

# REVIEW

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## REPORT

## FROM ROME



The Pope visiting the council hall in St. Peter's with Archbishop Pericle Felici, the general secretary of the Vatican Council. (The press credentials of the author are signed by Archbishop Felici.)

By B. B. Beach

*Secretary, Educational and Sabbath School  
Departments, Northern European Division*

On special assignment for the REVIEW the author sends this firsthand account of happenings in Rome on the eve of the Second Vatican Council.

**T**OMORROW morning nearly 3,000 Roman Catholic prelates, surrounded by centuries-old pomp and circumstance, will slowly form a long procession across Bernini's Square in front of St. Peter's in Rome and solemnly file into the newly redecorated basilica. By the time this article reaches its readers, the world will have been inundated by a flood of news, propaganda, and criticism of this historic Roman Catholic event. An ecumenical council is the most important event for the papal church, and potentially this Second Vatican Council is on the same plane of momentous consequence as past great councils, like that held at Trent some 400 years ago. In fact, some eloquent commentators expect this council to have more far-reaching results than any previous Catholic general council.

As one circulates around Rome it is impossible not to sense a certain excitement in the air. Romans are used to seeing ecclesiastics and witnessing conclaves, consistories, and other gatherings of Catholic leaders. But never before have they housed within their walls more than 90 per cent of the hierarchy of the Church. During the past few days cardinals, patriarchs, bishops, and abbots, with their entourages, have been pouring into Rome from every corner of the globe. It gave me a rather strange feeling to stand at the Vatican registration desk, in line with scores of prelates, surrounded by red and purple skullcaps denoting as many cardinals and bishops. When cardinal McIntire of Los Angeles walked to the desk quite a ring-kissing session took place as several ecclesiastics kneeled before him and kissed his ring. Many tourists have also planned their holiday travel in order to be in Rome on October 11.

Seeing this mass invasion of Rome, I could not resist telling one of the South American bishops that there seems to be for once quite a bit of truth in the old saying of travelers: "All roads lead to Rome."

There is little doubt that this will be by far the most carefully prepared Catholic council in history. Rome is bustling with preparations. Ever since January 25, 1959, when Pope John XXIII startled a group of cardinals assembled in the basilica of St. Paul Outside the Walls, by announcing his plan for calling a council, intense preparatory activities have been going on inside and outside the Vatican. In three and a half year's time this council was prepared. This is astonishing when we remember that it took much longer to prepare some of the previous councils, including the First Vatican Council. Perhaps you will remember that I pointed out in my article last week that the First Vatican Council was interrupted by the Franco-Prussian War and the invasion and abolition by the kingdom of Italy of the Papal

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## *The Reality of the*

# HEAVENLY SANCTUARY

By W. E. Read

FROM the earliest days of the movement Seventh-day Adventists have believed that there is a sanctuary in heaven where Jesus ministers as our great high priest. We believe that after He offered on the cross "one sacrifice for sins for ever" (Heb. 10:12), He ascended to the Father's throne and began His intercessory work on behalf of His followers. His sacrificial, atoning death on Golgotha was one phase of His redemptive work; the other, just as important, is His priestly service in which He ministers the benefits of His once-for-all sacrifice to the seeking, believing soul. It is this aspect of His work—as mediator (1 Tim. 2:5), advocate (1 John 2:1), and intercessor (Rom. 8:34), yea, as our great high priest (Heb. 4:14)—that calls for His ministry in the sanctuary above.

Let us note several phases of this question. First, the term "heavenly sanctuary." This expression is part of the vocabulary of the Advent Movement, and refers to the temple in the heavens on high. However, the expression is not found in the King James Version of the Bible.

In Scripture the adjective "heavenly" is used to describe many things, but not the sanctuary. Paul mentions the "heavenly vision" (Acts 26:19), the "heavenly kingdom" (2 Tim. 4:18), the "heavenly gift" (Heb. 6:4), the

heavenly "country" (Heb. 11:16), and the "heavenly places" (Eph. 1:3). And John speaks of "heavenly things" (John 3:12).

But while the term "heavenly sanctuary" does not appear, the truth that there is a sanctuary in heaven is taught clearly. We read that Jesus is "in the heavens; a minister of the sanctuary, and of the true tabernacle" (Heb. 8:1, 2). We read also of the earthly tabernacle as "the patterns of things in the heavens," and of "the heavenly things themselves" (chap. 9:23). Again, we read of the holy places made without hands and of "heaven itself" (verse 24).

