Linda. Survivors are a daughter, Anna, of Loma Linda; a son, Fred, of San Gabriel; two grandchildren; and two sisters, Blanche Halliday and Daisy Reed.

KNOX.—Birda Henson Knox, born April 27, 1890, at Owensborough, Ky.; died Sept. 16, 1966, at Glendale, Calif. In 1903 she accepted the truth, and in 1912 she married Elder Phillip L. Knox. They were a strong evangelistic team, working primarily in California. She was a musician as well as a Bible instructor. Survivors are her husband; two sons, John Wesley and David Calvin; and a granddaughter.

LYSINGER.—H. E. Lysinger, born Dec. 13, 1884; died July 16, 1966, at Takoma Park, Md. He began his denominational work in 1906 as a colporteur in Missouri, and in 1907 he entered the ministry in Missouri. He became publishing secretary of the Wyoming Conference in 1908, but returned to the ministry in the Missouri Conference in 1909, where he continued until 1912. From 1912 to 1917 he labored in the Nebraska and North California conferences. From 1917 to 1920 he was president of the Inter Mountain Conference. The next four years he was home missionary secretary of the Central Union Conference. From 1924 to 1932 he was president of the Tennessee River Conference, and from 1932 to 1937 he held the same position in the Georgia-Cumberland Conference. From 1937 to 1943 he was president of the Carolina Conference, after which he retired because of ill health. A daughter, Ailene Knox, of Washington, D.C., survives.

MENDOZA.—Pedro C. Mendoza, born Aug. 1, 1897, at Thelma, Tex.; died Sept. 11, 1966, at San Antonio, Tex. His wife, Genoveva Reyes Mendoza, survives.

MEUHLHAUSER.—L. E. Meuhlhauser, born May 31, 1904, at South Boston, Va.; died June 27, 1966, at Morganton, N.C. His wife, Rose K. Meuhlhauser, survives.

MEYZEK.—Myrtle M. Meyzek, born in 1890, at Bayport, Mich.; died July 2, 1966, at Owosso, Mich. [Obituary received Nov. 1, 1966.—Eds.]

MILLER.—Jennie L. Miller, born May 27, 1873, in Chautauqua County, N.Y.; died Sept. 9, 1966, at Glendale, Calif. In 1890 she married Newton S. Miller and together they served in the colporteur and tract society ministry in the States of Kentucky and Ohio and other fields. She was preceptress in the San Fernando Academy for a time. She is survived by a daughter, Doris Westphal, of Glendale; and a son, Blair, of Kingman, Ariz.

MILLER.—Matthew G. Miller, born March 23, 1887, in New York State; died at Golden, Colo., Sept. 6, 1966.

MITCHELL.—Rosetta E. Mitchell, born June 28, 1877, in New York, N.Y.; died Sept. 20, 1966, in Columbus, Ohio.

NELSON.—Bertha Louisa Laphan Nelson, died at the age of 88, at Bakersfield, Calif.

NIER.—Lily May Nier, born Oct. 17, 1867, in Pennsylvania; died July 11, 1966, in Los Angeles, Calif.

PIERCE.—Maude E. Pierce, born Oct. 28, 1888, in New York State; died at Avon Park, Fla., Aug. 14, 1966. Her husband, Abram, survives.

POINTON.—Mary Tenney Pointon, born in 1887; died May 8, 1966, at Enid, Okla. [Obituary received Oct. 12, 1966.—Eds.]

QUINN.—Annie Pearl Franklin Quinn, born Dec. 12, 1882, in Brown County, Tex.; died at Santa Anna, Tex., Aug. 11, 1966. Her husband, James Warren Quinn, survives.

REESE.—Dalton Anzolette Reese, born Sept. 23, 1900, at Myrtle Springs, Tex.; died July 21, 1966,

in Fort Worth, Tex. His wife, Olga Mae, survives.

REINHOLD.—Ted H. Reinhold, died Sept. 20, 1966, in Akron, Ohio, at the age of 61. His wife, Dorothy, survives.

