



*The Story of Catholicism—1*

# "The Mystery of Iniquity Doth Already Work"

By C. MERVYN MAXWELL

**T**HE speed with which early Christianity tobogganed into apostasy takes one's breath away. Most of the characteristics of later Catholicism were plainly in evidence for a long time before the rise of Constantine in A.D. 306.

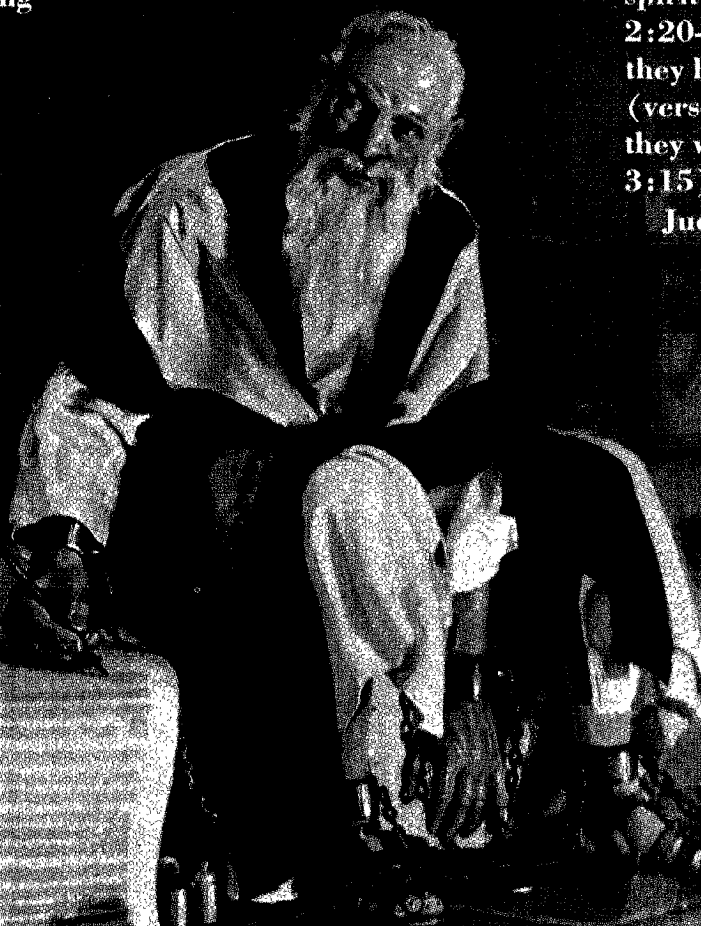
In fact, even before the apostles died things were going wrong. John knew of Christians who denied that Jesus had a real human body. He called them "antichrists" (1 John 4:1-4). When he exam-

ined the early Christian churches in Asia Minor, which were to symbolize the church throughout its history, he found that already in Sardis there were only a few members whose garments were undefiled (Rev. 3:4); in Thyatira he saw that

Christians were committing spiritual fornication (chap. 2:20-22); in Ephesus, that they had lost their first love (verse 4); in Laodicea, that they were lukewarm (chap. 3:15).

Jude warned against rov-

*From his prison cell Paul warned against false teachers, who would undermine the Christians' faith.*



ing Christians who claimed to have a message from God but who were really clouds without rain (Jude 12). Paul warned against similar teachers who were undermining people's faith and leading whole families astray (2 Tim. 2:18; Titus 1:11). In fact, Paul was so bitterly harassed by Jewish-Christian converts who traveled behind him preaching a gospel of works that he cried out in reference to them, "Beware of dogs!" (Phil. 3:2).

Thus when the first-century church is described as "pure" or symbolized as a rider on a white horse, the reference is to be taken as describing the doctrine of the apostles or, perhaps, the *comparative purity* of the church in contrast to the world around it or in contrast to the later, more fully developed apostasy. The church of the first century, though wonderful in many respects, was far from perfect.

### Process of Apostasy

The process of apostasy so soon begun ran on apace in the second and third centuries, until by the time of Constantine (306-337) the pattern of future Catholicism was already well set.

The doctrine of the condition of man in death was widely distorted in the second and third centuries. Although around A.D. 170 Tatian, in many ways an eccentric, insisted that the righteous do indeed remain dead until the second coming of Christ, his view was not representative of his age. Irenaeus held a more common position that the "sleep" of the dead is not unconsciousness but is separation from God in "an invisible place" (*Against Heresies*, V. 31.2, in *ANF* I, 560). The Apocalypse of Peter, accepted before A.D. 170 in some quarters as a part of the Bible, portrayed the wicked dead as already suffering in hell. And Origen in the early third century went so far as to teach that people who die as sinners not only continue to be conscious but also receive a second chance after death.

Of course, Christians did not accept every pagan notion about life after death. They continued to make the significant distinction that faith in Christ was a necessary condition for happiness in the afterlife, and they continued to believe in a need for the resurrection of the body at the second coming. But almost universally the early Christians came to believe that the souls of the dead continue to live. In fact, by the early fourth century Eusebius, the father of church history, called the belief that the dead are asleep "a doctrine foreign to the truth," and alleged that it was held

only by Christians who had been "de-luded" (*Church History* VI.37; Loeb ed. II, 91).

In view of the withering attacks leveled by Judaizers against righteousness by faith within Paul's lifetime, it is not surprising that this key doctrine faded from the picture very early. Several early documents—drawing the idea, it may be, from the apocryphal book of Tobit—attest the early emergence of the belief that daily sins were to be atoned for not so much by Christ as through the works of one's hands. Faith in God still helped martyrs to face death and ordinary Christians to face life, but faith in Christ alone for salvation was all too soon forgotten.

A misunderstanding of Hebrews 6: 4-6 led many early Christians to think that if a person committed such serious sins as apostasy and adultery after he had been baptized, he could never be forgiven.

As might be expected, this interpretation proved to be too rigorous. People either were discouraged by it or ignored it. One man who opposed it was a Christian in Rome named Hermas, who wrote a book called *The Shepherd*, a curious little work that enjoyed a wide circulation for many years. His burden was that the church ought to forgive Christians who commit adultery—but only once, of course; to ask for more he knew would be hopeless. Yet even Hermas allowed that forgiveness should not be extended to Christians who apostatize in time of persecution and worship idols (Similitude 9).

Callistus, Bishop of Rome from A.D. 217-223, became the first bishop known to have developed a regular way in which Christian adulterers could be forgiven. He said that since Noah's ark contained unclean animals as well as clean ones, repentant adulterers should not be denied church membership; they could be forgiven, he explained, by "a spiritual man," meaning a bishop. Later, in the third century, under conditions to be described next week, Cyprian of North Africa and other bishops devised a plan whereby even Christians who reverted to idolatry could be restored—likewise through the decision of bishops. Both Cyprian and Callistus, in defending the forgiveness of sins by bishops, referred to powers supposedly conferred by Jesus on Peter.

Corrupt as it was rapidly becoming, the church was by no means wholly bad; consequently it sought to safeguard its standards even while devising ways to forgive its offenders. It

offered forgiveness but *made it difficult*. A repentant sinner was required to perform exhomolegesis, public confession. In extreme cases this meant appearing outside church every week for years dressed in sackcloth and ashes, imploring the church members' prayers in one's behalf. Further years of lying prostrate inside the church doors, then of standing at the back inside the main sanctuary, might follow. Only after extended years of humiliation might a serious offender be allowed to come to the front and partake once more of the Lord's Supper.

Before the time of Constantine, justification through Christ by faith had given way to forgiveness through bishops by penance.

In spite of the endorsement that the New Testament gives to Christian marriage (Matt. 19:6; Eph. 5:22-23; Heb. 13:4), second-century Christian novels popularized virginity as far more pleasing to God than marriage. The story of Paul and Thecla, for example, written by a bishop around the year 180, taught that Paul was not persecuted on his missionary journeys for preaching Christ but for separating families! Thecla was presented to Christian youth as a heroine because when she heard Paul preach she broke her engagement and lived the rest of her life unmarried.

Tertullian of North Africa complained that marriage led only to crying babies anyway. And if a man had a legal right to marry once, he insisted, he certainly had better not marry again if his first wife died, for the good woman would still be alive in heaven.

Thus the stage was set very early for the later Catholic practice of refusing the clergy the right to marry.

The exaltation of tradition above Scripture, the doctrine of apostolic succession, and the supremacy of the church in Rome, familiar attributes of modern Catholicism, were all apparent before A.D. 300. More will be said about these teachings in later articles.

Suffice it to say that the Sabbath was, as might be expected, among the earliest doctrines to be modified or abandoned in many places. In view of the special place God intended the Sabbath to fill in Christian sanctification, it would have been strange indeed if the enemy of souls had not attacked the Sabbath very early. As Elder James White acknowledged in the first Adventist periodical (*The Present Truth*, No. 1, 1850), evidence for Sunday observance can be traced back almost to apostolic times.

Justin Martyr is a contemporary witness that "orthodox" Christians in Rome as early as A.D. 155, and perhaps in Ephesus as early as A.D. 135, held the Sabbath of the Ten Commandments in low esteem. Justin allowed that the Sabbath was all right in its place. It was given to the Jews, because they were so wicked, and needed it. But Abraham, he said, was saved without the Sabbath, so why should Christians today observe it? Christ has brought us Christians a new law that has taken the place of the old one promulgated on Mount Sinai (*Dialogue* x-xii, xviii, in *ANF* I, 199-203).

The Sabbath was not everywhere despised, of course. Bishop Irenaeus, who wrote a few decades after Justin, certainly did not despise the Sabbath. Yet even he, devout bishop that he was, considered the keeping of the literal seventh-day Sabbath to be unnecessary. In his *Proof of the Apostolic Preaching*, chapter 96, he said that the seventh-day Sabbath was no longer needed, since Christians keep Sabbath every day when they act justly toward their fellow men and worship God in the temples of their hearts.

Paul called the apostasy at work in his own day the "mystery of iniquity," or, as the Revised Standard Version puts it, the "mystery of lawlessness"; and the evidence is that God's law was attacked within the Christian church even within the first century. *The Great Controversy* says that in his own lifetime Paul saw "creeping into the church, errors that would prepare the way for the development of the papacy" (p. 49).

When Roman Catholics claim that the Catholic Church reaches back to the days of the apostles, we must, in one sense, agree. In the mystery of lawlessness at work in apostolic times the Catholic Church may trace its birth; and in the false teachers that Paul said would arise like wolves to tear the flock (Acts 20:29) it may find the nurses who gave it suck.

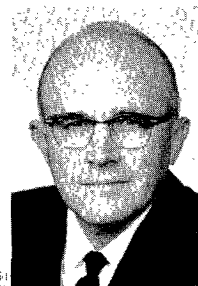
In the little day of earth's history, it is vespertime. The people of all the world are finding their pews in the cathedral of apostasy, there to wonder after the beast and worship him. The warnings of prophecy uttered long before our day are being fulfilled before our eyes.

In such a time as this, modern Adventists must keep alert. And because Catholicism today, in spite of its striking "renewal," is still so much the product of what it was yesterday, it is hoped that this series on Catholic history will help to clarify the issues that face the Christian world of the twentieth century.

(Continued next week)

*A Personal Message From Your General Conference President*

# HEART to HEART



Takoma Park, Maryland

*Dear Fellow Pilgrim:*

We shall never forget it! We were two very young missionary appointees with a three-year-old son embarking on the S.S. *Bremen* for far-off India. Leaving our homeland, friends, and loved ones behind, we were launching out to the ends of the earth on a bold adventure. That was in 1935. The world has become smaller since transportation has accelerated; nevertheless, launching out to unknown places still poses a challenge to adventure-some spirits.

## Responding to the Call

Ages before jet airliners, before S.S. *Bremens*, and other modern means of transportation, other bold adventurers responded to a call to fields afar. It was God calling Abraham to become His first foreign missionary. The story is related in the eleventh chapter of Genesis.

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan" (Gen. 11:31).

It was a great day when Abraham and his entourage left home and all behind them, and struck out for God! But they stopped short of their goal.

"*They came unto Haran, and dwelt there.*" Some say Terah's age caused them to stop. Probably in this life we shall never know the true reason they halted in Haran. Perhaps Terah said, "We might just as well settle down here. Why should I struggle on to Canaan?" Or God may have ordered the entourage to stop en route, having never intended that the aged father should accompany his son all the way to Canaan and there endure with him the rigors of nomadic life. However, if the call to remove to Canaan included Terah as well, then the last five words of chapter 11 compose the dismal dirge of an unfulfilled purpose—"and Terah died in Haran."

## Lesson for Adventists

If Terah failed, the disappointing ending of his story contains a sober lesson for every Seventh-day Adventist today. Of too many who set their faces Zionward it will be said, "*They came unto Haran, and*

*dwelt there. . . . And . . . died in Haran*" short of their goal, the kingdom of heaven.

How many well-intentioned persons make a good start on their journey to the new earth. They say good-by to friends, loved ones, a life of worldliness and sin, to pursue their pilgrimage to a more enduring city "whose builder and maker is God." Some give up positions of trust with large incomes to bring their lives into harmony with the commandments of God. With the voice of God ringing in their ears they press forward enthusiastically. Their hearts are warm. Their spirits are high. They are full of good resolutions. They have made a bold, commendable start.

## Short of the Goal

Then something happens—they come to Haran. They settle down on a plateau of spiritual contentment. The glamour of the world asserts itself. The place of prayer is neglected. The Bible gathers dust on a shelf. The upper room is replaced by the supper room. They still attend church, but the services create no warm glow, no soul satisfaction as they once did. Spiritual growth stagnates. They are, indeed, "*in Haran.*" Of too many it will be recorded, "*and they died in Haran*"—short of their goal, the kingdom of heaven—lost, eternally lost.

How is it with you, my friend? By any chance have you arrived at Haran in your spiritual experience? Have the fires of the first love in your heart burned low? Have the habits of earnest prayer and satisfying Bible study become sketchy? Has your zeal for souls ceased to be a compelling power in your life? Are you settling down to a complacent, satisfied existence, with no sense of urgency nudging you on to higher, holier living? If this is your experience I appeal to you to wake up and resume your journey to the kingdom without delay. It is not too late.

May God bestir and bless you!

Yours for a fulfilled purpose,

*Robert A. Henson*



*The Andrews University library provides facilities for study and research in many areas.*

GAYLAND RICHARDSON

*Andrews University is a major force in helping to*

# Close the "Availability Gap"

*By RICHARD HAMMILL, President*



*The new administration building at Andrews.*



*Dr. Siegfried Horn took part in a "dig" at Shechem. Andrews' first expedition in its archeological program will be under Dr. Horn's direction this summer at Heshbon.*

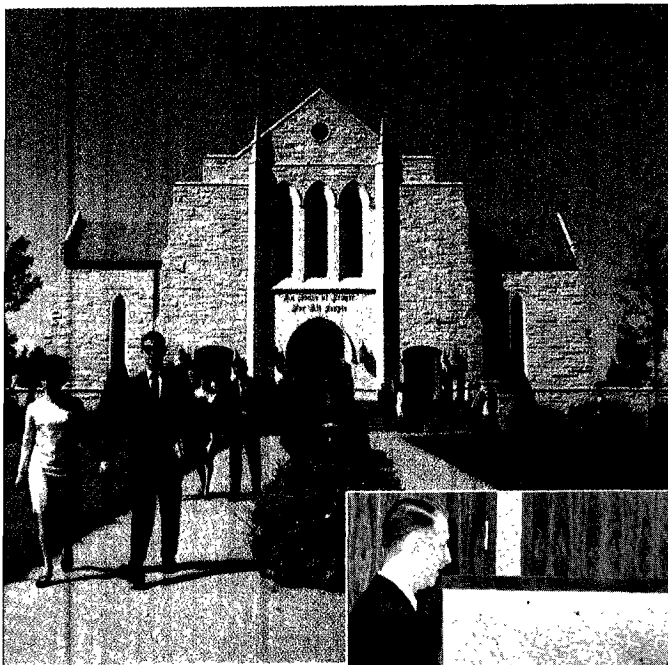
**I**N A unique manner Andrews University belongs to the whole world of Adventism," General Conference President Robert H. Pierson told the assembled Andrews faculty and staff recently. "A world work is depending upon Andrews to continue to supply hundreds of workers every year—workers not only for the great home bases but also for the far-flung and challenging mission fields. The Andrews University campus is the magnet for youth and mature church workers for most of the lands where the Advent message is proclaimed. Thousands of eyes are turned hopefully toward the Theological Seminary and toward the graduate school of Andrews University."

The Theological Seminary specializes in the preparation of Seventh-day Adventist ministers, offering the Bachelor of Divinity degree and the Master of Theology degree.

The School of Graduate Studies offers the Master of Arts in six major fields (biology, education, English, history, mathematics, religion), the Master of Arts in Teaching with majors in nine fields, the Master of Business Administration, and the Master of Music Education.

In the near future the university hopes to establish new programs including: The Master of Arts in Behavioral Sciences (psychology, sociology, anthropology, and social welfare), the Master of Science in Psychiatric Nursing, and a Master's program in mission orientation.