It is interesting to note that some of the English translations use the expression "heavenly sanctuary"—for example, the Revised Standard Version on Hebrews 8:5, and the Westminster New Testament on Hebrews 9:23.

Now, as the second part of our study, let us review the various names for the "sanctuary." In the Old Testament scriptures such terms as "sanctuary," "temple," and "house of the Lord" are used interchangeably. Examples of this are not hard to find. "Sanctuary" and "house of the Lord" (or "house of God") are equated in 1 Chronicles 22:19 and 1 Chronicles 28:10-13. "Holy place" and "sanctuary" are used interchangeably in 2 Chronicles 29:5 and 21. Other places

where "temple," "house of the Lord," and "house of God" refer to the same edifice include 2 Chronicles 35:20, chapter 36:7, and chapter 36:17-19. In Exodus 25:8, 9 the terms "tabernacle" and "sanctuary" are used. The sacred edifice in heaven is described in language similar to that used in connection with the earthly sanctuary. It is referred to as "the sanctuary . . . which the Lord pitched," "the true tabernacle" (Heb. 8:2), "the temple of God" (Rev. 11:19), "the true sanctuary" (Heb. 9:24, Syriac), and "the temple of the tabernacle of the testimony" (Rev. 15:5).

Again, the sanctuary, including its sacred vessels, is referred to as the "heavenly things" (Heb. 8:5 and 9:23). Reference to the heavenly temple is also doubtless made in the terms "holiest of all" (chap. 9:8), "holy place" (verse 12), and "holy places" (verse 24).

### A Real Sanctuary in Heaven

In this connection we wish to emphasize the word "real" in relation to the tabernacle in heaven. Some students of the Bible (and they are to be found in various Christian communions) question whether we should regard the heavenly temple as real. They feel that things on earth are material, but in heaven they are ethereal or spiritual.

Some have even asked, when we emphasize the reality of the heavenly sanctuary. Of what is it made? Concerning this aspect we have no answer, for the Divine Record gives no information. That being the case, any attempt to answer would be in the realm of speculation or surmise. It is better to adopt the principle that when the Scriptures give no revelation on a certain subject, then "silence is golden."

But the heavenly temple nevertheless is a real sanctuary. On this the Bible speaks in no uncertain terms. Christ is "a ministrant in the real sanctuary" (Heb. 8:2, *The New English Bible*).\* Christ is a "minister . . . of the Real Tent which the Lord pitched and not man" (Rotherham). "To officiate as priest in the sanctuary and in that true tent of worship" (Goodspeed).†

It is in this sanctuary that Jesus our Advocate ministers on our behalf. Is this the same Jesus who lived on this earth, who died, who rose from the grave, and ascended to heaven? Surely He must be. Who can explain the difference between what our Lord was in His resurrected body as compared with His pre-resurrection body? But of one thing we can be sure, that is its reality. Recall what Jesus said to doubting Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27). "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Since, then, He is the same Jesus, the same Lord, the real resurrected Messiah, one who could be touched and handled, are we not safe in concluding that the sanctuary in which He ministers is just as real?

In his vision on Patmos the apostle John was given a view of the heavenly sanctuary. While the book of Revelation presents its message at times in signs and symbols, the general picture that it gives leads us to conclude that things are very real and tangible in heaven. Though Jesus is described as "the Lamb" in Revelation 5:8, 9, surely this does not lessen His real nature as the God-man. And would not the same apply to the throne of God, the multitude of angel beings (Rev. 5:11), and the "temple of God" (chap. 11:19)?

Furthermore, John gives us a few glimpses of what he sees in this temple. He beholds the altar of incense (Rev. 8:3, 5; 9:13; 14:18), the "seven lamps of fire" connected with the seven-branched candlestick (chap. 4:5), the ark of the testament (chap. 11:19), and the table of showbread.

In vision Ellen G. White also was

shown portions of the heavenly sanctuary. In *Early Writings* she wrote on this point: "I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and the censer. All the furniture of this apartment looked like purest gold and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark

## God—My All

By Inez Brasier

God, be my sun, my dew;  
My weary soul renew.  
God, be my heart's delight  
Through all the day, the night.  
God, be my sun, my dew!  
His gracious promises are true.

were tables of stone containing the ten commandments."—Pages 251, 252.