RICHARDS.—Lucy Ellen Richards, born June 28, 1877, in Nebraska; died July 11, 1966, at Inglewood, Calif.

RICHARTZ.—August John Richartz, born Dec. 25, 1888, in Germany; died May 18, 1966. His wife, Helene Lorigan Richartz, survives. [Obituary received Oct. 9, 1966.—Eds.]

SCHNEIDER.—Amanda Frosta Schneider, born March 17, 1885, at St. Mary's, Ohio; died Oct. 5, 1966, at Loma Linda, Calif. She spent many years in evangelistic and colporteur work. Surviving are her son, Franklin, of Takoma Park, Md.; three grandchildren; and one great-grandchild.

SHOUPE.—Wallace Bryan Shoupe, born Oct. 24, 1898; died July 21, 1966, at Morganton, N.C.

SIMS.—John Franklin Sims, born Oct. 18, 1883; died Sept. 23, 1966. His wife, Bessie, survives.

SMITH.—Mina G. Smith, born June 11, 1873, at Memphis, Mich.; died Sept. 12, 1966. For a number of years she worked at the Battle Creek Sanitarium. A daughter, Mrs. Howard B. Peterson, survives.

SMITH.—Ollie Smith, born Oct. 23, 1870, at Woolvine, Va.; died in Washington, D.C., Sept. 26, 1966.

SPANNAGEL.—Jessie Elma Spannagel, born Aug. 7, 1898, in Des Moines, Iowa; died Aug. 21, 1966, at Lawton, Okla.

STOCK.—Henry Stock, born Sept. 24, 1902, at Harvey, N. Dak.; died Aug. 3, 1966, at Duarte, Calif. His wife, Tillie, survives.

STONER.—John N. Stoner, born Oct. 11, 1879, at Marshall, Mo.; died Oct. 10, 1966, at Corona, Calif. His wife, Clara, survives.

THOMPSON.—Laura B. Thompson, born March 19, 1893, in Missouri; died June 24, 1966, in California. Her husband, Ralph, survives. [Obituary received Sept. 28, 1966.—Eds.]

THOMSON.—Ferroll Louise Emerson Thomson, born March 21, 1894, at Lovelady, Tex.; died Sept. 12, 1966, at Zwole, La. Among the survivors are her husband, George H. Thomson; a son, Dr. George Thomson, of Union College; and a daughter, Louise Brooks, of the Hawaiian Mission.

TURNER.—Benjamin Franklin Turner, born May 4, 1884; died Sept. 16, 1966, in Missouri.

VAUGHAN.—Leland D. Vaughan, born June 21, 1944, at Port Townsend, Wash.; died Oct. 16, 1966, at Pismo Beach, Calif. His parents, Elder and Mrs. R. L. Vaughan of the publishing department of the Central California Conference, survive.

VIOLETTE.—Abbie Violette, born Jan. 14, 1887; died June 28, 1966, in Kentucky. Her husband, William, survives. [Obituary received Oct. 19, 1966.—Eds.]

WALKER.—Mohler L. Walker, born Feb. 20, 1894, in Maryland; died in Jacksonville, Fla. His wife, Pearl, survives.

WARREN.—Ada P. Warren, born in Mississippi; died at Tyler, Tex., Sept. 11, 1966, at the age of 77.

WELDY.—Anita Ford Weldy, born at Walla Walla, Wash.; died Sept. 22, 1966, at Kirkland, Wash. Among her survivors is a nephew, Orley Ford, a retired missionary.

WHITE.—Charles Lucas White, born May 29, 1876, in Nebraska; died Sept. 8, 1966, at Newbury Park, Calif. His wife, Marion, survives.

WILCOX.—Grace Mildred Wilcox, born Oct. 16, 1877, in Dallas, Tex.; died at Grand Prairie, Tex., July 22, 1966. After graduating from Keene Academy she married Lawrence O. Corwin. Their adopted daughter, Lorita Hendricks; three grandchildren; and one great-grandchild survive. In 1937 she married Howard L. Wilcox, who preceded her in death in 1955. Eight step-children survive; Coston C. Wilcox, Dr. Benton H. Wilcox, H. Bruce Wilcox, Lorena Wilcox, Marie Fisher, Grace Richardson, Laurretta James, and Nina Ramsey. Her denominational service included church school teaching, two foreign mission assignments in Central America, and Sabbath school secretary of the North Texas Conference.