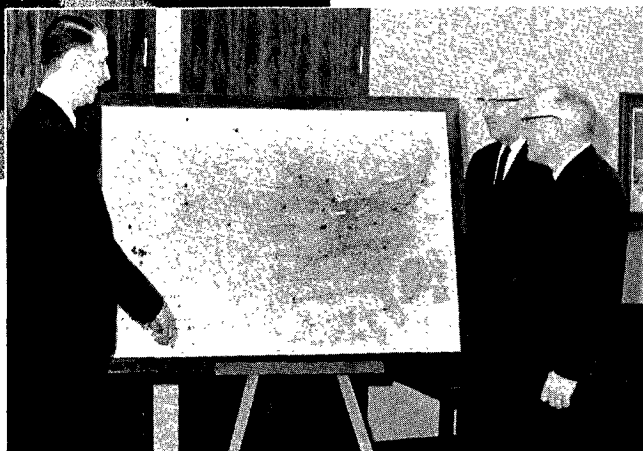
An offering for Andrews University will be taken in all Seventh-day Adventist churches of the North American Division on April 13. This is one of eleven special offerings taken in Adventist churches each year for the benefit of our overseas missionary work or for



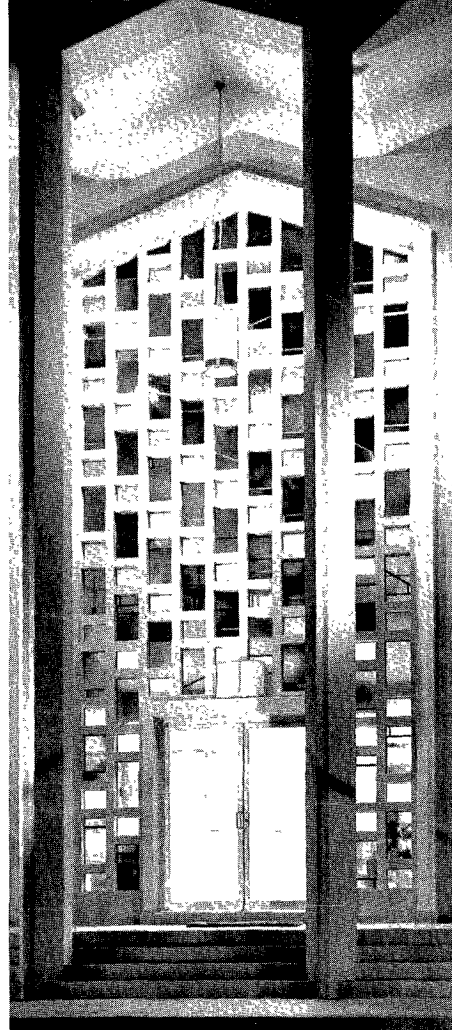
**Students attending Andrews University find spiritual power and inspiration in the worship services held weekly at the College church.**

ROGER MORTON

**Associate professor of applied theology at AU, Dr. E. C. Banks, shows map of Field School evangelism to R. H. Pierson (right) and N. R. Dower.**



GAYLAND RICHARDSON



**Doorway to mission service—the Seminary.**

departments and institutions of the General Conference.

The offering for Andrews is an appeal to help close the "availability gap." What is the availability gap? Last year our overseas divisions placed with the General Conference calls for 217 workers to fill missionary positions. Although a number of people on the General Conference staff spend most of their time searching for mission recruits, only 143 appointments were made for these 217 positions.

This left 74 posts that went unfilled because of the unavailability of persons with the proper training and experience who could respond to the calls from the overseas fields. This availability gap does not exist because of a shortage of young people who have an interest in missions, but rather because of a shortage of funds to help them obtain the proper education for the posts that need to be filled.

It is planned that the funds received in the offering on April 13 will be used to help more young people receive the training needed to fit them to answer the call of service. We believe that funds invested in this way will probably produce more benefits for the advancement of the cause in years to come than those invested in any other way.

With some real financial problems confronting many private educational institutions across North America, we need to take a hard look at our ability to finance our own educational program. A unified effort on the part of our people will help meet this need so that Andrews University can prepare workers for the extensive and varied programs of the church all over the world, thus to fill the availability gap.

REVIEW AND HERALD, April 4, 1968



**Above: Mrs. T. V. Zytoskee, the wife of a Seminarian, conducts a cooking class in Seoul, Korea. Below: A baptism is performed by Clinton Shankel in Eastern Caroline Islands. He is a Seminary student.**





# Many Infallible Proofs

By **LESTER G. STORZ**  
Minister, Oregon Conference

**I** MOVE we ask our association president to speak at the sunrise service this year," said one pastor.

"I second the motion," said another pastor, and all 12 pastors nodded their approval even before a vote was taken. It was a regular meeting of the local Ministerial Association, and a cordial spirit existed among the city's clergy—both Catholic and Protestant.

As the Seventh-day Adventist pastor, I had certain reservations about the motion. I had participated in a number of joint fellowship events, had been speaker of the previous community Thanksgiving Day service, and now supposed that for this occasion the lot would fall upon someone else. I was surprised when I was chosen.

"Brethren," I said, "I appreciate this expression of your confidence in me. I am happy to participate whenever and wherever I can. However, as to a sunrise Easter service, I feel I cannot conscientiously present a message that would be acceptable to you brethren. Please excuse me for this event, and choose someone else."

"But," said one of the ministers, most sincerely, "don't you believe in the resurrection of Christ?"

"Indeed I do, very much so," I answered, "as an event for which to praise God. But not as an event to be observed by regularly recurring special ceremonies."

This experience led me to review the evidences that Christ is risen.

"God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence on which to rest their faith."—*Steps to Christ*, p. 105.

"'God gives sufficient evidence for the candid mind to believe.'"—*Testimonies*, vol. 5, p. 675.

Many evidences for the resurrection

may be set forth. We here list ten, which, when taken together, forge a strong chain of evidence.

1. *The Testimony of the Living.* Many appearances of Christ are recorded as having occurred between His resurrection and His ascension. Involved were the 11 disciples, a number of women, and a group of 500 persons. These people all had little to



*Mary lingered at the tomb, weeping, unaware that behind her stood the risen Christ.*

gain and much to lose for talking, but talk they did. They would not have dared to proclaim such a fantastic message if it had been human fabrication.

2. *The Testimony of Heaven.* At the stoning of Stephen, the heavens themselves opened up and revealed Jesus "standing on the right hand of God" (Acts 7:56).

3. *The Testimony of Christ.* Christ had clearly announced the event to His disciples beforehand (Matt. 20:19). While they did not understand it then, they were reminded of it at Jesus' trial (Matt. 27:40; cf. John 2:18-21), and remembered it after the event had come to pass (John 2:22).

4. *The Testimony of Angels.* Two angels at the empty tomb told certain women, "He is not here, but is risen," and further reminded them that Christ had foretold all this (Luke 24:6-8).

5. *The Testimony of Psychology.* It is contrary to human nature and to the operation of mind patterns for men to turn about and almost instantly love that which before they hated, unless there is sufficient evi-

dence upon which to base such a conversion. Saul, the proud, outstandingly aggressive persecutor, was suddenly changed into Paul, the apostle of the Lord. What caused this revolutionary change? He had seen the resurrected Lord—the only adequate cause for such a total reversal in attitude and conduct.

6. *The Testimony of the Romans.* The lie of the Roman guards and the silence of Rome about the breaking of the seal that represented her power and authority bear mute evidence that she had that day grappled with a power beyond her strength; for men, when completely defeated, do not talk.

7. *The Testimony of Ethics.* Men of all ages have wrestled in vain with their carnal natures, but the chains have snapped when they submitted themselves to the power of the resurrected Lord. Ethical science stands dumb before the miracle of the born-again Christian and his victory over sin. Such a transformation is not possible without the resurrection of Christ (1 Cor. 15:17).

8. *The Testimony of Reason.* This tomb, which was so well sealed and so heavily guarded, was found empty. What became of the body? From a human viewpoint there are only two possibilities: (a) Friends took it. But could a few defenseless, fearful disciples overpower the heavily armed Roman watch, unseal the stone, and be neither seen by anyone, attacked, nor discovered later on? That would be accomplishing the perfect crime indeed! It could not be done by simple fishermen. Why would they even want His dead body? (b) Enemies might have taken it. There is no evidence that any of His enemies would even care to have His body removed. They all wanted the tomb made sure, and tried their best to keep the body in the tomb.

9. *The Testimony of Human Nature.* The first law of human nature is self-preservation. Thousands of Christians would not have faced the loss of all that life holds dear—houses, lands, loved ones, the loss of life itself—if they had not had ample evidence of Christ's resurrection.

10. *The Testimony of Experience.* Almost every home has mourned the loss of some dear one in death. Where real love exists, the weary hours, days, and weeks drag slowly by, with the wound seemingly not healing. Here was One, dearly loved, deeply mourned over, and greatly missed. Yet only three days after His death (some 36 hours), His closest friends had cast off all sorrow and were greatly rejoicing. A broken heart is not that easily cheered, unless there has been a resurrection.

# The Power of the Cross

By GODFREY T. ANDERSON

WHEN I was a small boy in the city of Chicago I had two pals — inseparable friends. We made a threesome of ecumenical composition. One boy was a devout Roman Catholic, one was a thorough nonbeliever, and I was from a Protestant family. In those days there was no radio, no television. There were no playgrounds pleasingly equipped, and we children had to provide our own entertainment.

There was one bright spot in our weekly activities calendar—it came at seven o'clock on Sunday evenings. In ample time we found our way to a busy intersection on Chicago's West Side and settled ourselves comfortably on a curbstone to wait for the Salvation Army group to come with their program. We watched with interest as they came down the street with their flags, their drums beating, and the cornets and trombones joining in a march tune. Near us they stopped by the curb for their program. Here they sang their hymns and gave their testimony.

One song they repeated often, "There's Power in the Blood," and there was earnestness in their query, "Are You Washed in the Blood of the Lamb?" We were not really impressed by the theological implications of what they said or sang, but with the passing of the years I have had occasion to ponder the power of the blood as revealed in the dedicated lives of men and women who have carried the message of Christ's death on the cross.

"I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The power of the cross is the power of love. There is tremendous power in the force of arms that can sweep across nations with conquering might and subjugate proud peoples. There is power in hate that animates individuals and nations to acts of inhuman cruelty and destruction. There is power in ambition, which drives men as individuals and as groups to superhuman effort in achievement or conquest, and leads them to ride roughshod over those in their way. There is power in science, both to cure and to destroy, to travel on earth and in space, and to communicate across vast distances in fractions of moments.

These powers are awesome and in-

calculable, but they are not the greatest powers in either earth or heaven. Napoleon acknowledged this when he said: "Charlemagne, Alexander, and I built great empires; but they were founded on force and have crumbled away. But Jesus of Nazareth founded His kingdom on love, and there are millions today who would die for Him."

Jean Paul Richter, a serious historian, also paid tribute to the power of the cross. He wrote: "That crucified Jew with His pierced hands has lifted the gates of empires off their hinges, has turned the streams of the centuries into new channels, and still governs the years."

The cross was still standing with its suffering burden when its great power was first shown. On either side were crosses of the two fellow victims.

The penitent thief had seen and heard Jesus (see *The Desire of Ages*, p. 749). He knew of Christ's sinless life and His merciful deeds and rebuked his profane fellow sufferer who had been reviling Christ for not miraculously rescuing all of them (Luke 23:40, 41). At the hour of His death, Jesus received from a most unlikely person a profession of faith in His divinity and His eventual triumph over death. Lifted up in sacrifice, He drew unto Himself not only the dying thief but the Roman centurion who had supervised the crucifixion, who, after Jesus' death, testified for himself, "Truly this was the Son of God" (Matt. 27:54).

When the pagan detractors of the early Christian church claimed scornfully that its members were the ragtag of society—slaves, plebians, artisans—the church answered proudly that herein lay its power. It could take the lowest members of society and, by the power of the cross, make them noble persons. Thieves and tax gatherers became honest; prostitutes left their sordid lives behind; slaves gained new dignity as members of the household of faith. Although it had a particular appeal for the lowly, who found in the gospel a new and worthwhile identity, it also attracted the intellectuals and the high-born who gave early Christianity the dignity and prestige of their support.

Through the following centuries when it was difficult and dangerous to be a Christian, the power of the cross

was demonstrated in a multitude of lives. There is an old church in Switzerland, built long ago when stained-glass windows were used to teach spiritual lessons to congregations who could not read the Scriptures for themselves. In this old church the beautiful windows are dedicated to the martyrs, who through these early centuries carried God's truth forward. There was the youth Sebastian with the arrows piercing his body, fair young Catherine kneeling in prayer by the wheel on which she was executed, others kneeling before the headsman's ax, and still others about to die in flames. All these won their place in the stained-glass windows by professing the gospel of Christ at the cost of their lives.

The power of the cross has not only strengthened men and women to die heroically, it has furnished the power to many others to live sacrificial lives of service. John Wesley felt this power of love and set about to convert England, with remarkable results. Driven by the power of a divine love, Albert Schweitzer left an intellectual career as theologian and musician in the universities of Europe to become a jungle doctor in Africa.

The power of reconciliation is named by Paul as one of the powers of the cross. The power of reconciliation works miracles of grace in human lives. Dr. A. J. Cronin tells a story of the power of reconciling love, which he witnessed while living here in America. He had a neighbor named Adams, an accountant in his publishing firm, who lived near him in a modest home with his happy family—his wife, two teen-age daughters, and the pride of his life, six-year-old Sammy. The little boy and his father kept their garden the show place of the community and worked together in the yard happily when Mr. Adams was at home.

Then came World War II and the call for Americans to do something to help suffering people overseas. The Adamses opened their home to take in a small orphan boy from an eastern European country, and arranged a royal welcome for him. But the boy proved to be a sullen, unlovely child who would have nothing to do with any of them except little Sammy, whom he followed like a shadow. As the months passed, the lad continued

to be hostile, and it was found that as his knowledge of English grew he used the new language to fabricate monstrous lies, often malicious in nature. Nor was money safe when he was around. Through all this the Adams family patiently continued to woo the love of the small boy with the unpronounceable surname to whom they had given a home.

One hot June day little Paul came down with a sore throat and in a short time was critically ill. It was diagnosed as a virulent staphylococcal infection, which he had picked up by swimming in a stream forbidden to all the children. Through the critical days that followed, the family did all in its power to pull him through. When at last he was convalescing he demanded to have Sammy with him, but this was forbidden because of the highly infectious nature of his disease, so Sammy sent him daily notes and messages of love.

One night Paul crept from his bed in isolation and sneaked softly into Sammy's bed. In the morning the father found Sammy asleep with Paul's arms around him and his breath in his face. Unhappily, small Sammy caught the infection, was ill only a short time, and died. The grief of the family was almost beyond descrip-

tion. Dr. Cronin, away on the West Coast at this time, sent a note of condolence to the bereaved family with the advice to send away this foster child who had made them such a bitter return for the good they sought to do him.

Some time later Dr. Cronin returned, and as he drove along the lane he saw Mr. Adams in the garden, at his side a small boy. Dr. Cronin stopped in amazement, so reminiscent was the scene of the happy days when Sammy worked beside his father in the garden. Mr. Adams came to the road, and behind him was little Paul. Dr. Cronin spoke of his sympathy for their sorrow and added, nodding toward the boy, "I see you still have him."

Mr. Adams glanced at the child. "Yes, he's quieter and brighter now. The doctors are giving him some gland medicine. You won't have any more trouble with his name, either. We have adopted him. The name is Paul Adams now."

In this poignant human experience we see a feeble counterpart of the love of God that made us His adopted children, even after our sins had caused the death of His beloved only Son. This experience, instead of forever alienating us, drew us to God in

reconciliation. Such is the incredible power of the cross to bridge chasms and draw men.

This same reconciling love was manifested in the life of a Presbyterian medical missionary who was in the Philippines at the beginning of World War II. He was thrown into Santo Tomas internment camp with many others, and here he ministered to the best of his ability to those around him. Because he insisted on using the word "malnutrition" on the death certificate of an internee, he was taken from that place and incarcerated in grim Bilibid prison. Then came liberation, and Dr. Stevenson was permitted to resume his work. His very first patient was the Japanese lieutenant who had ordered him into jail. The man required surgery for a bullet wound, and to his amazement the doctor cared for him skillfully and cheerfully and in the spirit of love that showed the power of reconciliation and forgiveness reaching down from Christ's cross into the lives of His followers.

This power of the cross, as Christ Himself declared, has drawn all men unto Him—not just the educated, the wise, and the naturally devout. The headhunters in the jungles, the savage cannibals of the South Seas, peo-

## The art of living

*when you're young*

By MIRIAM WOOD

"TO"  
OR  
"WITH"? "I just can't talk to my parents!" With monotonous regularity this wail seems to be repeated by young people or quoted in nearly every current magazine. For that matter, whole volumes are being written on the problem of dialog between children and parents. Frankly, I'm a bit puzzled by all this. Why in the world should something that's perfectly natural, perfectly ordinary, have to be categorized as a problem? People of varying ages who live under the same roof certainly possess *some* common interests. I think we are safe in assuming that parents are interested in their children and certainly the children are interested in themselves. so that's a pretty good beginning!

Complicating the situation, of course, is the philosophy of some youth that anyone over 30 might just as well—in fact, had better—declare himself a nonmember of the human race. And since parents of young people are on the wrong side chronologically, they start any kind of dialog with a built-in disadvantage.

However, it seems to me that changing one small word in the expression "I just can't talk to my parents" could make all the difference. I'm referring to the preposition "to." My concept of talking to someone is that I'll give him my ideas; I'll tell him what I think; I'll "get it off my chest." Wrapped up in that preposition, used in this context, is a kind of arrogance. In other words, I'll have my say, turn on my heel, and leave. This isn't, of course, dialog. It's monolog or lecture or diatribe or maybe even declaration of domestic war!

Substituting the preposition "with" might make a great deal of difference, granted that certain modifications in attitude accompany the linguistic change. To talk *with* your parents could mean that you'll hear their viewpoint courteously; they'll be

entitled to equal time at the very least! In an atmosphere of mature, quiet civility, you'll sit down together and explore all sorts of topics in depth. You may find, to your intense surprise, that your parents actually have some palatable ideas.

Let's be uncomfortably honest, though, to the extent of agreeing that most of the time when one is young he begins to feel that (1) he knows all the answers and (2) that he hasn't the remotest interest in listening to parental viewpoints that may differ from his own. He is interested in showing his parents by quantities of feverish, impassioned oratory that they're hopelessly old-fashioned, abysmally out of it and, in general, useful to him only as a kind of animated checkbook. Under these circumstances, it's rather understandable that a young person can't talk to his parents. Most Christian parents haven't caught on to the reversal in roles society is trying to foist on them. I, for one, hope they never *do* abdicate their responsibilities.

Granted that your own parents may be difficult to "dialog" with ("like father, like son," you know), still there's a real challenge for you here in the art of living. If you are able to achieve some degree of success in this area, your own personality and ability to get along with other people will be greatly improved.

I might gently point out that parents aren't the only humans who are sometimes difficult to talk to or with. Teachers, friends, even husbands and wives, now and again insist upon having their own ideas. And I can promise you that if you hope for even a modicum of happiness in life, you'll have to learn the art of successful dialog with some of these people.

That young people know a great deal more than young people used to know, I agree. That parents still have a tremendous amount to offer, I insist. That the two elements can talk with each other, I hope.