## The Testimony of Others

We are not alone in our views concerning the reality of the heavenly sanctuary. Many Bible students connected with Jewish and Christian groups share with us in these beliefs. We shall mention but a few.

"The Jewish priesthood itself teaches the existence of a heavenly sanctuary."—*The Expositor's Bible* on Heb. 8:1-5.

"Rabbinical writers" hold "the view of an actual heavenly tabernacle."—*The Pulpit Commentary* on Heb. 8:5.

"This High Priest (Jesus) took His seat in the heavens. . . . He now officiates in a heavenly Temple. . . . Thus, the Messiah ministers in the holy places, the heavenly sanctuary."—KENNETH S. WUEST, *Hebrews in the New Testament*, pp. 140, 141.

The originals of the patterns in the earthly sanctuary are in heaven. "The tabernacle [on earth] gave assurance of the existence of a real dwelling of God."—*Expositor's Greek Testament* on Heb. 8:5.

"The sanctuary in which our high-priest presented his offering, and in which he now sits as our minister, is

in the heavens; it is a tabernacle pitched by God, not man, and therefore the true tabernacle. By 'true' is meant authentic, original, the genuine sanctuary of which the Mosaic tabernacle is but the copy and shadow. That such a true tabernacle exists in heaven is attested to by Scripture."—A. S. PEAKE, in *Century Bible*, on Heb. 8:2.

Several of the English Bible translations indicate the reality of the heavenly sanctuary. The Phillips translation refers to "the real Tabernacle" (Heb. 8:2); Rotherham mentions "the real holy place" (Heb. 9:24).

The Tyndale Bible refers to "the very tabernacle"; the Geneva Bible, to "the true Tabernacle" (Heb. 8:2). Instead of the expression in the King James Version "figures of the true" (Heb. 9:24), Wycliffe gives "samplers of the very things." In fact, Dr. Vos calls particular attention to the word "true" in the expression "the true tabernacle" in Hebrews 8:2, and mentions that the Greek word used for "true"—*alēthinos*—means not simply the true, but the real, the genuine, the veritable (GEERHARDUS VOS, *Teaching of the Epistle to the Hebrews*, p. 58).

In the light of these facts we can perhaps better appreciate the following statements by Ellen G. White: "That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."—*Patriarchs and Prophets*, p. 357.

"God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed. . . .

"The holy places made with hands were to be 'figures of the true,' 'patterns of things in the heavens' (Heb. 9:23, 24)—a miniature representation of the heavenly temple where Christ, our great high priest, after offering His life as a sacrifice, was to minister in the sinner's behalf."—*Ibid.*, p. 343.