WILSON.—Mark Leon Wilson, born Jan. 9, 1880, at Alpena, Ark.; died Sept. 9, 1966, at Fort Smith, Ark. In 1914 he married Pearl E. Miller, and in 1920 he was ordained to the gospel ministry. He served in different branches of service in the Alabama, Mississippi, and Arkansas-Louisiana conferences. He erected churches in Pensacola, Fla.; Clanton, Ala.; Laurel, Miss.; Alexandria, La.; El Dorado, Ark.; Shreveport, La.; Baton Rouge, La.; and Gentry, Ark. Survivors are his wife; four children, Clara W. Anderson, of Lincoln, Nebr.; Lt. Col. Harold M. Wilson, U.S.A.F., retired, of Marshall, Tex.; Enid W. Sweetley, of Sunnyvale, Calif.; and Earl L. Wilson, M.D., of San Diego, Calif.; and one sister.

WORDEN.—John H. Worden, born June 27, 1892, at Newfane, N.Y.; died Sept. 14, 1966, at Lodi, Calif. He married May Johnson, whom he met at South Lancaster Junior College. They spent one term as missionaries in South America. Survivors are his wife; a sister, Mable Dart; and a brother, Ray N. Worden.

**NOTICES**

**Prayer Requests**

A sister in the Northwest requests prayer for a son and his family and a son-in-law, to be converted.

From the Midwest comes a request for a paralyzed daughter to be healed, if it is God's will, but especially that she be converted. Also a sister and three brothers of this girl, to be converted.

A family requests prayer for their children, grandchildren, and a brother who are unconverted.

A sister in the East asks prayer that the financial problems of one of our hospitals may be solved so that the hospital will not have to be sold.

A brother in the South asks for prayer for the conversion of his sister, who is dying from cancer.

From the West comes a request for a member working on Sabbath that she may get a job with Sabbath privileges.

**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.]

Send a continuous supply of missionary material to the following: Digna G. Lorenzo, Taft Avenue Tailoring, Roxas City, P.I.; Eve M. Orola, Romblon, Romblon, P.I.; Florame Unating, Philippine Union College, Box 1592, Manila, P.I.; Raymundo Monje, Isio, Cauayan, Negros Occ., P.I.; Oseas B. Basco, San Jose, Antique, P.I.; Simeon Mata, Emeliano Tabanda, and Emeterio Tamoni, Seventh-day Adventist Church, Esperanza Ampatuan, Cotabato, P.I.

Reva F. Lachica, Odiong, Romblon, P.I., desires a continuous supply of *Review*, *Instructor*, *Little Friend*, cutouts, used Bibles, devices, *Primary Treasure*, *Signs*, *Guide*, cards.

Conrad Forbes, Walker Rd., P.O. Box 207, Grand Cayman, B.W.I., needs *Listen*, *These Times*, *Life and Health*, and *Guide*, all dated 1966 please.

Send to J. A. Morgado, Angola Union, Box 3, Nova Lisboa, Angola, P.W.A., audio-visual aids, slides, films, activity books, flannelgraphs, cutouts, Bible games, and other S.S. material.

Mae Tumalian, 176 Jalandoni St., Iloilo City, P.I., wishes a continuous supply of *Life and Health*, *Worker*, *Review*, *Quarterly*, *Instructor*, *Hymnals*,

Bibles, *Listen*, songbooks, cards, *Primary Treasure*, *GO*, *MV Kit*, and children's stories.

Angelita Beltran, Patinduguen, Midsagap, Cotabato, P.I., wishes books, Bibles, songbooks, children's stories, games, prophetic chart, audio-visual aids, and S.S. supplies.

Alejandro Bohol, Tibanban, Gov. Generoso, Davao, P.I., needs Christian Home Calendar, missionary and S.S. supplies.