If, however, a young friend were to inform me flatly that the world rests on the shoulders of Atlas, or that the seventh commandment is no longer binding, there wouldn't be much to dialog about, would there?



ple in all lands and in all conditions of society, have seen the vision of the cross and have been transformed by its power. Today, as in days past, men and women who look to the cross of Christ find that His sufferings have purchased for them peace, and His death has brought them life everlasting.

(Continued next week)

## A Story FOR THE YOUNGER SET

### "Put My Name In"

By LOIS C. RANDOLPH

"SON, IF YOU must go to sea, please make me one promise: That you will take your Bible with you in your trunk, read it daily, and pray at least three times each day."

"Mother, that I will gladly do," answered James. Even at the age of 15 he sensed that it was a hard struggle for his mother to let him go to sea as a cabin boy, but the ocean he had seen every day of his life was beckoning him.

The captain of a freighter sailing from Liverpool, England, to South American ports had agreed to take the young lad. Little did the captain know what a blessing James was to be on this trip.

After a few days the captain was stricken with a fatal disease. They were still far from any port where medical help could be obtained. Finally, in despair Capt. Blair called for the first mate, who was now in command of the ship while the captain was seriously ill.

"Rex, my end is at hand. When you reach port I'll no longer be here. I have made no preparation to enter that other harbor. Help me! I'm in great distress. Tell me what to do to be saved."

Sadly the first mate shook his head. He had never given any thought to his own salvation, let alone the salvation of anyone else. But he agreed that he would call on every man in the crew, hoping to find some help for the captain.

The second mate could not help, nor any of the others. The crew couldn't even find a Bible or a prayer book on board. The situation grew more desperate by the minute. Finally the chief cook said, "Have you asked James, the new cabin boy?"

James was summoned. The first mate asked him, "Do you by any chance, boy, have a Bible with you? We have tried everyone else, and found no Bible."

"Certainly I have my Bible with me. I read it every day and pray too."

"Thank God," exclaimed several of the anxious crew reverently. "Will you go with the first mate down to the captain's quarters?"

"Sir, please, I would rather read the Bible to the captain alone." The first mate assured the cabin boy that he would

merely go down with him and tell the captain that at last they had found a Bible and someone to pray.

"Capt. Blair, here is James with his Bible."

The ship's captain turned to the young boy and asked, "James, is your mother alive? Has she taught you how to pray?"

"Yes, captain, she is living. Before I left home she made me promise that every day I would read the Bible she packed in my trunk and that I would pray several times each day. I have kept that promise."

Slowly the captain said, "I too had a praying mother once, but she has been dead many a year. I have drifted far from what she taught me. Read the best scripture you can to prepare me to meet my God."

"Mother says that Isaiah 53 is the best chapter in the Old Testament." When James reached the fifth verse, he hesitated. "Captain, shall I read the verse as my mother taught me to read it?"

"By all means, read it her way."

"He was wounded for James Har-

ding's transgressions, he was bruised for James Harding's iniquities: the chastisement of James Harding was upon him; and with his stripes is James Harding healed."

Suddenly the dying man raised himself up in his bed. "That's it; stop. This is exactly what I need. Please read that verse again, but instead of your name put in my full name."

James read with feeling: "He was wounded for Thomas Blair's transgressions, he was bruised for Thomas Blair's iniquities: the chastisement of Thomas Blair was upon him; and with his stripes Thomas Blair is healed."

Evidently the captain's early instruction from his mother and her many, many prayers at last bore fruit, for the dying man said feebly, "Thank you, James. Tell the crew that you helped me find my Pilot. He will guide me safely to the right harbor. No longer do I fear. Please offer a prayer out loud and stay with me till the end."

After a few minutes the captain was peacefully at rest.

## LETTERS TO THE

# Fellowship of Prayer

### PRAYER WAS HEARD

EDITORS: Not long ago I wrote requesting your prayers on behalf of my son who had strayed away from the fold of safety. You will be very glad to know that your prayers as well as ours have been answered. Praise the Lord Jesus! The young man has returned to God and the church. I pray that the Lord may continue to hear and answer the many prayers which you send up from time to time.—Mr. B., of West Indies.

EDITORS: Some years ago I requested prayer for my family. In January my son-in-law and the three youngest children in their family of six were baptized. I rejoiced greatly at this, especially since my daughter had written early last year concerning the good she felt *These Times* magazine was doing in their home. I want to confess my faith in prayer and especially united prayer. I treasure the statement: "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525. Rejoice with me over the sheep that have been found, but seek with me for those who are still lost. Let us unitedly pray that God will help us to know how to work for our families.—Mrs. V., of Georgia.

EDITORS: I am writing to thank all of you for your prayers in behalf of my daughter. She was ill with cancer. In January she went to the hospital expecting to have ex-

tensive surgery. But praise God from whom all blessings flow! The second week in January she wrote a wonderful letter telling us that the doctors said she would not need an operation, and that there were no signs of cancer anywhere in her body. She and her husband both said this was in answer to prayer. Neither of them is a Christian. Please pray that they will give their hearts to Jesus now.—Mrs. W., of Michigan.

### AN ANSWER TO PRAYER

EDITORS: A few years ago I asked you to pray for the conversion of my eldest son. He was converted and is a deeply spiritual man. I wish prayer for four other dear ones. Also my husband and I are ill. Please pray.—Mrs. P., of Tennessee.

### COLLEGE FUNDS NEEDED

EDITORS: Please pray that my son will be able to go to one of our colleges this fall. He has had two years of college study at home in a junior college. This college has been inexpensive. Now that he about ready for higher studies and will have to be away from home, I don't know where the money will come from. He wants to be a doctor, and I pray that he will be able to get this education. We are the only two in our family who are Adventists. We are really having a struggle for money. I know God will make a way. Please pray that money will be secured and that the Army will let him get the education he so much desires.—Mrs. J., of Alabama.

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

# Dinner for Seven Hundred

By BEATRICE SHORT NEALL



*The soldiery in these shacks, a block from our compound, used mortars and machine guns.*



*Mrs. Thien cooked huge quantities of rice.*

**F**RIDAY night, February 9, I went to bed feeling depressed. According to radio reports, there were 90,000 refugees in the city of Saigon. Our hospital had treated scores of wounded. About 50 refugees were sleeping in the church every night, and the Dorcas women were feeding them. But there were so many more who needed help!

My thoughts were more agitated by the sounds of a battle going on all night several miles away. Air attacks were answered by mortars and machine-gun fire from the ground. The house shook and the windows rattled. Early in the morning I watched aircraft pouring streaks of red tracer bullets into the area.

The sun had barely risen when Pastor Pham Thien came to the door. "There is a terrible battle going on in the Go Vap area. Refugees are pouring out. Could we take them into our school?"

Since our school was closed, along

with all the other schools in the country, that seemed like an excellent idea. Immediately our men went to work, hauling carloads of refugees into the school compound. Ralph Neall and David Gouge scurried around to fix the rooms to accommodate the crowds. Desks and chairs were stacked to one side. Water filters were set up in central locations. Out in the hot sun boys dug deep trenches for latrines and enclosed them with cardboard walls.

Leona Gouge and her mother, Mrs. Peach, left church early that morning. Later I found them turning out huge baking pans of bread made from biscuit mix. Then they opened up can after can of dried eggs from their ample GI supplies, and fried them. Others came to help, making a regular assembly line. In the school kitchen Mrs. Pham Thien and her Dorcas women were cooking rice by the barrellful.

Baking, cooking, digging, tracking,

hauling—what a way to keep the Sabbath! Yet it seemed like the best Sabbath we had ever spent. As we worked, I could almost hear Jesus say, "It is lawful to do well on the Sabbath day."

After all, 700 guests had come to stay!

The men of the church set about organizing the crowd. Le Cong Giao, manager of the press, issued a meal ticket to each family. Soon a pathetic line formed in the school dining room: many had only straw hats in which to collect their rations of rice, eggs, and bread.

Nguyen Huynh set up a dispensary and soon patients began arriving. Security was a problem. Every person had to be registered and given a card. None were allowed to go through our gates without presenting their cards.

Then began Operation Scrounge. Do Binh, publishing secretary, assisted by some of the missionaries, went to government offices and shops



**A basket holds rice and bread for evacuees.**



**A woman's hat contains rice and fried eggs.**



**This bombed-out Vietnamese family awaits transportation to the Saigon Adventist School.**

and came back with carloads of rice, straw mats, milk for the babies, pots and pans for cooking, and the indispensable *nuoc mam* (fish sauce). Soon our guests were more comfortable. The next day they were able to do their own cooking in their own clay-pot stoves.

The Saigon Adventist School certainly had a new look. Laundry was spread out over the spacious grounds. By the well a mother was pouring water over four naked children. In the schoolrooms and corridors families spread out mats and camped on them.

We were happy to be able to take care of the physical needs of our guests. But they needed comfort as well. "I have lost everything I own," wept one mother of three. "My house is all burned up. All we have is the

clothes we have on." As I went from room to room, sitting down on the mats and visiting, I heard this story repeated many times. "Thank God that you still have your husband and children," was all the comfort I could give. Later Pastors Nguyen van Xan and Nguyen Xan Son had prayer with the people and gave them literature. A day later we added Bible story hours for the children twice a day, health classes for the mothers, evening programs for parents, and recreation activities. Morale rose high. "I was so sad when I came here," one woman said, "but after you talked with me I forgot all my troubles!"

About three fourths of our refugees are children. Vietnamese children—little angels in bare feet, tattered clothes, and sagging halos—how special they make you feel, running

to meet you with shouts of "*Ba My! Ba My* ['American lady!']" surrounding you, hugging you, stroking you, pinching you—you find yourself a helpless captive, unable to budge, with a child under each arm, one wrapped around each leg, three holding your skirt, and a formidable escort before and behind. Wrenching yourself free, you find they still have a firm grip on your heart.

Vietnamese children — always so many of them, and never enough good things to go around! So they crowd and push and all try to be closest to you. If you are not well organized, any distribution program degenerates into a half-dozen wrestling matches.

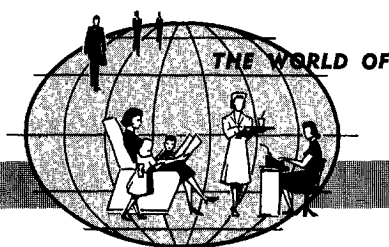
Vietnamese children—what a battle it is to hold their attention! Look carefully at the story-hour group and you can see why. Here is an eight-year-old boy trying to manage three little brothers—one a baby in his arms. There is a four-year-old girl with a plump two-year-old straddled on her lap, while both get equal pleasure from banging a plastic cup on the bench. Big brothers and sisters, weighted down with babies and responsibilities, can give only divided attention to the most exciting and gripping story.

Vietnamese children — small-sized atom bombs, ready to explode into song or shouts! Bundles of energy squeezed together — how soon a friendly poke escalates into a belligerent free-for-all!

Vietnamese children — how they thrill you, exasperate you, sadden you, inspire you! What a joy it is to fill their quick minds with Bible stories and songs! How moving to see tears in their eyes as they listen to the story of Jesus' death! How gratifying to hear their thanks and requests for more! How inspiring to see the first glimmer of love for Christ ignite in their hearts! How you long to present them all to Jesus to keep for all eternity!

It was a pleasure to have morning and afternoon story hours for the children, with such able storytellers as Ly Tran Hung, Le van Khoa, and Duong Thuong assisting.

Today is the ninth day since our guests came to stay. Some have returned to their homes. Forty-three families joined us today after the new wave of enemy attacks early this morning (February 18). We do not know how long it will be before normal times return—when our friends can rebuild their homes, and our students can come back to school to continue their education. But we do know that it is a privilege to minister to Christ in the person of His suffering poor.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

Meditation from a hospital bed . . .

## How Do You Measure Success?



By LADELLE PHILLIPS

**I**T WAS Friday night. The supper trays had already been taken care of, and the hospital had settled into its evening routine. Suddenly the corridor seemed to explode into song. The young people's choir had come to sing for the patients. They began with that majestic song, "How Great Thou Art." They followed this by a song that ended each stanza with God's assurance: "Ye belong to Me." Then came tunes set to quick, cheerful rhythms.

"Makes you feel better just to listen to them," the woman across the hall remarked. And truly the singing did give one new courage and wiped away the pain and cares of the day.

"Into each life some rain must fall, some days be dark and dreary." Because surgery seemed the only solution to my health problem, I had been experiencing uncertainty and concern for many months. Anxiety was intensified by the doctor's statement that because of the risk involved only in an emergency would he recommend surgery. A short time before, he had pronounced the verdict that the emergency had arrived. As a result I flew across the continent seek-

ing further consultations with the hope that I might be aided by the wisdom of other doctors.

After I had spent many days in the hospital undergoing numerous tests and having many X-rays taken, my long-time suspense had ended this Friday evening just before sunset.

### The Measure of Success

It isn't the size of your pile in the bank,  
Nor the number of acres you own,  
It isn't a question of prestige or rank,  
Nor of sinew, and muscle, and bone;

It isn't the servants that come at your call,  
It isn't the things you possess,  
Whether many or little, or nothing at all;  
It's service that measures success.

But he who makes somebody happy each day,  
And he who gives heed to distress,  
Will find satisfaction the richest of pay,  
For it's service that measures success.

—Selected

The doctors reported that they felt they had found a solution to my problem without surgery. At least, they said, the proposed treatment was well worth trying. At long last I could push the prospect of the dreaded surgery out of my thinking for some time to come. There was even the chance that the surgery might never have to be. "Oh, thank You, dear Lord!" I cried.

As I listened to the melodic young voices in the hospital corridor I realized anew the benefits of Christian service. As we journey through life we take for granted its many blessings and necessities—warm sunshine, clear clean air, cooling breezes. Without these one could not long live. We often also take for granted the service and help received from others, yet we could not long survive without this aid from our fellow man.

This help comes from many sources and in many forms. We are all debtors to many people. We benefit from their inventions, their research, their long hours of study to perfect the taken-for-granted marvels of modern civilization.

In return, we each in our way are privileged to repay that debt by giving of ourselves in service to others.

It has been said that "service is the rent we pay for the spot we occupy on this earth." How we give that service is the measure of our success in the art of living, for "it's service that measures success."

Often we hear of medals being given for heroism or bravery, or awards granted for outstanding achievement. Never do I remember hearing of recognition being given to anyone for making a large sum of money, or, once made, for using that money for his own benefit. When money is channeled into ways that benefit others, then the person responsible for accumulating it is lauded for his generosity. Yes, "it's service that measures success"—the service we give our fellow man.

Recently we received a short news letter entitled "Echoes of Jungle Evangelism." Its writers were two talented young people very dear to our family. The young man, a college graduate, is a dedicated minister with the strong body of a czar's guard and the tender heart of a child. His mother has often remarked, "Lee is all heart." His wife is a beautiful young woman who, with lovely grace, fulfills her service as the wife of a minister and the mother of three and still somehow manages to keep bright her talents as a musician. In spite of her busy days she finds time to keep up her violin practice and give pleasure to many with her music.

#### The Privilege of Serving

This young couple described their mission work on the mouth of the Amazon River in Brazil. They told of holding meetings in an out-of-the-way place on a small tributary: "We loaded our boat with a projector, film, and helpers. The people came by foot and canoe. They were still coming up until the time we had to leave for home. Bashful, backward, barefoot people, so simple, yet so precious in the sight of Heaven. We are happy to have been given the privilege to go and search for these souls."

Not all are able to contribute outstanding service that will make their names live in history, as did David Livingstone, Andrew Carnegie, or Charles Mayo. Neither can all of us be physicians or nurses bringing relief from pain. Only a few have the opportunity of serving as vigorous young missionaries on the Amazon. Yet it is comforting to know that be the contribution we are privileged to make small or great, we can all have a part in bringing help and happiness to others.

Our Lord took note of even the smallest service when He said, "For whosoever shall give . . . a cup of water . . . in my name, . . . shall not lose his reward" (Mark 9:41).

## Especially FOR MEN

By ROLAND R. HEGSTAD

### TEMPER, GOOD AND BAD

Having for three columns examined differences between the sexes, let us ask, What one quality, common to both sexes, are husbands and wives agreed in disliking most?

Bad temper is Matrimonial Enemy No. 1.

After that, according to data compiled by the American Institute of Public Opinion, husbands object to fussiness and gossiping; wives frown on drinking, smoking, gambling, and "just plain not paying enough attention."

Run over this list and you'll see that, in Adventist circles, the man would seem to be left with more to complain about. This deduction is based on the assumption that drinking, smoking, and gambling are not habits of the Adventist male. If he indulges in any or all of these vices he may continue male, but not, for long, Adventist.

But back to bad temper. The "bad" is not redundant. Temper has many good definitions, as "high quality of mind or spirit," "courage or mettle." The verb once had even the meaning of governing or restraining. If you are in doubt concerning the definition of that temper most disliked by husbands and wives, try "proneness to anger," "unreasoning reaction," "heated emotions," "wrathfulness."

Which brings me to a teacher who once told me he had to control more temper in five minutes than most men did in a week. After joining the church in his mid-twenties he developed into a gentle and considerate spouse. It did not just happen. And one prayer—or a hundred

—did not produce this result. He followed a formula that united faith with acts.

1. Instead of his previously intemperate program of late hours and midnight snacks, he got adequate rest and ate only at mealtime, so that he was at his best physically.

2. He began a systematic program of Bible study and prayer. In the Scripture he found the pattern of that "One altogether lovely." At morning prayers he sought strength for the day; at evening prayers he reviewed the circumstances of the day, the way he had responded or reacted, asking, "Is this the way Christ would have done?"

3. When he spoke harshly to his wife—or anyone—he did not let the sun go down on his wrath. He permitted no residue of accrued bitterness to taint their tomorrows. He confessed his temper not with those blanket disclaimers, "And if I've done anything wrong today . . ." or "Forgive my many sins and failures . . ." but specifically, not only to God but to her. And he did this even when he felt he was more faulted than faulting.

4. He surrendered *all* of himself to Christ, for he found that success in overcoming one bad trait is dependent upon surrender of all bad traits. "One cannot expect victory over temper while harboring appetite," he said.

5. He "practiced the presence," as the Quakers put it, seeking constant awareness of God's nearness.

6. He considered the consequences of his words *before* speaking.

7. He learned from his failures. "I found that self and pride were at the root of most of my anger," he told me. "Someone had dared to challenge my judgment, my intellect—*me*. Even my irritation had its roots in pride."

Both he and his wife are dead now. It would give them pleasure, I'm sure, to know that he is being remembered as a gentle man, "slow to anger."

### WOMEN IN THE NEWS

#### Builders of Churches in Finland

Elsa Luukkanen (left) and Aino Lehtoluoto (right) were the ones largely responsible for soliciting building funds for the newly constructed Seventh-day Adventist church in Kuopio, Finland, as well as for winning the converts to compose its membership. This church, their eighth, was dedicated December 31, 1967. Elsa does the preaching and Aino the singing; both conduct Bible studies.

Their interest in missions has led the church members in Kuopio to organize a mission sewing circle to assist a small Adventist church in Nigeria, West Africa.

T. S. GERATY







## TAXES AND CONSCIENCE



THOMAS DUNBEBIN, ARTIST

**"The powers that be are ordained of God" (Rom. 13:1).**

## TWO MYTHS OF MODERN EDUCATION

We could give at least ten positive reasons why Seventh-day Adventist children benefit from a Christian education. Learning under the influence of praying teachers, using the Bible as a textbook, and being educated for the hereafter are but three. However, our interest has been drawn to some negative reasons for our denominational school system.

One purpose of education is to pass on to succeeding generations the moral and ethical values of the past. For decades the educational system of the so-called Christian nations fulfilled this purpose. Children learned from the Word of God and were taught the noble virtues. In fact, much education was provided by the church and by church-related institutions. But today many of those colleges and universities originally designed to serve the spiritual needs of a sponsoring church are teaching the youth to question the existence of God and the moral values of the Bible.

Writing in the February 16 issue of *Christianity Today*, Calvin D. Linton, dean of the College of Arts and Sciences of George Washington University (Washington, D.C.), describes five fallacies of modern education. We will mention only two.

### Not the Novel, but the True

Technology has been the midwife at the birth of one myth, the myth of automatic human progress. The technical knowledge of how to make things better for the home, the office, the farm, and the shop has raised man's

standard of living with fantastic speed. "The modern technologist stands at the topmost height of achievement of all previous craftsmen," says Dr. Linton, not because he is a greater thinker than they, but because "he sits on their shoulders."

But having a better washing machine does not mean that we have a better life. In the area of human conduct today's generation does not sit on the shoulders of past generations. "Every human being, as a moral creature, begins from scratch. Not the *novel* but the *true* controls here," he says. "The cult of inevitable progress has, in education, placed improper emphasis on novelty, change for its own sake."

To what point has the human-progress theory brought the human family? Says Ellen G. White: "Behold the world today in open rebellion against God. . . . There is a growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah."—*Prophets and Kings*, p. 185.

In his article Dr. Linton quotes from an address given to the Royal Society by Laurence Oliphant, Australia's top atomic scientist: "I can find no evidence whatever that the morality of mankind has improved over the 5,000 years or so of recorded human history."

He concludes his comments on the myth of inevitable human progress with this challenge: "Education must deal with that which has *never* changed: the human heart, its passions and ideals." We might well add that if this is the work of true education—and it is—Christ must be at its center. For no other teacher can adequately deal with the passions and ideals of the human heart.

### Do Uninhibited Opinions Lead to Truth?

The second myth of modern education, according to Dr. Linton, is belief in the natural goodness of man. Those who so believe—they are taught it from the first grade up—say that society determines morality, that there is no objective standard of ethics.

How does society then arrive at its norms of behavior, at its standards, fleeting though they may be? Dr. Linton points out that at the intellectual level "it is held that there is some magic value in the uninhibited and uninformed opinion if freely expressed." The result is that discussion groups are held in the schools and colleges on moral questions for which God has provided adequate answers, the assumption being that free discussion will eventually unlock basic truth, God's Word notwithstanding.

Discussion is a valuable tool of learning and vehicle for shared experience. But a brainstorming session should not be considered a substitute for revelation in the realm of morality. It is popular in some quarters to speak of "dialog," but unless human dialog is preceded and followed by dialog with God, it will be but a will-o-the-wisp. Morality by consensus is a self-contradiction, for morality is Godlikeness, not manlikeness. "A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith."—*Christ's Object Lessons*, p. 59.

"The idea that man is basically good and infinitely capable of self-improvement has ramifications in every area of modern life," writes Dr. Linton. "No concept is more widespread, more taken for granted by millions who have never troubled really to think about it."

A Christian may easily be attracted by such philosophies as these two. But before he is caught up by them he ought to remember the words of Joseph Joubert: "In every age, even in the most enlightened, there is what may be justly called the spirit of the time—a kind of atmosphere that will pass away but which, while it lasts, deceives everybody as to the importance and even the truth of the dominant opinions."

### Ahead—Every Kind of Error

The Spirit of Prophecy teaches that every kind of error will be brought out to deceive God's people (*SDA Bible Commentary*, vol. 7, p. 952), that error will be intermingled with truth, and that men fall into error by starting with false premises (*Testimonies to Ministers*, p. 364). We see today how this can be. The notions of inevitable progress and natural goodness are but a counterfeit plan of salvation. God has revealed that moral conditions will deteriorate at the end of time as they did in the days of Noah. He has made it clear that man's morality is like filthy rags. Any other concept flies in the face of revealed truth; any other line of reasoning is based on false premises.

"The human family is in need of a moral renovation, a preparation of character, that they may stand in God's presence. There are souls ready to perish because of the theoretical errors which are prevailing, and which are calculated to counterwork the gospel message."—*Testimonies*, vol. 6, p. 21.

Every Adventist classroom, no matter how humble, is a bulwark against the morally crippling myths of our times. Every consecrated teacher, no matter how small his lot in life may seem, is a valiant warrior in the battle for truth. Every sacrificing parent who places his child in the care of the Great Teacher makes a timeless gift to the cause of truth.

F. D. Y.

## HAS SPIRITUALISM PROVED HUMAN SURVIVAL AFTER PHYSICAL DEATH?

Seventh-day Adventists have consistently held that the phenomena of spiritualism offer no evidence for the existence of life after death. While recognizing that trickery has been common on the part of mediums, Seventh-day Adventists admit that not all phenomena are fraudulent. They hold what some religionists have called the Diabolic theory, although to them it is not a matter of theory but of revelation. According to the Diabolic theory the abnormal happenings are the work of Satan.

As a result of Bishop Pike's recent alleged conversations with the dead, the religious and secular presses have shown renewed interest in the subject of spiritualism. Having declared in his recent book *If This Be Heresy* that if the doctrine of life after death is to be believed, it must be based on evidence, Pike, on the basis of his experience in Toronto, Canada, early in September of 1967 believes there may be such evidence.

On the Canadian Television Network, September 3, in answer to the question, "On the basis of the evidence you have examined, do you believe in communication with the dead?" he said, "Oh, very much so. On this empirical basis—that communication with the dead, although not absolutely entailed by the data, is the most plausible affirmation one can make from the data. The sensible affirmation is: First, that there is a life after death; and, second, that on occasion—not always, not invariably, but on occasion—there can be communication between those beyond and those living."—Allen Spragget, "Bishop Pike's Conversations With the Dead," *Ladies' Home Journal*, February, 1968.

Allen Spragget is religion editor of the *Toronto Star*,

Canada's largest daily newspaper. He is a member of the Society for Psychical Research and is the one who arranged for the September séance.

In his article in the *Ladies' Home Journal* Spragget also relates the "amazing story" Pike told him of strange physical occurrences that began about two weeks after Pike's son shot himself in New York:

"The episodes started one morning when all the clocks in the apartment were found to have stopped at the same time—8:19. 'This could be the hour in London that corresponds with the approximate time my son's death occurred,' Pike told me.

"Then groups of safety pins suddenly appeared throughout the apartment, all open to the position of the hands of a clock at 8:19 and arranged in a half-circle pattern.

"Books—usually involving some special connection with Pike's dead son—began appearing where they had not been before—and had no business being.

"'I'd turn away from my desk for a moment,' Bishop Pike told me, 'and when I turned back there would be a hymn book opened to a hymn about life after death, or a prayer book opened to a passage that I knew had special meaning for my son.'

"The bishop described two especially dramatic incidents that he seemed to regard as the most conclusive evidence. While he and the other two witnesses—the Rev. Mr. Barr and the secretary—were discussing whether the strange things that were happening could be contacts from the dead, they suddenly heard a tremendous commotion from two closets at the far end of the room. Flinging open the doors, Bishop Pike found one closet in a state of total disarray—'clothes strewn everywhere, as if a cyclone had hit it'—while the other was in abnormally meticulous order, as though somebody had just rearranged it. Then, during another discussion among the three witnesses, one of them said, 'If only we could see something actually happen while it was happening!' Suddenly the younger Pike's shaving mirror propelled itself off the top of a chest of drawers, and slithered—not dropped—to the floor."—Page 48.

If these events occurred as described, and we have no reason to doubt Pike's story, we would be hard put to explain them on the basis of human trickery or hallucination. Seventh-day Adventists believe there is another explanation.

When Pike visited a British medium, Mrs. Ena Twigg, he was told that "the strange occurrences in the apartment . . . were his son's frantic efforts to attract attention, to prove he was still 'alive'—and to induce his father to do what he finally had done: seek help in communicating with 'the Other Side.'"—*Ibid.*, p. 50.

### Unfavorable Reaction

It has been heartening to observe that the reaction in the religious press has not been favorable to Bishop Pike's position. Last November, Dr. Frederick M. Morris, rector of St. Thomas Episcopal church in New York City, withdrew his invitation to have Pike participate in Holy Week services at his church. He said that Bishop Pike's "effectiveness" had been undercut by his concern with spiritualism. "I don't want people coming to St. Thomas just because they might hear some sensational revelation," Dr. Morris said.

And writing in *Christianity Today*, John Warwick Montgomery feels that the appearance of Pike's book *If This Be Heresy* and the reports of the Ford-Pike séances are evidences of further decline in Pike's deteriorating theological position. He says:

"In sublime disregard of the basic Christian affirmations concerning sin, hell, judgment, redemption, and resurrection, the bishop endeavors to provide 'empirical'

evidence for human survival after death by way of psychic phenomena and psi-research [research in the area of the parapsychological functions of the mind including extrasensory perception, precognition, and psychokinesis]."—Feb. 16, 1968, p. 48.

While acknowledging that the data collected by parapsychological experts over the years has been impressive, Montgomery goes on to say, "But one cannot stress too emphatically that the specialists in this area have not been able to establish human survival or any other religious doctrine on the basis of their data."—*Ibid.*

Then he quotes what he calls the "chilling personal testimony" of Gardner Murphy, one of the foremost American students in the field of ESP (extrasensory perception):

"Trained as a psychologist, and now in my sixties, I do not actually anticipate finding myself in existence after physical death."—From *Challenge of Psychical Research* [1961], p. 273.

Speaking of Pike's survival interpretation, Montgomery raises the significant question, "Why not other contexts

of interpretation?" Then he comes out with the suggestion, "In the Christian world-view, there are other spiritual powers to be reckoned with besides God and the members of the Church Triumphant."

Quoting Bernard Vaughan's foreword in Elliot O'Donnel, *The Menace of Spiritualism*, he adds:

"There is a great deal to say against Spiritism, but not much that I know of for it. But I shall be reminded that it has disproved the doctrine for materialism and proved the immortality of man. Not so; it may have only proved the immortality of demons."

According to prophecy, Protestantism's attitude toward spiritualism will change: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588. What will bring about this change of attitude? We shall say more about this next week. D. F. N.

## LETTERS

### From Readers

#### MEAT SUBSTITUTES

EDITORS: In the December 28 REVIEW a reader stated, "What will be next? . . . cigarette substitute, and maybe a liquor substitute?"

I feel sure our SDA food companies could find a substitute for cigarettes and liquor if they were essential to an individual's diet as are the proteins found in meat.

L. D. MILLER

Castro Valley, California

#### LOCATION OMITTED

EDITORS: The new section of the REVIEW "The World of the Adventist Woman" is a fine addition, thoroughly readable, wonderfully inspirational.

It would be interesting to know where the charming Mrs. Vandeventer (March 7 issue) lives and to what local church she belongs.

HAZEL KRAMER

Madison, Tennessee

► See relevant paragraph in *Miscellany* column, page 30).

#### TIME OF CHRIST'S BIRTH

EDITORS: I was very much interested in Sarah Maxwell's question about Christmas (Dec. 14 REVIEW) and wish to add a few ideas about December 25.

There was six months difference in Christ's age and John's. They were cousins. Zacharias, the father of John, was a Temple priest, as we read in Luke 1:5. We read that Zacharias served in the course of Abia, or Abijah. In first Chronicles 24:10 we find what course of the year this was. There were twenty-four courses to the year; that made two each month. The eighth course was that of Abijah, the course of Zachariah. God's year began in what we today call the last part of March. So the first course would have been the last part of March; the second

course, the first part of April; the third course, the latter part of April; the fourth, the first part of May; the fifth, the latter part of May; the sixth course, the first part of June; the seventh, the last part of June; and the eighth course, or Zachariah's course, the first part of July. As we know, Zachariah had a vision and promise of a son. When he returned to his own house, his wife, Elisabeth, conceived (Luke 1:23, 24), so that must have been in the latter part of the month of July.

We read in Luke 1:26, 36 that Mary went to visit Elisabeth who was in her sixth month. Now if she conceived in the latter part of July, the sixth month would be the latter part of January. Then Jesus, being a normal human child, would be born nine months later, or the latter part of our October.

MRS. O. A. SKAU

Angwin, California

► An interesting but faulty deduction. Aside from several minor uncertainties—whether there was any interval between Zacharias' return from the Temple and the conception of John, and whether any interval between the angel's announcement to Mary and the conception of Jesus, and whether that year had 12 or 13 months—there are basic reasons why we cannot derive Christ's date of birth from the month in which Zacharias served with the eighth course in the Temple.

This deduction is based on the assumption that the eighth course always served in the eighth half-month (or the latter part of the fourth month) of the Jewish calendar year—or approximately in our July. But this is in conflict with Josephus (*Antiquities* vii. 14.7), *The Desire of Ages*, page 97, and *The SDA Bible Commentary*, volume 3, page 1128, which tell us that each course served one week at a time, twice a year.

Neither can we place the eighth course in the eighth and thirty-second weeks of each year, for several reasons. It is not known when in any year the first course was on duty (the service of the 24 courses in the Temple of Solomon probably began when the Temple was dedicated, in the latter part of the seventh month; see 2 Chron. 5:1-3; 7:8-10;

8:14). Much less is it known when the sequence was re-established after the Captivity. Even if the courses began with the new year, which was it—the spring or the autumn new year? The sequence, if continuous, would not have stayed in line with the calendar year; the lunar year itself is variable (about seven out of 19 years having an additional month) and the series of courses ran not by the year or the month, but by the week.

EDITORS: Re "Backgrounds of Christmas Customs" (Dec. 7 REVIEW). Historically it is very good, but Biblically it is anything but factual, at least so far as the real birthday of Jesus is concerned.

Three things establish the approximate birth date of Christ. First, Luke 3:23 (Num. 4:3). He was baptized at 30 years of age. Second, three and a half years later he was crucified and resurrected Easter morn. Third, since Easter (then, as now) comes in the March-April area, His birthday, according to Bible chronology established by fulfilled prophecy, approximated the last of September into the first of October.

EMERSON HARTMAN

San Bernardino, California

► This conclusion is dependent on the meaning of Luke's statement about Jesus' age (Luke 3:23). What Luke said was, literally (in the original), "Jesus Himself was beginning about thirty years (of age)." Some translators take this to mean that He "was beginning to be about thirty years of age"; others read, "Jesus himself was, beginning [i.e. when He began] His ministry about thirty years of age." The Greek can be understood either way. However, even if Jesus really began then to count Himself thirty years old (though the indefinite word "about" does not fit this idea), we cannot from this prove that He had just passed His birthday. That method of reckoning age from the anniversary of birth is a Western, European concept rather than a Semitic, Oriental method. By the age-old Eastern reckoning—which has survived into modern times in the Far Eastern countries—everyone counts himself a year older on New Year's Day, disregarding the anniversary of his birth.

## Wheel Chair Provided for Peruvian Soul Winner

By CHARLES C. CASE  
Director, University Relations  
Loma Linda University

The palms of his hands were covered with thick calluses, for he had to crawl everywhere he went. From babyhood he had dragged his useless legs after him around the house and up and down the streets of his village until his knees too were covered by thick skin.

Insico Siforionio, of Peru, now a Seventh-day Adventist, had been a victim of poliomyelitis during the first months of his life. His legs are shriveled and undeveloped, with only a thin skin covering the bones. He had tried to attend elementary school and had learned a little, but it became too difficult for him to continue, so he dropped out.

Some years after his marriage to a charming young woman, Insico heard of a strange preacher who had come to town, and he went to hear him, crawling all the way. What he heard he enjoyed, and each evening he came back to hear the preacher talk. Finally, convinced that the preacher was telling the truth and that he had the truth, Insico accepted the third angel's message and requested baptism. He was lowered into a clear, cold mountain stream near Oyón in the Andes at about 13,000 feet elevation.

That was 14 years ago. Since that time Insico Siforionio has won 13 persons to the third angel's message and has seen them baptized in that same mountain stream.

I learned the story of Mr. Siforionio when I visited the Good Hope Clinic in Lima, Peru, in October, 1965. His wife had just brought him by truck and bus to the clinic, and I was invited to visit him by Luiz Diaz, who was assisting me in directing the SDA welfare program in Peru.

As I walked into the patio of the clinic, Mr. Siforionio came crawling toward me. He had a beautiful smile on his face and related his story. Pastor Diaz promised that we would try to get him a wheel chair. As we talked over his case, we felt that such an active layman as this who could win others to Christ on his

hands and knees would certainly do better with a wheel chair.

My first attempts to secure a wheel chair failed. Several friends promised to help, but their plans did not work out.