Aquilino M. Trinio, 21 Block 4, PHHC, Bacolod City, P.I., desires S.S. supplies, *Review*, *Signs*, *Life and Health*, *Liberty*, tracts, *GO*, *Quarterlies* for past two quarters.

Evangelist E. A. Acquah, Box 22, Kintampo, B/A Ghana, W. Africa, needs Bibles, E. G. White books, filmstrips, projector, finger plays, pictures, *Signs*, *Life and Health*, children's stories, cutouts, songbooks, and Bible games.

G. Thang Pu, SDA Mission, P.O. Tahan, Kalembo, Burma, desires *Review*, prophetic chart, Bibles, E. G. White books, Bible games, color books, songbooks, Christmas cards, evangelistic materials, and youth helps.

D. F. Asara Koranteng, P.O. Box 532, SDA Mission, Accra, Ghana, W. Africa, desires a continuous supply of *Review*, *Signs*, games, cutouts, *Smoke Signals*, records, slides, films, audio-visual aids, tracts, Bibles, E. G. White books.

T. Williams, 1098 Lenox Rd., Brooklyn, N.Y. 11212, desires *Instructor*, *Guide*, *Review*.

Dulla Siringoringo, Maschi Advent Hari Ke 7, Lintongnihuta, Indonesia, needs *Daniel and Revelation*, *Midnight Cry*, *Education*, and other religious books.

Justa M. Pasqua, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I., desires children's and adults' missionary papers, *Quarterlies*, *Worker*, and S.S. devices.

Mr. and Mrs. Emmanuel Adjopong, Seventh-day Adventist, Domiabra/Konongo, Ashanti, Akim, Ghana, W. Africa, wish *Quarterly*, Bibles, games, books, pictures, missionary and S.S. supplies, tape recorder, guitar, piano, accordion.

# Bride in the Parsonage

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## Church Calendar

|   |             |
|---|-------------|
| Gathering Campaign Promotion                | December 3  |
| Church Missionary Offering                  | December 3  |
| Thirteenth Sabbath Offering (South America) | December 24 |

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

## REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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# News of Note

## Michigan Elects New President

On November 2, N. C. Wilson tendered his resignation to the Michigan Conference Committee, after seven years of leadership. Elder Wilson has served the church faithfully for more than 48 years in posts of high responsibility in North America, Australasia, Southern Asia, Trans-Africa, and the Far East. Elder Wilson will live in Healdsburg, California, where, in semiretirement, he will continue to be active in church work.

The executive committee has elected R. D. Moon, pastor of the Detroit Metropolitan church, to be president of the conference. Elder Moon entered upon the duties of the office November 15. Membership in the Michigan Conference is now approaching 20,000. There are 162 churches, four academies, and 52 church schools. Under the leadership of Elder Moon, Michigan faces a future that is bright with the prospect of continuous growth.

W. P. BRADLEY

## Philippines Reaches Membership of 100,000

Duane S. Johnson, an associate secretary of the General Conference, is now in the Far Eastern Division meeting appointments. He has just sent us the following cable from Singapore: FAR EASTERN DIVISION TODAY REPORTS PHILIPPINE ISLANDS MEMBERSHIP HAS PASSED 100,000 MARK. WORK STARTED 1907 WITH THREE MEMBERS. NOW FAST-GROWING MISSIONS IN THREE UNIONS.

We rejoice in this good news. Truly God's work has met with remarkable success in the Philippines during the past 60 years.

## Retreat for Servicemen in Europe

A retreat for Seventh-day Adventists in the military service who are stationed in the European theater has been scheduled at Berchtesgaden, Germany, February 6 to 10, 1967. On request, military personnel on active duty may receive leave from their assignments to attend this retreat. The cost for meals and lodging is small.

Each year a large group of servicemen and their families gather at Berchtesgaden for this important annual meeting, which is somewhat similar to a camp meeting in the United States. Meetings are held during the mornings and evenings, with the afternoon open for recreation and sight-seeing in this beautiful section of the Alps.