Upon my return to the United States from mission service I was speaking during a lay activities period at the small mountain church in Oakhurst, California, where my parents are members. As I told this story of Mr. Siforionio and how he won men to Christ while crawling on all fours, the church members were deeply moved.

The church lay activities secretary said at the conclusion of the story: "I believe Elder Case has told us this story for a special purpose. His mission is twofold. First, if a grade-school-educated brother in Peru can crawl and win souls, I am sure all of us here in Oakhurst, without any physical handicaps, can do the same. Second, I want to help provide a wheel chair for our fellow church member in Peru. I have a check here that I received for some extra work I did, and I am going to give this as my contribution toward a wheel chair."

After church several friends and the pastor came up, giving a little here and a little there until my pockets held \$42. Working through Loma Linda University, I secured a wheel chair and sent it to Peru.

You can imagine the thrill of Mr. Siforionio as he climbed into his wheel chair for the first time—a dream come true. But the thrill was not his alone, for many others had a part in making him happy. We know he will be able to accomplish much more for God. We are glad we gave.

## Evangelism Undertaken in Outlaw Stronghold

By SYDNEY ALLEN  
Dean, School of Theology  
Philippine Union College

In a stronghold of outlaws a district leader in Central Luzon, Philippines, erected a portable tabernacle not long ago and began a series of meetings. To complete the first meeting without incident was an accomplishment in itself.



## Korean Teacher Studies Abroad

Pak Hae Chong (left), instructor in theology, is one of the 14 KUC faculty members currently studying toward their Master's degree. Mr. Pak is doing his graduate study at Philippine Union College. He is pictured with other Korean students.

RUDY KLIMES

President, Korean Union College

The Pampango-speaking region, where J. D. Leones is in charge of 20 churches, has been known as one of the most fruitful areas in the world field for the production of lay preachers. Many of his members were eager to hold public meetings, so Pastor Leones set out to provide them a good example. He picked a difficult site.

The town he chose was Candaba, where there are no believers and no church. But the town is well known to every Adventist as well as to every Filipino, because it has been the spiritual headquarters of an insurgent movement that has been active since the close of World War II. It is the birthplace of the movement's founders. The extensive swamplands nearby are known to be the hiding place of many outlaws. While Pastor Leones and his associates set up their equipment in the town plaza, they saw men who for fear of the outlaws carried submachine guns with them at all times in the town.

The first meeting went off without incident. Although the ideology of the outlaws is not favorable to Christianity, they do not molest our people, who are known as willing to do anything they can to relieve the misery of the poor in the region.

Later Pastor Leones moved his meetings to a tabernacle. It is hoped that a new company of believers will soon be established in Candaba, where the forces of peace and kindness have had very few reinforcements within recent times.

## Active Welfare Groups in Fiji Win Converts

By V. W. SCHOEN  
Associate Secretary  
GC Lay Activities Department

A most inspiring part of the Dorcas Federation meeting I attended recently in Wainibuka, Fiji, was the singing: "Sa toro mai na bogi, mo cakacaka ga." "Work for



Insico Siforionio, Adventist layman of Peru, crawls to the new wheel chair presented to him by friends in California. He has seen 13 persons baptized as a result of his work.

the night is coming" is what it means. Their singing was contagious, and it did not take long for me to join them: "Sa kaya na turaga, mo dou totolo mai."

I shall never forget the meetings we had on the hillside where only a few years before the cannibals ruled. Today in their place are congregations of God's people who glorify the name of Christ.

The Australasian Division has 462 Dorcas Societies; 85 of these are in the Fiji Mission. The Fiji societies are directed by the mission federation president, Naomi Nasausila. There are seven federations in the mission, and the meeting held in Wainibuka served 13 societies.

The 1,730 active Dorcas members form almost 50 per cent of the church membership in the Fiji Mission. Many of the men have joined the Dorcas health and welfare work. There are also more than 325 non-Adventist friends who have

joined the societies as associate members. Methodists, Catholics, Anglicans, Hindus, and a member from the Assembly of God make up this number. There is one society of 14 members—the Adventist leader and 13 Catholics. Seventy-five per cent of all these non-Adventists engaged in welfare work are taking the Bible correspondence courses.

In one year alone, according to mission president B. L. Crabtree, more than 200 were led to Jesus Christ and united with the church as a result of the health and welfare ministry. On the Fiji Islands, where at least five different languages are used, the most effective one, understood by everybody, is the language of unselfish service.

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

### TYPICAL CONFERENCE SESSION—2

We have come to the point in the typical conference session when the report of the "large" committee has been received and the standing committees of the session have been appointed. Since this is a one-day session and time is of the essence, the chairman of the nominating committee calls it to meet immediately while the conference continues in session. The other committees may not meet until an hour appointed in connection with the luncheon recess.

The nominating committee now plays its part in the most important feature of the session—the electing of leaders of the conference for the next two years. This committee of nine to 15 carefully chosen members, occasionally several more, is made up almost equally of laymen and workers, with the union conference president (or leading union conference representative present) as chairman. Its work is searching and confidential, as lives and records of men are evaluated and recommendations are agreed upon. The president, the secretary-treasurer, the auditor, the departmental secretaries, are named for recommendation to the session; also the executive committee, which will have charge of the work of the conference when the session adjourns.

When the nominating committee has agreed on the name of the president, it generally reports that name to the session, and if elected, the president may be invited to sit with the committee as it continues with its work. This invitation is not required by policy, but it is customarily extended so as to give the committee the benefit of the president's counsel.

The committee on licenses and credentials is made up of experienced ministers. If the conference administration feels that one or more of the younger ministers is ready for ordination the name may be considered by the committee and the worker's ordination approved. Such ordinations must also be approved by the union conference.

The committee on constitution and bylaws considers possible amendments that may be indicated for the better operation of the conference. For example, if the conference has been growing vigorously it may be advisable to change the bylaw specifying the ratio of church members to delegates. Or the revision may have to do with the number on the executive committee. Often persons with training in law or business administration are chosen to serve on this committee.

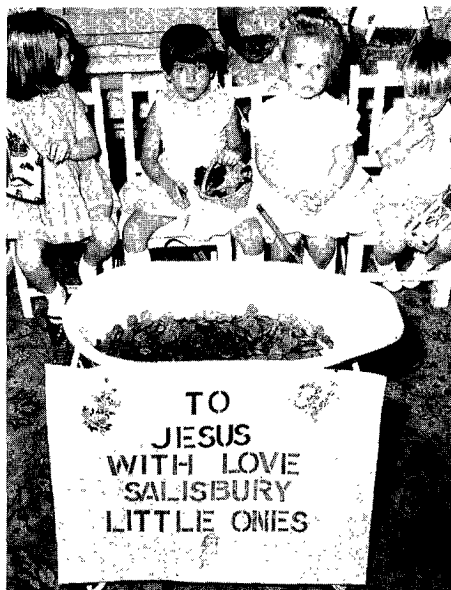
In the short one-day sessions now so common it is sometimes not deemed necessary or advisable to provide for a plans committee.

All committee reports must be presented to and voted upon by the session. Sometimes there is an item of special nature to be presented to the session for approval, such as the authorization for the building of a new conference office, a new academy building, a new building on the campground, or the purchase or improvement of a junior camp.

During the day the session has also cared for routine association and institutional business. Reports have been received and new boards chosen. By now it is probably 5:00 or even 6:00 P.M., and it is approaching the time to adjourn. There are farewell speeches and last-minute burdens of the new president to be shared with the delegates. A motion to adjourn sine die ("without a day") is voted. Perhaps there is a stanza of "God Be With You" sung together, and a fervent prayer to God ascends before the delegates say farewell and depart for their homes.

Only a day together, doing God's work. Old plans and appointments have been confirmed, new ones approved, the movement advances. No delegate returns to his home exactly the same as when he came. In working together with his brethren, he has listened, he has thought and spoken, he has grown. He is a more significant man or woman in his church, in the conference. Thus the conference also grows.

(Next: *Those Two Books*)



### Investment Program in Salisbury, Rhodesia

On Investment Day at the Salisbury Central church in Rhodesia each child brought a bag of pennies representing work done for the Lord.

Some of the older children looked after a younger brother or sister, and others helped with duties around the house. Some watered the garden and sold flowers. Others sold strawberries, beans, eggs, and spinach.

In the picture each child holds an object representing the task performed.

During the Investment program the children walked up to a plastic tub and emptied their bags of pennies while repeating the verse, "Everyone investing freely for the Lord; from our hearts we're sending the means to preach the Word."

The total from the children's division was just over \$55.

G. F. CLIFFORD  
Departmental Secretary  
Trans-Africa Division



Dedication of the new church building in Hilversum, a city of 100,000 in the western part of the Netherlands, took place on November 1, 1967. Members first met in Hilversum in 1922, and have worshiped in eight different rented halls for 45 years.

Besides the many Seventh-day Adventists from various parts of the Netherlands, the dedication was attended by city officials, as well as ministers and elders of the Dutch Reformed, Lutheran, and Mennonite churches.

The church is near the center of the city. It is a two-story building, with a sanctuary seating 300. The baptistry is below the pulpit (see picture), and space has been provided for a pipe organ to be installed this year. On the ground floor are two meeting rooms, a recreation room, and a kitchen. Ample space is provided for many activities.

The front outside wall of the church is decorated with a sculpture representing the three angels of Revelation 14. It was made by one of the church members. The total cost of the building and land was £460,000 (\$128,000).

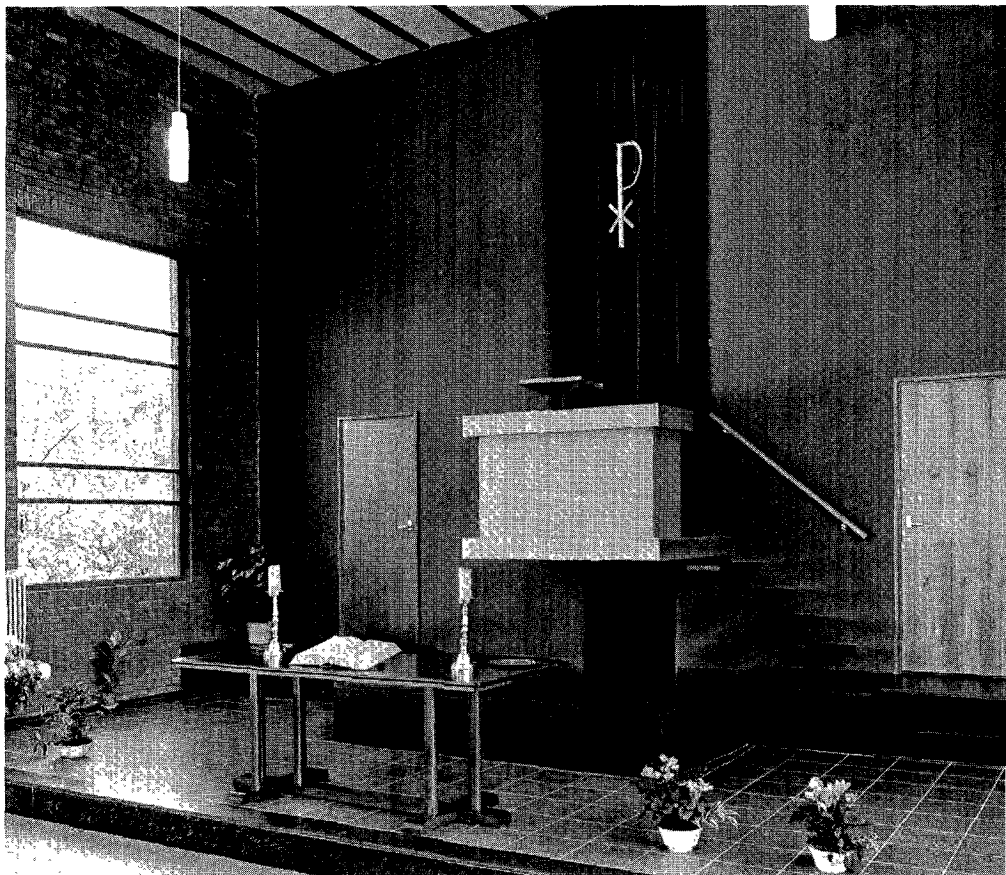
The architect, S. van der Mei, who has built three Adventist churches, presented the building to P. van Oossanen, president of the North Netherlands Conference. He said, "I hope you may use this building for many years and that God's blessing will rest upon your work."

The mayor of Hilversum, J. J. G. Boot, congratulated the members on their success despite the small membership and expressed the hope that the church would make a real contribution to the community.

F. J. Voorthuis, president of the Netherlands Union, preached the dedicatory sermon and offered the dedicatory prayer. The prayer was followed by a trumpet fanfare and a choir rendition of the prayer song "Our Father Which Art in Heaven."

# Church Dedicated in the Netherlands

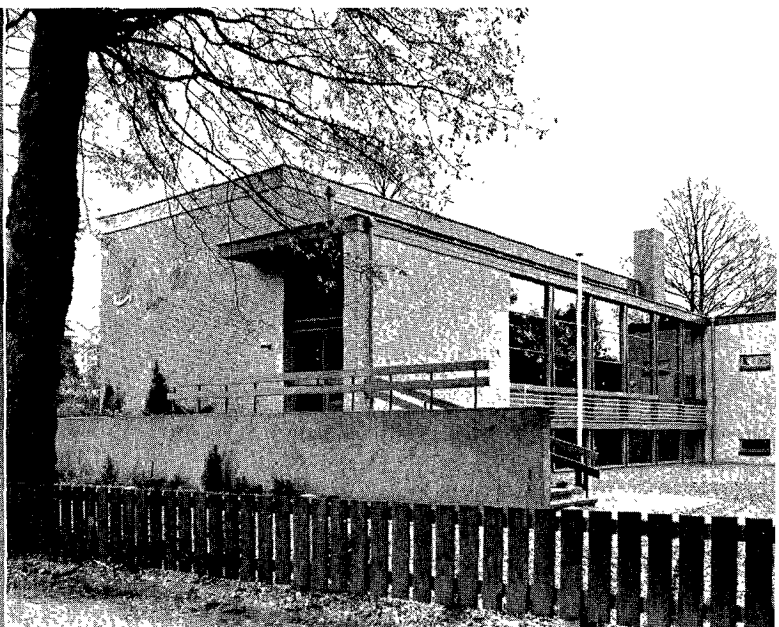
By J. REITH, Secretary  
North Netherlands Conference



*The baptistry in the new Hilversum, the Netherlands, church building is located below the pulpit. Dedicated November 1, 1967, the building and land cost £460,000 (\$128,000).*



*A recreation room is situated on the ground floor, as well as kitchen facilities, meeting rooms for young people, and a board room.*



*The outside of the building is decorated with a representation of the three angels of Revelation 14 (far left), designed by a member.*

## Poll Planned for April 27 to Determine Favorite Hymn

In a quest for favorite hymns and gospel songs, more than 1 million log cards will be distributed across North America by missionary-minded laymen on April 27. Purpose of the poll is to remind Americans and Canadians of the musical heritage that is theirs in religious songs.

At the same time opportunity will be given for those interested to request free Bible courses from the Voice of Prophecy and Faith for Today. On April 27 press relations secretaries in our local churches will begin tabulating and processing the votes obtained by pollsters. By Monday, April 29, it will be possible for them to release a story to their local newspapers and other media, giving the favorite hymn for their community.

Later stories will give the favorite hymn of the State or Province, and by the end of May all Americans and Canadians will know what is the favorite hymn of their respective countries.

"Highlighting the need for the poll is the popularity of secular music of the most degrading kind," stated James J. Aitken, General Conference radio-television secretary. "In initiating the idea of the poll, the General Conference hopes that at least a little will be done to direct North Americans to the rich background of religious music that is theirs."

World Youth Leader Theodore Lucas, commenting on the participation of youth in the poll, stated, "Our own young people will go out and meet other youth on the campuses of their high schools and colleges. We need to know what the young people of the world think about music, especially religious music, so that our Youth for Christ campaigns may be strengthened. We also believe that young people witnessing to other youth in this way will bless both our church and those whom they contact."

Both Voice of Prophecy and Faith for



Press proofs of the first run of the Favorite Hymn Poll leaflet are greeted with anticipation by Faith for Today staff members. From left: Gordon Dalrymple, publications editor; Franklin Hudgins station relations director; and William Lawson, the station manager.



Faith for Today Bible School staff now processes the 6,000 Southern Union Bible School correspondence lessons. Through the new code-a-phone evangelism program, thousands of additional applications from prospective enrollees are being handled by the staff.

Today have geared themselves for many extra applications for Bible courses as a result of this project. As soon as lists of the top ten songs are available both programs will begin to work on a special broadcast in which these hymns will be featured on October 6. Special gifts for program audiences will highlight the October broadcasts. Later, an LP record may be released featuring the top ten hymns.

WALTER R. L. SCRAGG  
GC Radio-TV Department

## United Bible Schools Care for 32,000 Enrollees

A recent merger of the Faith for Today and Southern Union Bible schools added the names of 6,000 students to the 25,000 presently being served at Faith for Today, for a total enrollment of 31,000.

An additional 12,000 applications for enrollment have come in from the code-a-phone-message project. So far 1,000 enrollees have materialized from this project.

Director of the Southern Union Bible School has been Harold Metcalf, who is also union Ministerial Association secretary. He will continue his responsibility in the Southern Union as ministerial secretary. He will provide counsel and advice to the Faith for Today staff in coming months as questions arise. The Southern Union Bible School has served students in Kentucky, Tennessee, Georgia, Alabama, Florida, North Carolina, South Carolina, and Mississippi.

The actual merger was effective February 1 with the arrival at Faith for Today of files, names, and information from the Southern Union correspondence school.

Reduction of costs has been the number one objective in uniting the two Bible schools. It is hoped, also, to strengthen future Bible-school enrollments. State Bible schools in Michigan, Indiana, and other States have merged with Faith for Today in the past. However, the uniting of the Southern Union school with Faith for Today is the largest single merger in broadcast history.

Students who have been taking the Southern Union course will complete it.

New enrollees will use Faith for Today Bible School lessons throughout. Features of the Southern Union program that will be adopted by Faith for Today include result checking to ascertain baptismal results and extensive use of the code-a-phone project.

Added files will be maintained in Faith for Today offices to care for the transfer of students. As rapidly as possible Bible-school enrollees from the Southern Union school will be assimilated into Faith for Today files.

Serving on an interim basis until a new director for the Faith for Today Bible School is appointed is Gordon F. Dalrymple. Added office space has not been required at Faith for Today for absorption of the Southern Union school.

W. A. Fagal, director of Faith for Today, says: "The merging of the Faith for Today and Southern Union Bible schools hopefully will strengthen Bible-school enrollments in the South. Faith for Today is presently on a number of stations there. Through the program and through personal contact it is hoped to add as many viewers as possible."

Working out details of the merger were Elder Fagal; William R. Lawson, business manager of Faith for Today; H. H. Schmidt, president of the Southern Union; and Elder Metcalf. Meetings were held both in Atlanta, Georgia, and Carle Place, New York, to make the merger a reality.

GORDON F. DALRYMPLE, Editor  
Publications, Faith for Today

## Atlantic Union

## Handicapped Layman Named Church PR Secretary of Year

How can a man who is paralyzed from his shoulders down and has only one hand win a place in the hearts of hundreds of people, teach a Sabbath school class, and carry out the demanding functions of church press relations secretary?

It sounds impossible. Yet a determination to make his contribution to the

world has kept John Pierce, of Whitman, Massachusetts, busy and happy in spite of his handicaps. And it has won him the title of Church PR Secretary of the Year in the Southern New England Conference.

In presenting the Bronze Medallion Award in a special service at the Brockton church, where Mr. Pierce is a member, Richard Barnett, conference public relations secretary, pointed out that Pierce has been keeping his church in the news for 27 years and that he provides his editor with at least one story a week. Two thirds of these are published, reports Barnett.

Mr. Pierce also sends releases to radio and television stations. Helping him with the legwork is his sister. And the telephone just beside his bed is in frequent use.

Pierce contracted arthritis when he was 14 years old. At 17 he lost his left hand while working in a canning factory. Now, completely stiff except for his right hand, he remains prone in bed or in a reclining wheel chair.

From his wheel chair he teaches his Sabbath school class and on occasion even sings solos for church services. John Pierce knows he has something to sing about. His heavenly Father loves him and has something wonderful in store for him when Jesus comes!

M. CAROL HETZELL  
Associate Secretary  
GC Press Relations Bureau



**With his portable typewriter affixed to a special stand that fits across his bed, John Pierce types out hundreds of news releases.**

♦ The 124-member senior class at Atlantic Union College was presented to the student body and faculty February 22 by Dr. A. E. Smith, acting academic dean of the college. Acting President H. E. Douglass recognized the class on behalf of the school. Dr. Herbert W. Richardson, of Harvard Divinity School, was the guest speaker for the occasion. Eighty of the 124 seniors will graduate in May and the remaining 44 in August.

♦ Eight students have been chosen to represent Atlantic Union College in the 1967-1968 edition of *Who's Who Among Students in American Colleges and Universities*. They are Douglas Bechard, Elber Camacho, Isaac Johnson, Gerry Karst, Elaine Nyirady, Melody Smith, Lenore Spence, and Emory Tolbert.

♦ Pfc. Daryl Van Arsdale, son of Charles Van Arsdale, principal of the Hudson, Massachusetts, church school, was recently awarded the Silver Star by the 1st In-

fantry Division Commander, Brig. Gen. Emil P. Eschenburg, for exceptional valor while serving as a medic in Vietnam. The 21-year-old soldier had formerly been awarded a Bronze Star with a "V" for valor.

♦ The New York Center is hoping soon to open a Museum of Adventist Mission Artifacts.

EMMA KIRK, *Correspondent*

## Central Union

♦ At the student association banquet at Platte Valley Academy, Shelton, Nebraska, Jerry Wesslen, senior class president, and Tanny Criswell, a freshman, were crowned king and queen of courtesy for the year.

♦ Three Missouri Conference bookmen delivered a total of \$57,000 worth of literature last year. They also saw 23 of their customers baptized. They are Glen Willits, Larry Cansler, and Bill Sublett.

♦ Three more Union College ministerial students have received calls from conferences to serve as interns. Larry Vandeman and Rex Bell will be going to the Colorado Conference and David Job will intern in the Iowa Conference. These young men will attend the Seminary before going to the conferences to begin their work.

♦ William C. Hatch, union lay activities secretary, and R. E. Brewer, pastor of the Wichita, Kansas, church, are conducting public meetings in Wichita, Kansas. Glen D. Farnsworth and Dwight Nies are in charge of the music.

♦ Curtis Mecklenburg, principal of the Wichita Intermediate school, reports that students raised \$107.86 for Faith for Today from the Valentine offering. This was a substantial increase over the amount raised last year.

CLARA ANDERSON, *Correspondent*

## Columbia Union

♦ M. Wesley Shultz, principal of Blue Mountain Academy, Hamburg, Pennsylvania, reports that the school has received the renewal of its accreditation in the Middlestates Accrediting Association.

♦ Six persons were baptized at the Zanesville, Ohio, church by Donald Mackintosh, pastor. Three became members of that church, two went to the Coshocton church, and one joined the Dresden church. Following the service, members of all three churches of the district attended a fellowship dinner.

♦ A student literature evangelists' institute was held at Columbia Union College by the staff of the union's publishing department, led by I. W. Young, publishing

secretary. Roger Cain, a sophomore theology major, was chosen to head the campus colporteur club.

♦ Roland McKenzie, a Columbia Union College history graduate, 1967, won second prize in the M. E. Olson Award program for the best history research paper. He wrote on the position of the French government in the initial years of the Spanish civil war.

♦ A missions challenge weekend especially geared to youth was held recently at the Takoma Park, Maryland, church. A mission pageant featured former missionaries living in the Washington, D.C., area. Tape-recordings were sent by several missionaries who had once lived in this city. The program was coordinated by Fenton Froom, pastor, and Clayton Farwell, assistant pastor.

MORTEN JUBERG, *Correspondent*

## Lake Union

♦ Timothy Spruill, of Battle Creek Academy, in Michigan, was one of three winners in the city's essay contest sponsored annually by the President's Committee on Employment of the Handicapped. Each winner was presented a \$25 savings bond by Charles Dunham, State coordinator of the Division of Vocational Rehabilitation. Dr. J. D. Henriksen, director of the rehabilitation unit at the Battle Creek Health Center, has done much to encourage students to enter this contest.

♦ Paul Muffo, pastor of the Ottawa, Illinois, church, and his wife, Evelyn, have faith in Christian education. Every school day Mrs. Muffo drives to Aurora so their children can attend church school. This is the second year she has driven 190 miles every school day, or 35,150 miles a year. This may not be necessary for long because the Ottawa church is planning to build a two-classroom school.

♦ Under the leadership of Wilfred Schulze and Mrs. Forrest Davidson, the Van Dyke church in Detroit, Michigan, raised \$1,000 in their Investment program. This was \$400 more than they received the previous year. They had a variety of projects. For example, Mr. Schulze, who was suffering from an old back injury, promised the Lord to turn in money for every month he was able to put in full time at his work. From then on he was able to work every day. MILDRED WADE, *Correspondent*

## North Pacific Union

♦ The horticultural program at the Bristol Bay Mission in Alaska has been called by some "The Miracle of Aleknagik." Research in vegetable production there is

receiving nationwide attention. Russell James is the food service director as well as horticulturist for the mission school. Present needs of the program are a lifetime aluminum greenhouse and farm equipment.

♦ Approximately 500 people attended the groundbreaking program for the new church in College Place, Washington, March 3. W. J. Hackett, union conference president, was guest speaker; R. C. Remboldt, Upper Columbia Conference president, gave the history of the church, which dates back to 1892. Others participating included William L. Woodruff, pastor; Lee Thompson, associate pastor; I. E. Gray, conference treasurer; Mayor Herbert Thornton; Dr. I. C. Bohlman, chairman of the building committee; and Don Kirkman, architect. Clayton Prusia dug the first scoopful of dirt with a large tractor. Construction will begin immediately under the direction of the builder, Merlin Smith.

♦ Walla Walla General Hospital joined with the Chamber of Commerce, the Southeast Washington Pharmaceutical Association, and the Walla Walla Kiwanis Club in National Poison Prevention Week, March 17-23. Part of the program was a house-to-house collection of old drugs and medications.

♦ Lynn Martell, Harvey Sauder, and Glenn L. Gingery combined their efforts in an evangelistic series in Palmer, Alaska, recently. Before the meetings, the members had used the Gift Bible Evangelism Plan. Already ten have been baptized and several others are preparing for the rite.

♦ Gem State Academy's \$10,000 chapel-seating project ended February 22 with \$11,356 on hand and more coming in. As a result of this four-week fiftieth anniversary campaign, nearly 300 upholstered chapel seats will be installed by alumni homecoming, April 27.

IONE MORGAN, *Correspondent*

## Northern Union

♦ The Cherokee, Iowa, church services were broadcast over the local radio station, KCHE, during March. The station tapes the worship service and plays it on Sunday morning.

♦ The Knoxville, Iowa, Health and Welfare Society recently helped a family that had lost all their possessions in a fire. Gifts included bedding, drapery, towels, tablecloths, bedspread, and a check for \$50. The total value was \$130.

♦ Station KTVO-TV, Ottumwa, Iowa, is carrying two advertisements a day for *The Bible Story*. Each ad offers a free Bible. Literature evangelists are calling on those who respond.

♦ North Dakota literature evangelists Denver Roberts and Dan Poleschook received trophies for selling more than

\$10,000 worth of literature during 1967. Mr. Roberts' sales totaled \$10,906.64 and Mr. Poleschook's \$12,004.90.

♦ South Dakota pastor P. W. Kemper served as chaplain for the State senate and house four times during the past legislative session. He has also given a talk to a special study group in the Lutheran church.

♦ Nevada, Iowa, church members are systematically visiting every home in Nevada with the Gift Bible study guides.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### White Memorial Diagnostic and Treatment Center Opens

The new \$4.2 million diagnostic and treatment building of the White Memorial Medical Center, Los Angeles, was formally opened February 25. This ceremony also marked the fiftieth anniversary of the dedication of the White Memorial Hospital in 1918.

High light of the occasion was an address, "Your Medical Center," by Paul E. Sullivan, senior vice-president of the Bank of America and chairman of the Hospital Charity Fund, Inc., of Los Angeles, of which the medical center is a member.

Gifts from many well-known industrial and philanthropic organizations in addition to those from the church, medical staff, and employees assisted in the construction of this facility. The outstanding gift was made possible by the volunteer "pink ladies" who through the gift shop presented a check of \$40,000 for the new building.

The new five-story building replaces the original outpatient clinic in use since 1918. Other medical services included in the new building are operating suites, emergency services, laboratories, radiology therapy, a pharmacy, and a medical library. It is situated on North Boyle Avenue between the hospital building and the professional offices facing on Brooklyn Avenue.

Other participants in the opening ceremonies were Helmuth Retzer, president of the Southern California Conference

and chairman of the board of trustees; Arnold Martinez, representing the Los Angeles Board of Supervisors; and George Kambara, M.D., speaking for the medical staff.

WALLACE J. LIGHTHALL, *Director Development and Public Relations*

♦ Church members in and near Bakersfield, California, joined in breaking ground February 28 for a new school plant. Principal Charles Hanson stated that construction should be complete by September 1. The new facilities will make it possible for the junior academy to be up-graded to a full 12-grade school.

♦ The one millionth dollar paid in student wages by the furniture plant at Arizona's Thunderbird Academy was presented to Sonia Sochor, a junior from Loma Linda, California, who operates a line saw in the mill.

HERBERT FORD, *Correspondent*

## Southwestern Union

♦ Sgt. Tony Hopmann represented Seventh-day Adventists on a recent program entitled, "Last Word," over Houston's KPRC-TV. Appearing in uniform, Sgt. Hopmann answered questions about the church's stand on noncombatancy.

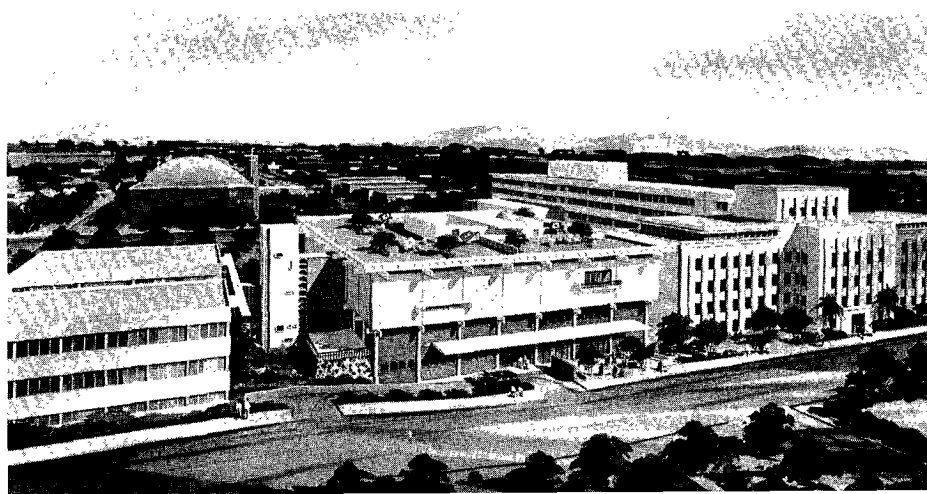
♦ Officers of the Southwest Region Conference have been notified that the site of the church and conference headquarters in Dallas has been condemned to make way for a new highway. Plans are now under way for relocating the conference office.

♦ Elvin Wilson, literature evangelist of Rogers, Arkansas, was recently arrested while working in Rogers. Proper legal action was inaugurated by the local, union, and General conferences. The city attorney has now notified the conference that charges against Mr. Wilson have been dismissed.

♦ Eighteen persons were baptized March 9 in the Dallas Central church as a result of evangelistic meetings held jointly by Elden Walters and Charles Lickey. Other baptisms are expected.

J. N. MORGAN, *Correspondent*

**New Diagnostic and Treatment Building (center) of the White Memorial Medical Center.**





## Andrews University

### New Engineering Curriculum

An engineering science curriculum instituted this year enables students to complete an entire engineering program on the Andrews campus. This curriculum, replacing the older engineering-physics major, is more flexible and includes increased technical content.

The new program combines a basic engineering core with advanced courses in physics, mathematics, and chemistry.

For students interested in a career in one of the interdisciplinary areas, Andrews offers a Bachelor of Science in Engineering degree with a concentration in engineering science. For students interested in the traditional areas of engineering, Andrews offers concentrations in civil, electrical, and mechanical engineering. In these areas the students spend three years on the Andrews campus and the fourth year at a cooperating engineering school.

★ Academy and elementary school students at Andrews raised \$10,000 toward a school bus in two months' time. Academy students sold candy, collected donations, and dipped into their own pockets; elementary school students sold Christmas cards and wrappings. The result of their work is a new Ford 66-passenger bus.

★ Missions Promotion Week at the university, February 9 to 13, brought two General Conference visitors to the campus. W. R. Beach, secretary, spoke to students and faculty on various occasions during the week; and D. S. Johnson, associate secretary, interviewed students interested in mission work. A mission panel consisting of Elders Beach and Johnson, some overseas nationals, and some on-campus missionaries was held on Sabbath afternoon.

## Loma Linda University

★ The university's thirteenth Missionaries Program for prospective missionaries and others planning to live or work overseas is being conducted April 1 to May 10 on the Loma Linda campus. Organized by the School of Public Health in cooperation with other departments, the course emphasizes tropical health and includes studies in linguistics, cultural anthropology, and mental health. Separate sections are provided for students with and without medical backgrounds.

★ Gentry Gymnasium, the new 30,000-square-foot geodesic-domed structure on the Loma Linda campus, was used for the first time during the School of Dentistry Alumni-Student Convention March 6 to 9. The building was a project of

the University Councillors, a group of Adventist business and professional men who serve as an advisory board to the university president. A substantial cash gift from the School of Dentistry Alumni Association made possible the stepping up of construction schedules so that the building would be ready for the annual dental meeting.

★ A new IBM 1130 computer system has been in use on the La Sierra campus since February. Its multidisk system pro-



Leo Poirier, assistant chaplain, New England Memorial Hospital, formerly pastor Plainville, Connecticut, district (Southern New England).

Elaine Wentland, office secretary (Iowa), formerly student, Union College.

T. H. Weis, lay activities and Sabbath school secretary (Alabama-Mississippi), from same position (Pennsylvania).

G. N. Kovalski, pastor, Pell City district (Alabama-Mississippi), from Teheran, Iran.

Walter Marshall, pastor, Floral Crest district (Alabama-Mississippi), formerly pastor, McMinnville district (Kentucky-Tennessee).

Richard H. Shepard, pastor, Augusta (Georgia-Cumberland), formerly pastor, Parkersburg (West Virginia).

Wayne M. Darnell, manager, Book and Bible House (Carolina), formerly associate manager Book and Bible House (Georgia-Cumberland).

M. N. Hempel, secretary-treasurer (New York), formerly of treasurer's office, Loma Linda University.

Carl Jacobs, Book and Bible House manager (New York), formerly same position (Chesapeake).

M. J. Perry, trust department (Washington), formerly educational superintendent (Washington).

Victor H. Fullerton, educational superintendent (Washington), formerly principal, Auburn Academy (Washington).

E. E. Johnson, pastor, Hot Springs district (Arkansas-Louisiana), formerly lay activities secretary (Texas).

Howard H. Voss, lay activities and public relations secretary (Arkansas-Louisiana), formerly lay activities secretary (Minnesota).

Barbara Brook, teacher in nursery, Laurieston school, Leeds (North England), formerly teacher, Fleetwood school, Plymouth, England.

Ronald V. Edwards, pastor, Aberdare (Welsh Mission), from Liverpool, England.

J. R. Coyle, pastor, Charlotte church (Carolina), formerly same position (Missouri).

vides record-keeping facilities for the business and registrar's office and meets instructional needs of departments in the College of Arts and Sciences.

★ Some 450 church members and others are enrolled in 23 extension courses offered this semester by the university. According to Vernon H. Koenig, Ed.D., director of the extension program, courses are being taught at Garden Grove, Glendale, Loma Linda, Los Angeles, Riverside, San Diego, and San Gabriel.