Seventh-day Adventists were the first group to hold such meetings on a denominational basis at this retreat center for Europe. Our meetings every year since

have been among the larger gatherings. If you have relatives or friends serving in Europe write them and urge them to attend this meeting. Details on obtaining leave may be obtained from their unit chaplain or by writing to our Seventh-day Adventist Army chaplain:

Chaplain (Major) Glenn I. Bowen  
Hesse District  
Kassel Sub-District  
APO, New York 09171

CLARK SMITH

## More Than One Hundred Baptized in Chirala, India

A. J. Johanson, president of the South India Union, writes:

"In Chirala last Sabbath, Brother Fredarichs had well over 100 ready for baptism. The figure given was 160. Brother Robin Riches went there to spend ten days to examine these people and make sure they were ready. Accordingly, more than 100 were baptized in the ocean. Brother Riches said the waves were so high that the man assigned to writing down the names as the candidates were baptized had a hard time, and the count will have to be taken again!



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

DALLAS — Msgr. William W. Baum, executive director of the U.S. Bishops' Commission for Ecumenical Affairs, told the annual meeting of the Disciples Council on Christian Unity, that the "single most important" development of the Second Vatican Council was recognition of other Christian communities as "churchly bodies." He stressed the influence of Protestant observers at Vatican II, saying that their presence "transformed the bishops." While there is a general Catholic devotion to the cause of ecumenism, Msgr. Baum said, there also are those in the church who feel that "the Catholic identity is being compromised and that we are destroying the church."

ROME — Twelve hundred Roman Catholic scholars, accompanied by a number of Protestant observers, attended the opening here of a week-long International Congress of the Theology of the Second Vatican Council, which was described as of "the greatest importance to the Church." A Vatican Radio broadcast called the congress "the most important theological congress of modern times." A far more blunt description of the con-

We have a good church membership in Chirala, but will have to find some place for them to worship in."

I. KANAGARAYAN MOSES  
General Field Secretary  
Southern Asia Division

## Champion Lay Preacher

J. O. Bautista, lay activities secretary of the North Philippine Union writes:

"The 1,000th convert of Urbano O. Castillo, top layman of the North Philippine Union Mission, was baptized with 38 others on October 1, 1966, at Dayap, Pola, Oriental Mindoro. A second baptism of seven more at the same place on October 29 brings the number of souls won by Brother Castillo to 1,010 to date. A church is now under construction. It will be the twenty-first this brother has raised up during the past 23 years of his lay preaching."

Brother Castillo, a dental technician, who makes dentures for a living, has met persecution and faced death for the Lord, but God has miraculously spared his life. With God's blessings he has raised up a church on the average of once each year. Upon entering a new locality he searches for a suitable piece of land and purchases it for a chapel site. His wife assists in the visiting and in giving Bible studies, and his daughters act as organist and song leader. His oldest son is now following in the footsteps of his father as a self-supporting worker. Many of his converts have caught the missionary spirit and are engaged in soul winning.

J. ERNEST EDWARDS

gress was supplied by Italian Radio, which said the congress' aim was to "mend the serious rifts within the Catholic Church over interpretations of Vatican II decrees." It predicted a clash between progressives and conservatives.

HARRISBURG, PA.—About a dozen church properties, most of them used as parking lots, have been returned to Harrisburg's real estate tax rolls on the recommendation of a special task force that reviewed tax-exempt properties. Church property used for worship is exempt from real estate taxes under the provisions of the State constitution, but other church-owned properties may be taxed at the discretion of taxing authorities.

LONDON — Plans for an unprecedented nationwide evangelical crusade by Billy Graham in Britain next year are being worked out in the wake of a visit here by the American evangelist to address converts from his London Crusade.

DALLAS—Seminary professors, board executives, and just plain preachers in town for the annual assembly of the Christian Churches (Disciples of Christ) made Sunday, September 25, one of the most ecumenical the city's Protestants have ever known. Pulpits of 117 churches were occupied by visiting Disciples clergymen. Only 52 of these were congregations of the Christian churches. The other 65 included Southern Baptist, Methodist, Episcopal, African Methodist Episcopal, Presbyterian, Lutheran, and United Church of Christ.