A. C. McClure, public relations and church development secretary (Georgia-Cumberland), formerly pastor (Missouri).

E. R. Gienger, pastor, Spokane Valley, Washington, church (Upper Columbia), formerly pastor, Bismarck (North Dakota).

E. L. Lamera, chaplain, Mindanao Sanitarium and Hospital, formerly president, Southern Mindanao Mission.

L. D. Duriquez, president, Western Mindanao Mission, formerly lay activities and Sabbath school secretary, Western Mindanao Mission.

V. L. Villanueva, religious liberty secretary, South Philippine Union Mission, formerly secretary, South Philippine Union Mission.

C. S. Rosco, ministerial secretary, South Philippine Union Mission, formerly evangelist, South Philippine Union Mission.

(Conference names appear in parentheses.)

### From Home Base to Front Line

#### Inter-American Division

Sergio Moctezuma, to be Sabbath school and lay activities secretary, South Brazil Union Conference, and family, left Mexico City, January 16.

#### North American Division

Thomas E. Gibson, Jr. (LSC '58; LLU '62), returning as physician, Far Eastern Island Mission Clinic, Agana, Guam; Mrs. Gibson, nee Emily Delores Davis (LLU School of Nursing '59), and two children, left Los Angeles, California, February 12.

Mrs. John Schnepfer, nee Velma Marguerite Bontrager (WMH School of Nursing '40), of Corona, California, going to Bangkok, Thailand, left Los Angeles, California, February 13. Dr. Schnepfer is relief physician, Bangkok Sanitarium and Hospital.

Mrs. Robert G. Ley, nee Rosemarie Osbold (Maplewood Academy '49), returning to Belém, Brazil, left Miami, Florida, February 14. Mr. Ley is a launch captain, Lower Amazon Mission.

Marilyn R. Matula (AU '53-'55; NES&H '59), to be nurse, Heri Hospital, Tanzania; of Wyandotte, Michigan; left Detroit, Michigan, February 19.

W. R. BEACH



## In Remembrance

**ANDERSON, Lula Wright Pierce**—b. Nov. 8, 1878, Fairgrove, Mich.; d. Jan. 13, 1968, Greenville, Tenn. Two daughters, Esther and Lela Pierce; and two sisters survive.

**ARNOLD, Lula Lester**—b. April 11, 1906, Mansfield, La.; d. Nov. 8, 1967, Shreveport, La. Survivors are her husband, John B. Arnold; three brothers; three sisters.

**BACKUS, Ernest Eugene**—b. Sept. 23, 1878, Kansas; d. Feb. 5, 1968, Sanitarium, Calif. He studied at the Keene Academy and Pacific Union College. He taught church schools in San Francisco and was a teacher and dean at Lodi Academy. Later he served in the same capacity at Madison College. His son, James, survives.

**BAHR, Earnest Wilhelm**—b. April 17, 1897, Holberg, Germany; d. Feb. 5, 1968, Angwin, Calif. He attended the seminary in Friedensau and entered the ministry. After his marriage to Herat Fortenbacher, they were called to Korea in 1925. He served in various capacities until they were evacuated to the Philippines in 1941. Because of privations suffered during the war, the Bahrs were brought to the United States to recuperate. In 1948 they returned to Korea, where he was president of the Korean Union Mission until 1950. For more than three years he pastored the German church in Detroit, Michigan. Survivors are his wife; son, Karl, of Inca Union College, Lima, Peru; three grandchildren; one brother; and six sisters.

**BAKER, Louise A.**—b. Dec. 17, 1876, Cincinnati, Ohio; d. Dec. 18, 1967, Orlando, Fla. Her daughter, Hazel Elizabeth Baker, survives.

**BRINGMAN, Elsie L.**—b. Sept. 11, 1895; d. Jan. 21, 1968, Orlando, Fla. Three sisters survive.

**BUGBEE, Glenn S.**—b. April 27, 1879, Owosso, Mich.; d. Feb. 10, 1968. He attended Walla Walla College, and in 1917 became principal of Auburn Academy. Four children survive: Harrison, Thad, Winnett, and Iva.

**CAILLET, Hattie F.**—b. Feb. 19, 1891, Stark County, Ohio; d. Nov. 11, 1967, Canton, Ohio. [Obituary received Feb. 9, 1968.—Eds.]

**CAME, Lilly Naomi Lockwood**—b. March 25, 1894, Terre Haute, Ind.; d. Feb. 26, 1968, San Diego, Calif. Her husband, Frederick L. Came, survives.

**CARR, Edith Evangeline Hyatt**—b. July 22, 1888, Seward, Neb.; d. Jan. 20, 1968, Kalispell, Mont. She majored in music at Healdsburg College and led music for evangelists such as Elders Farnsworth and Luther Warren. In 1909 she married Marion E. Carr. They taught in our schools at Shenandoah Valley Academy and at Loma Linda. She was the author of two books and many poems. Survivors are three daughters, Norma Glass, Geraldine Freeman, and Helen Granrud; and two sons, Marion and Niles.

**CARROLL, Edith K.**—b. June 11, 1883, Indianapolis, Ind.; d. Nov. 4, 1967, there. Survivors are her husband, Cree; and daughter, Hulda Bryant. [Obituary received Feb. 16, 1968.—Eds.]

**CHRISTENSEN, Margaret**—b. Jan. 22, 1879, Geneva, Minn.; d. Oct. 16, 1967, Albert Lea, Minn.

**CLENNIN, Marvin**—b. Dec. 8, 1879, Newberg, Mich.; d. Feb. 1, 1968.

**CONGER, Lottie**—b. Jan. 25, 1883; d. Jan. 8, 1968, Rusk, Tex. She married Elder Milton G. Conger, and together they labored in China for seven years. Then they served in the West Virginia, West Pennsylvania, and New Jersey conferences, at Columbia Union College, and in the Potomac Conference. A daughter, Florence Miller, survives.

**CRAWFORD, Frederick Warren**—b. June 25, 1881; d. Dec. 20, 1967, Springfield, Ill. He is survived by his wife, Sara Mae Lindsay Crawford, and a son, Robert.

**CREEL, Emily Gertrude**—b. Feb. 16, 1890; d. Jan. 11, 1968, Rusk, Tex. Eight children survive: Launa Cheatham, Murville Robertson, Berdie Lee Haney, La Von Hicks, Inez Mann Hagerman, Bill, Floy, and L. D. Creel.

**DAVIDSON, Minnie Mildred**—b. Feb. 18, 1890, Shiloh, Ohio; d. Dec. 21, 1967, North Olmsted, Ohio.

**DICK, Esther May Zimmer Yost**—b. May 10, 1902, Philadelphia, Pa.; d. Jan. 22, 1968, Takoma Park, Md. After working for a time in the East Pennsylvania Conference office, she attended Washington Missionary College. In 1924 she married Elder Frank H. Yost. They entered denominational work in Minnesota, Lincoln, Neb., was the next scene of their labors. In 1940 they connected with the Theological Seminary in Takoma Park, Md. For the next 18 years Mrs. Yost served as secretary to four Seminary presidents. In 1958 they moved to La Sierra, Calif. After Elder Yost's death she returned

to Washington, D.C., and in 1959 became receptionist at the General Conference office, which position she held until 1966. In 1964 she married Elder Ernest D. Dick, who survives. Other survivors are her son, F. Donald Yost, associate editor of the Review; two step-sons, Dr. Delbert Dick and Eldon Dick; and two grandchildren.

**DILLON, Charles Fulworth, Jr.**—b. July 14, 1917, Miami, Fla.; d. Oct. 23, 1967, Orlando, Fla. After working as a graduate nurse and laboratory technician at Florida Sanitarium and Hospital, he studied medicine, graduating from Loma Linda in 1953. He is survived by his wife, Lucille Bradley Dillon; a daughter, Kathy; and his mother, Mrs. Charles F. Dillon, Sr. [Obituary received Feb. 3, 1968.—Eds.]

**DOWDY, Bessie G.**—b. Nov. 10, 1881, Eugene, Ore.; d. Jan. 29, 1968, Mountain View, Mo. Her husband, C. T. Dowdy, survives.

**FRANCIS, Laurel E.**—b. Nov. 10, 1900, Clyde, Ohio; d. Nov. 30, 1967, Fremont, Ohio. He was instrumental in the conversion of Sam Tannyhill (*By God's Grace, Sam*), having enrolled him in the Faith for Today Bible course. Survivors are his wife, Marian; two sons; and two daughters. [Obituary received Feb. 9, 1968.—Eds.]

**GARRICK, Anna Elizabeth**—b. Medical Lake, Wash.; d. Jan. 27, 1968, Azusa, Calif. She was the wife of the late Dr. William J. Garrick.

**GARVER, Nona Irene**—b. Dec. 17, 1887, Delmar, Iowa; d. Jan. 31, 1968, San Bernardino, Calif. Five children survive.

**GAY, Charley N.**—b. Sept. 6, 1886, Iola, Kans.; d. Jan. 4, 1968, La Sierra, Calif. Survivors are his wife, Maud E. Gay; and son, Dr. George C. Gay.

**GEORGE, Evangeline Howard**—b. April 13, 1878, Southport, Eng.; d. Nov. 6, 1967, Costa Mesa, Calif. In 1913 she and her two daughters came to America. She nursed in Wichita, Kans., and in California. She also was a literature evangelist. Two daughters survive: Mrs. Rene Baumann and Mrs. Don Wilson. [Obituary received Feb. 19, 1968.—Eds.]

**GREVE, Fred T.**—b. Nov. 28, 1892, Garfield, Mich.; d. Jan. 29, 1968, Buchanan, Mich.

**HASKINS, Arthur John**—b. Feb. 16, 1893, England; d. 1968, Michigan. Survivors are his wife, Helen; and three daughters, Betty Davis, Dylvia Scheurich, and Doris Lutz.

**HERBERT, Ida Weber**—b. Feb. 1, 1891, New York City; d. Feb. 17, 1968, Pine Mountain Valley, Ga.

**HILL, George Rutherford**—b. Nov. 8, 1877, Owatonna, Minn.; d. Dec. 22, 1967, Middletown, Mo. A daughter, Vivian Thomason; and a son, Richard, survive.

**HORNE, Mary Alma**—b. March 13, 1905, La Salle Parish, La.; d. Dec. 18, 1967, West Monroe, La. Her husband, Dewey M. Horne, survives; also a son, Edward; and a daughter, Mary Aline Springfield.

**HOWARD, Myra Elizabeth**—b. Nov. 14, 1877; d. Feb. 4, 1968, Harrison, Ark. A daughter, Hazel Eaton, survives; also four grandchildren; 11 great-grandchildren; seven great-great-grandchildren.

**HUNT, Edwin S.**—b. Saginaw, Mich.; d. Nov. 8, 1967, Battle Creek, Mich., aged 75. Survivors are his wife, Adelaide; daughters, Gloria Gollar and Dolores Gollar; and sons, Douglas, Edward, and David.

**JAMES, Hattie Ann**—b. Jan. 31, 1882, Davis County, Mo.; d. Dec. 21, 1967, Corsicana, Tex. She is survived by eight sons and five daughters.

**JOHNSON, Daisy Leota**—b. Oct. 7, 1881, near Marthaville, La.; d. Jan. 10, 1968. Survivors are her son, Willie, a pastor in Nebraska; and a stepson, James Milford Johnson.

**KESSELMAYER, Edward Julius**—b. Feb. 6, 1876, Downey, Iowa; d. Jan. 9, 1968, Modesto, Calif. He was a literature evangelist for some time and tentmaster for Elder O. O. Bernstein. Later he was employed at the Glendale Adventist Hospital. Survivors are his wife, Emma; and daughter, Florence Nelson.

**KIEHL, Ira G.**—b. Feb. 11, 1877, North Lawrence, Ohio; d. Jan. 9, 1968, Columbus, Ohio. Survivors are his wife, Laura; six daughters; and two sons.

**KNOWLES, Alta Fay Gott**—b. July 19, 1889, Lagrange, Ohio; d. Dec. 26, 1967, there. Two daughters survive, Elizabeth Clifford and Arlene Knowles.

**KULL, Florence E.**—b. Jan. 1, 1890, Freeland, Pa.; d. Jan. 19, 1968. Survivors are her husband, Albert; and two daughters, Anna and Edith.

**LAIR, Walker Edward**—b. Dec. 31, 1920, Texarkana, Tex.; d. Sept. 14, 1967, Little Rock, Ark. His son, Donnie Edward, survives. [Obituary received Feb. 19, 1968.—Eds.]

**LEASURE, Lillian Dorothea**—b. July 7, 1906, Stratton, Ohio; d. Jan. 14, 1968, Mt. Liberty, Ohio. Survivors are her husband, Jesse; daughter, Ida Naoma Stone; and mother, Rachel Jones.

**LILLY, Sandy A.**—b. Feb. 26, 1894, Henderson County, Ky.; d. Aug. 20, 1967, Orlando, Fla. Survivors are his wife, Clovis; and three sons, Cleveland, Louie, and James C. Lynd. [Obituary received Feb. 3, 1968.—Eds.]

(Continued on page 28)

## Spanish Change of Flavor Treats from Worthington



### Worthington Spanish-Wiener Bake

8-10 corn tortillas  
2 10½ oz. cans WORTHINGTON CHILI  
½ cup chopped onion  
8-10 WORTHINGTON VEJA-LINKS  
1 8 oz. can tomato sauce  
½ cup water  
¼ cup seeded and chopped mild green Ortega chilis  
1 cup shredded cheese

Warm tortillas in skillet or steamer until tender enough to roll. Combine canned CHILI and onion. Place a VEJA-LINK on each warmed tortilla. Top each VEJA-LINK with 2 T. of the CHILI mixture. Roll tortillas around the VEJA-LINKS. Place rolled side down in an oblong baking dish. Combine remaining CHILI mixture with the tomato sauce, water and the chopped green chilis. Pour mixture over the filled tortillas in baking dish. Bake 25-30 minutes at 350°. Ten minutes before removing from the oven, sprinkle with the grated cheese. Makes about 5-7 servings.



### Worthington Spanish Rice

1 med. onion, chopped  
¼ cup chopped green pepper  
3 T. butter or margarine  
1 can WORTHINGTON VEJA-LINKS  
3 cups cooked Minute Rice  
Salt to taste  
1¼ cups canned tomatoes

Saute onion and green pepper for 5 minutes in the margarine. Add tomatoes and cooked rice, heat to boiling. Then reduce heat and add VEJA-LINKS. Cover and simmer for 5 minutes more or until the VEJA-LINKS are heated through. Season to taste. Makes about 5 servings.



### Worthington Tostados

Tortillas  
Re-fried Beans  
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## IN REMEMBRANCE

(Continued from page 24)

MC CORKLE, Burnie—d. Oct. 16, 1967, Lake Worth, Fla. She is survived by her mother. [Obituary received Feb. 5, 1968.—Eds.]

MC MILLAN, Frank B.—b. March 1, 1907, Van Cleave, Miss.; d. Dec. 12, 1967, Jacksonville, Fla. His wife, Sadie B. Fillingham McMillan, survives.

MITCHELL, Emma—b. April 14, 1883, Many, La.; d. Nov. 22, 1967, West Monroe, La. Two daughters survive, Mrs. Griffin White and Mrs. Frank Valentine.

MOORE, Pauline—b. Sept. 28, 1890, Valdosta, Ga.; d. Dec. 7, 1967, Takoma Park, Md. She was an employee of the Review and Herald Publishing Association for many years. Her sister, Lela Williams, survives.

MOYERS, Laura S.—b. Oct. 3, 1890; d. Nov. 24, 1967, Grayville, Tenn. She is survived by three sons, Joseph, Charles, and James; and a daughter, Mrs. J. P. Louis.

MUMMAUGH, George J.—b. Aug. 10, 1894, Carroll County, Md.; d. Nov. 17, 1967, Baltimore, Md. Survivors are his wife, Hazel B. Mummaugh; and two daughters, Addie M. Hooper and Ruth M. Sullivan.

MYERS, F. W.—d. Jan. 17, 1968, Hot Springs, Ark., aged 76. Survivors are his wife, Virgie Lee; a son; and a daughter.

NELSON, Rad Emery—b. Sept. 28, 1901, Gainesville, Tex.; d. Oct. 8, 1967, Seffner, Fla. Survivors are his wife, Elva; two sons; two daughters; and two step-daughters. [Obituary received Feb. 5, 1968.—Eds.]

OLSON, Mervin A.—b. Jan. 22, 1922, Hot Springs, S. Dak.; d. Feb. 16, 1968, Walla Walla, Wash. Survivors are his wife, Jesse May Hawman Olson; and his mother, Inez Brannon.

OSTEEN, Kirbie Lee—b. Feb. 2, 1885, Morriston, Fla.; d. Jan. 24, 1968, Jacksonville, Fla. For a number of years he was a literature evangelist in the Florida Conference. Survivors are a son, David Paul; and seven daughters: Clara Tomasky, Leona Thompson, Thelma Crews, Letha Addison, Flora Markham, Lauragene Mitchell, and Florence Motela.

PALMER, Elvyn Chester—b. Aug. 28, 1944; d. Dec. 30, 1967, while scuba diving near Marathon, Florida. Survivors are his parents, Mr. and Mrs. Lincoln Palmer; a twin sister, Evelyn; and another sister, Mrs. Frank Roberts.

PETERSON, Alice Beatrice Nichols—b. April 17, 1881, Delaware, Wis.; d. Feb. 3, 1968, St. Helena, Calif. For many years she labored with her husband, Elder E. F. Peterson, in South America, Mexico, Illinois, Colorado, Washington, D.C., Washington State, and California. A daughter, Betty Meredith, survives.

PITTMAN, Martha Louella—b. Sept. 18, 1882, Cushman, Ark.; d. Feb. 1, 1968, Ardmore, Okla. She is survived by a son, William A.; and a daughter, Alma Dashner.

POHLE, Robert Alfred—b. Feb. 10, 1914, Spokane, Wash.; d. Jan. 14, 1968, San Francisco, Calif. Survivors are his wife, Winifred Early Pohle; his father, Charles; and three step-sons.

PROUTY, Mary Ellen Jackson—b. Sept. 20, 1877, Red Oaks, Iowa; d. Jan. 4, 1968, Hinsdale, Ill. Her daughter, Mrs. Harry M. Lodge, of Broadview Academy faculty, survives.

RITTER, George S.—b. May 26, 1885, Veracruz, Mexico; d. Jan. 29, 1968, Napa, Calif. A daughter, Mary E. Otto, survives.

ROBINSON, Amelia W.—b. April 17, 1880, Evansville, Ind.; d. Feb. 9, 1968, Hastings, Mich. A son, Arthur R. Martin, survives.

RUST, Evelyn Estelle—b. April 30, 1935, Keene, Tex.; d. Jan. 14, 1968, Denver, Colo. Survivors are her mother, Mrs. Lotis Rust; and two sisters, Nina Sue Haight and Jeanne Rust.

SELL, Florence Lydia Hansen—b. Sept. 10, 1892, Providence, R.I.; d. Jan. 21, 1968, Loma Linda, Calif. She is survived by two sons and three daughters.

SHEFFER, Rolla B.—b. July 5, 1881, Ford County, Ill.; d. Feb. 22, 1968, Sunnyvale, Calif. Survivors are his wife, Lucy; two sons, Virgil and Everett; and two daughters, Mildred Cornell and Dorothy Bellizzi.

SHOCK, Clarence Vernon—b. Aug. 31, 1890, Eaton, Ohio; d. Nov. 3, 1967, Sarasota, Fla. Survivors are his wife, Catherine; a son, Edwin Duncan Shock; and two daughters, Mary Alice Long and Ida Neuhauser.

SISCO, Johnnie J.—b. Aug. 28, 1907, Sylvester, Tex.; d. Jan. 18, 1968, Tulare, Calif. He is survived by his wife, Joy Dell Sisco; two sons; two daughters; and his mother.

SKINNER, Zannie May Collier—b. Jan. 15, 1894, Nevada County, Ark.; d. Dec. 18, 1967, Hope, Ark. Survivors are her husband, Sid; four daughters, Mrs. Burl Ross, Mrs. Geraldine Cofield, Mrs. I. B. Davis, and Mrs. John McRoy; and two sons, J. C. Collier and Virgil Skinner.

SLABACH, Dora—b. May 31, 1888, Crestline, Ohio; d. Jan. 9, 1968, Bucyrus, Ohio. A daughter, Betty Gaskell; and five sons, Robert, James, John, Russel, and William, survive.

SLADE, Daisy Bell—b. Sept. 22, 1881, Adrian, Mich.; d. Dec. 3, 1967, Saginaw, Mich. She attended Battle Creek College, and in 1901 she was married to Charles W. Slade, with Uriah Smith officiating. For a number of years they were connected with our sanitariums in the Southern States. Survivors are a daughter, Verle Dickson; and a son, Dr. Homer Slade.

SMITH, Mary Hepburn—b. Oct. 3, 1886, Prairie Farm, Wis.; d. Feb. 9, 1968, Nevada, Iowa. Four daughters survive.

SMITH, Mattie Mae Poe—b. March 10, 1881, Miami, Okla.; d. Feb. 11, 1968, Memphis, Tenn. Survivors are two sons, Robert and Heber; and two daughters, Mrs. Beatrice Theyer and Mrs. Walter Meier.

SPICER, Nora Amanda—b. Nov. 7, 1888, North Dakota; d. Nov. 20, 1967. She was a church school teacher for many years. Survivors are her husband, Harry; two daughters, Laurice Klein and Marie Trumper; grandchildren, Edwin Klein (a pastor at Lynchburg, Va.), Norma Klein, Margaret Trumper, Richard Trumper.

STARKEL, Elizabeth Dorothea Wiechmann—b. 1882, Canton, Mo.; d. Jan. 28, 1968. A son, E. Harrison Starkel, survives.

STARRATT, Helen—b. Feb. 17, 1907; d. Jan. 23, 1968, Marysville, Calif. Survivors are a son, Ralph; and a daughter, Marsha Schiffer.

STERLING, Charles M.—b. July 31, 1889, Almena Township, Mich.; d. Dec. 9, 1967, Allegan, Mich. His wife survives.

STERN, Albert M.—b. April 8, 1903, Sykeston, N. Dak.; d. Jan. 30, 1968, Napa, Calif. Survivors are his wife, Ruth Dahl Stern; and four children. Algene Stern, Buehl Stern, Phyllis Kinder, and Doris Borg.

STEVENSON, Emma Ann—b. Oct. 9, 1880; d. Dec. 24, 1967. Two brothers, Frank and James Stevenson, survive.

STRETTET, Wanda Mae Saturley—b. May 17,

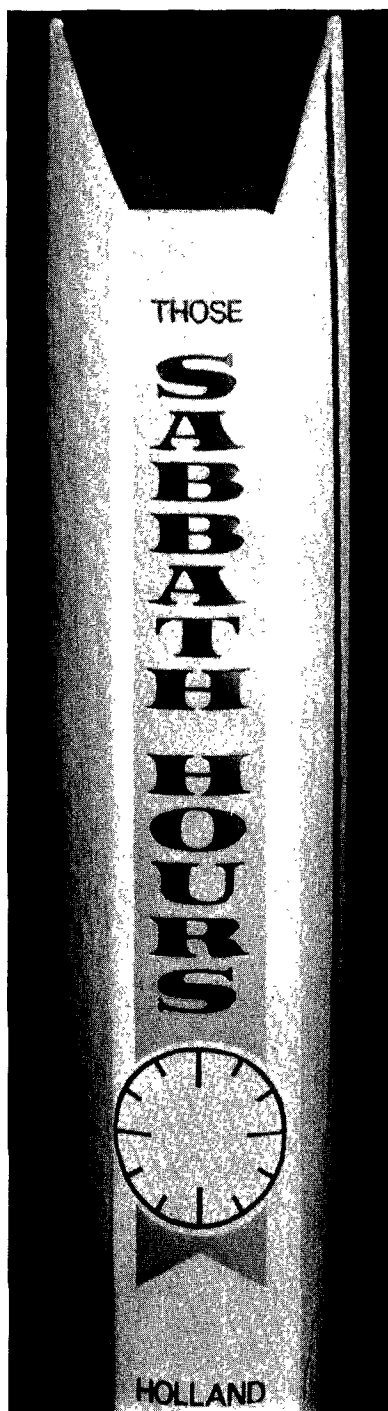
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Isaiah 58:13.

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1919, Goldsberry, Mo.; d. Dec. 21, 1967, San Jose, Calif. She was a graduate of Broadview Academy and of Union College. In 1942 she married Ronald L. Stretter. They began denominational work at the Platte Valley Academy, Nebraska, where she was dean of women. They were called to Campion Academy in Colorado in 1944. She worked as registrar and secretary to the principal for seven years. In 1951 they transferred to the Central California Conference. Survivors are her husband; and two sons, Ronald G. and Robert S. Stretter.

TAYLOR, Eldora Pearigen—b. March 31, 1891, Foursche County, Ark.; d. Jan. 27, 1968, Auburn, N.Y. She was employed at the Ardmore, Oklahoma, hospital for some time. Survivors are a daughter, Sue Ellen Baker, a teacher at Union Springs Academy; and a son, Dr. William H. Taylor, of Southern Missionary College.

TOWAR, Effie May—b. March 27, 1900; d. Dec. 20, 1967, Lansing, Mich. She is survived by her husband, Clarence W. Towar; two daughters, Dorothy L. Towar and Norma Jean Korsynski; and three sons, Paul, Lloyd, and Robert.

TURNER, Clinton Tremaine—b. March 1, 1888, Moncton, N.B., Canada; d. Oct. 21, 1967, Clinton, Mass. He is survived by his wife, Alice Tiney Turner; two daughters, Irene Todd and Olive Tyler; and two sons, Clinton, Jr., and George. [Obituary received Feb. 7, 1968.—Eds.]

WADDELL, Pamela Sue—b. Nov. 29, 1967, Takoma Park, Md.; d. Feb. 27, 1967, Washington, D.C. Survivors are her parents, Mr. and Mrs. Ralph Waddell, and grandparents, Pastor and Mrs. Clyde Smith, and Mr. and Mrs. Austin Waddell.

WADDILL, Henry Cline—b. Feb. 20, 1886, Mattoon, Ill.; d. Jan. 21, 1968. His wife, Dola, survives.

WEISE, Louise—b. Dec. 19, 1911, Bendorf, Germany; d. Dec. 4, 1967, Saginaw, Mich. A daughter, Ursula Mehlreter, survives.

WERTH, Ben—b. Aug. 1, 1912, McIntosh County, N. Dak.; d. Feb. 4, 1968, Phoenix, Ariz. In 1936 he married Tillie Reiswig. During the past four years he was employed at the Thunderbird Academy furniture factory. Survivors are his wife, and two foster sons, Donald and Clifford.

WILSON, Lutro J.—b. Feb. 3, 1904, Jamestown, Tenn.; d. Feb. 12, 1968, McMinnville, Tenn. His wife, Caroline Jackson Wilson, survives.

WINNING, Lilla Vernelia Wheeler—b. Jan. 22, 1881, Brookfield, N.Y.; d. Feb. 17, 1968. She was the granddaughter of Frederick Wheeler, the first ordained Seventh-day Adventist minister. Three children survive: Cline, of Los Angeles, Evabelle Winning, senior dean of women, Pacific Union College, and Daisy Krahn, of Angwin, Calif.

ZERBE, Anna Margaret Haas—b. Feb. 20, 1910, Montrose, Nebr.; d. Oct. 26, 1967. Survivors are her husband, Frank; a son, Loren; and a daughter, Marilyn.

## Of Writers, Articles, and Miscellany...

Great changes have recently taken place in Catholicism. The fresh air that Pope John XXIII admitted through a newly opened window has had widespread effects, the repercussions of which are still continuing. In order correctly to evaluate these changes it is important that we become thoroughly familiar with the church's past. Our series beginning in this issue under the heading "The Story of Catholicism," will help us in our evaluation (see cover).

The author is C. Mervyn Maxwell, chairman of the department of religion at Union College, Lincoln, Nebraska. A graduate of Pacific Union College (B.A. 1946), of the SDA Theological Seminary (M.A. 1951), and of the University of Chicago (Ph.D. 1966), Elder Maxwell is well qualified to deal with the subject, not only from the point of view of history (his graduate work at the University of Chicago was in the area of church history), but also from the point of view of theology.

Have you ever been challenged to give proof of the resurrection of Christ to one who doubts the traditional Christian teaching concerning that event? When Lester Storz, a minister in the Oregon

Conference, recently declined an invitation to speak at an interdenominational Easter sunrise service, he was asked whether he didn't believe that Christ had risen. Of course, he was able to explain, but the incident turned his attention anew to the subject. The result is an article entitled "Many Infallible Proofs," in which he lists ten evidences that cumulatively become highly impressive (see page 6).

Sometimes the world looks different from a hospital bed. This week in *The World of the Adventist Woman*, Ladelle G. Phillips tells of her meditations from such a bed on the subject of "How Do You Measure Success?" (see page 12). Her husband, W. E. Phillips, is assistant treasurer of the General Conference.

Buying a wheel chair would not be much of a problem for most of our readers. But Inscio Siforionio could hardly imagine owning one. This active soul winner from high in the Andes of Peru, crippled by polio, made his way from place to place by pulling himself along on the ground dragging his useless legs behind him. Now he has a wheel chair, a spontaneous gift from people he has never seen. The story of how he got the wheel chair is told on page 17.

Some have asked where Mrs. Harriet Vandeventer, who was featured on page 10 of the March 7 REVIEW, lives. Inadvertently this information was omitted. Mrs. Vandeventer is a member of the Glendale, Arizona, Seventh-day Adventist church. Also her age should have been given as 87 instead of 88.

## Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, 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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## Church Calendar

Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering	
(Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	
Bible Emphasis Day	September 14-October 12
JMV Pathfinder Day	September 21
Thirteenth Sabbath Offering	September 28
(Inter-American Division)	
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	December 7
Church Lay Activities Offering	December 7

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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# News of Note

## Laymen Play Large Part in Growth of Inter-America

Inter-American Division ministers and laymen have achieved a new soul-winning record. A. H. Riffel, the lay activities secretary, reports that in 1967 in the seven unions 23,133 persons were baptized. Of these, 12,934 were won by laymen.

In most of the unions the laymen helped to win more than 50 per cent of those baptized. For example, in the Franco-Haitian Union, 3,131 were baptized, and 70 per cent, or 2,193, were won by our church members. In the Central American Union, 67 per cent of the new converts were led to Jesus Christ through the work of our lay members, and in the Colombia-Venezuela Union it was 64 per cent. The West Indies had the highest baptismal record in the division. They baptized 4,175, and 2,665, or 63 per cent, were won by the efforts of laymen.

There are now 226,721 Adventists in the Inter-American Division.

V. W. SCHOEN

## Baptisms Near 400 in 1967 in Southern New England

Last year was the greatest soul-winning year on record for the Southern New England Conference, according to Lowell Bock, president. Baptisms totaled 383, and the goal for 1968 is 500.

The largest offering ever received for public evangelism was received during 1967—\$44,000; the goal had been \$30,000. This figure does not include offerings received during evangelistic campaigns.

A new evangelistic team has just been formed by James Gilley and David Peterson.

Elder Bock reports that people in New England are becoming more and more receptive, and the entire conference staff believes that the promise of the Lord that the gospel message will return to the East with power is being fulfilled.

J. R. SPANGLER

## Florida Constituency Hears of Lay Bible Study Increase

W. O. Coe, president, and his entire staff of officers and departmental secretaries were re-elected by the constituency of the Florida Conference in a meeting held in the Forest Lake church March 17.

Some departmental responsibilities were redistributed to make for better operation. R. B. Hill, who is a field representative of the conference association, was also elected as religious liberty and industrial relations secretary. Some changes were also made on the executive committee of the conference and the academy board.

Reports given showed progress in every line of endeavor. The conference member-

ship reached a goal of 11,000. Tithe for 1967 passed the \$2 million mark. Four new companies were voted into the sisterhood of churches. Eight new church building were occupied.

One omen of future progress is the tremendous increase in Bible studies given by laymen. These jumped from 24,000 in 1964-1965 to 377,000 in 1966-1967. This is owing largely to the Gift Bible program.

D. W. HUNTER

## College Temperance Group Visits Oshawa High Schools

Temperance Commandos at Kingsway College, Canada, have scored a first. These students, personally escorted to public high schools in Oshawa by a detective sergeant, show a film on the dangers of drugs, do a skit playing up clean living, and pass out *Listen* magazine. Their first order has been for 10,000 copies of *Listen*.

President P. W. Manuel, Kingsway College, Oshawa; M. E. Erickson, union temperance secretary; and J. W. Wilson, conference temperance leader, are guiding this aggressive group.

Elsewhere in Canada H. M. Howell, member of the Anglican Church, now head of the Sturgeon Health Unit in the Edmonton, Alberta, area, has solicited the services of Edward Teranski to be associated with him in a series of Five-Day Plans to Stop Smoking, which Dr. Howell is using in his entire health unit.

A. V. PINKNEY

## Nebraska Leaders Report Gains in Membership, Giving

Delegates from the 57 Nebraska churches, representing a membership of 5,317, met March 10 at Platte Valley Academy, Shelton, in the new administration building to continue the work whose foundations were laid nine decades ago when the conference was organized.

In the election the entire conference staff were returned to office: president, F. O. Sanders; secretary-treasurer, F. L. Webb; assistant treasurer, Lee Allen; Book and Bible House manager, V. C. Tooley, Jr.; education, Percy Paul; stewardship and church development, Glenn E. Smith; Missionary Volunteer and temperance, J. L. Pogue; publishing, D. E. Watson; assistants, Paul Vercio and Gary Tracy; lay activities, Sabbath school, radio-TV, and public relations, O. L. McLean. The public affairs and religious liberty, ASI, and medical department responsibilities are under the care of the president and secretary-treasurer.

Reports of progress were encouraging. Nearly 300 new members were added by baptism the preceding two years. Of these, 53 came from the Voice of Prophecy and Faith for Today interests. The conference has operated on a sound financial basis with tithe receipts for the biennium

reaching \$1,737,167.28, a gain of 21 per cent over the previous period.

Nebraska Sabbath schools lead the union in per capita giving to missions, an average of 49 cents a week for each church member. Sales by literature evangelists reached a new high, showing a gain of \$40,000 over the previous two years.

The ministerial staff has set the baptismal goal at 300 each year.

W. P. BRADLEY

## Double-Session Meetings in Colombia Draw 4,000

Eliezer Benavides launched a double evangelistic series February 18 in Bucaramanga, Colombia, the very place where years ago another evangelist, William Baxter, Jr., nearly lost his life.

It was in Bucaramanga that our church was bombed. It was here that many of our people suffered great persecution. And yet this year Elder Benavides has more than 4,000 people attending double-session meetings. The conference has had to call five workers in from other districts to help with the interest that has developed.

For the union as a whole, baptisms for a 12-month period exceeded 3,000 for the first time. The total of 3,150 for 1967 was 600 above the previous year's figure.

S. L. FOLKENBERG

## South India Baptisms Exceed Ten Per Cent of Membership

South India's 37 per cent increase in baptisms last year over 1966 is attributed by the workers there to "the outpouring of the Spirit of God."

The 1967 total was 2,551. A large number of these are converts from Hinduism. Membership for the union has now passed the 20,000 mark. Baptismal goal for 1968 is 3,000.

One evangelist who baptized 62 during the year has only a high school education. He testifies that when he preaches, a Power takes control of him and causes him to speak the Word with conviction, stirring up the people to repentance.

D. R. WATTS

### IN BRIEF

♦ The first Paul Harvey Bible Story television series, produced by the Southern Union Home Health Education Service, will be shown beginning May 1 in Biloxi, Mississippi. The programs are designed to create interest in the Bible Story books and open the way for literature-evangelist follow-up.

♦ Two changes of address are reported by the Southern European Division: (1) For the division office the old address was Höhweg 17, 3000 Bern, Switzerland. The new address is Schosshaldenstrasse 17, 3000 Bern, Switzerland. (2) For the division's transportation office in Paris the old address was 8, Rue de Chantilly, Paris 9, France. The new address is 63, Rue du Faubourg Possionnière, Paris 9, France.