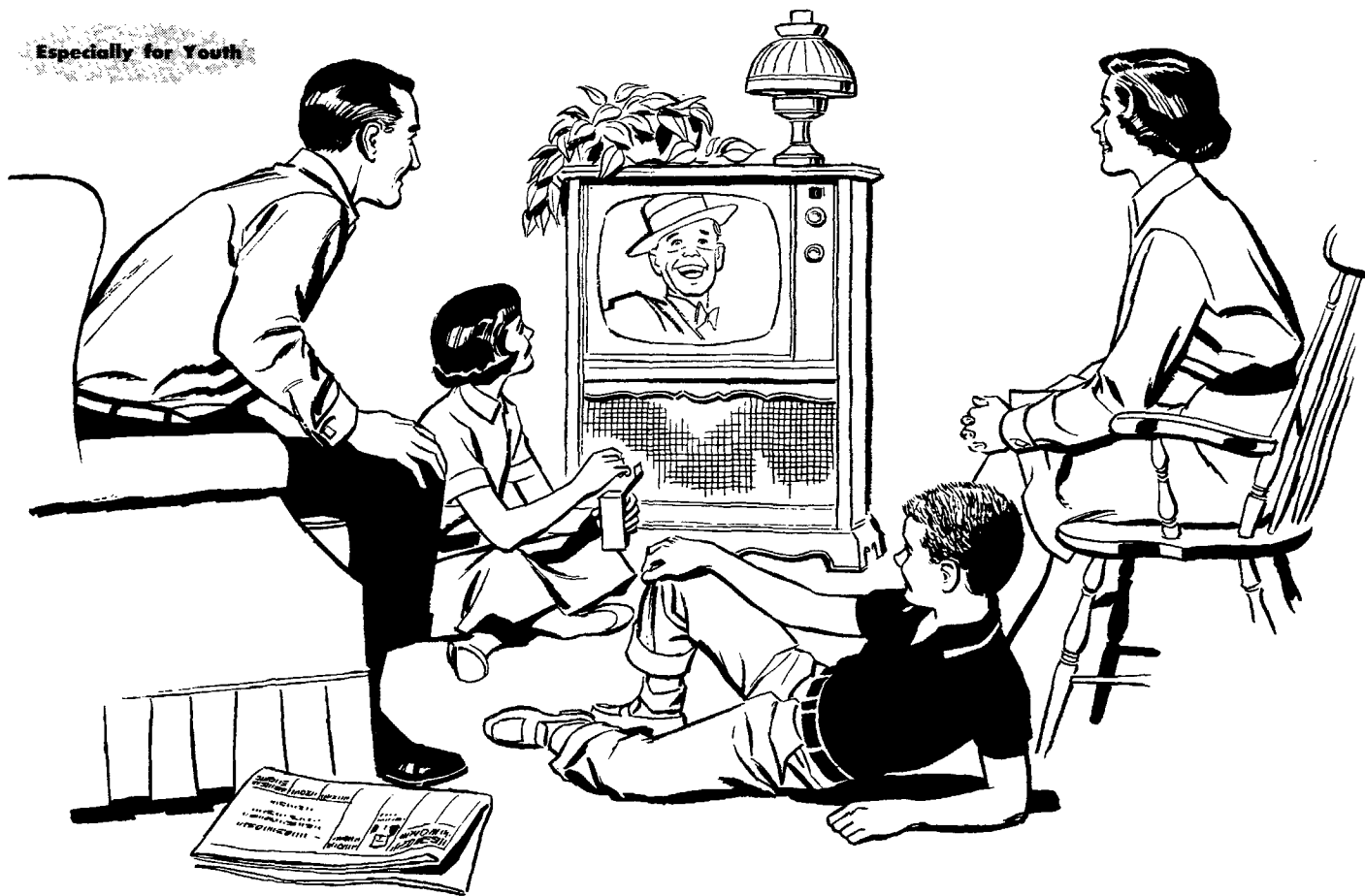
How we need to "consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1)! He is "merciful and faithful" (chap. 2:17). He became one with us but is "holy, harmless, undefiled" (chap. 7:26). Today He is "on the right hand of the throne of the Majesty in the heavens" (chap. 8:1). He is our Advocate, our Mediator, our Daysman, our Intercessor, yes, our great High Priest. Full provision has been made for our every need!

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

† Smith and Goodspeed, *The Complete Bible; An American Translation*. Copyright 1939 by the University of Chicago.

§ *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

(To be continued)



# TV. TO SEE OR NOT TO SEE?

By Donald W. McKay

**W**ATCHING television occupies a large part of the leisure time of the youth of America. The average American home with television watches nearly six hours a day—more than 40 hours weekly. In the average day television reaches 83 per cent of all America.

"With a new television home created every 14 seconds," says Mr. Leonard H. Goldenson, president, American Broadcasting-Paramount Theatres, Inc., "it is not unreasonable to look forward to the time when there will be 100 million sets in the United States."

Unfortunately, the improvement in TV programs has not kept pace with this growth. In fact, the trend within the past year or two has been

toward showing more and more Westerns and other programs featuring violence. The reason is obvious. These programs are geared to appeal to the masses.

Major companies have spent about 9 billion dollars on TV advertising since television became a part of American life. They know television is a supersalesman. For example, in 1957 Kaiser Industries sponsored a Western called *Maverick*. Nine months later the company's share of the aluminum foil market had jumped from 3 per cent to 21 per cent.

People watch some TV programs simply to alleviate boredom. They have idle time, and the first impulse is to turn the dial of either the TV

set or the record player. Satan improves his opportunity, and educates idle minds.

"Much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation which the enemy suggests; but idle hands and brains are all ready for Satan to control. The mind, when not properly occupied, dwells upon improper things."—*Testimonies*, vol. 1, p. 395.

Although television has been somewhat misused and perverted, it has great potential for good. Perhaps God has given television to this last generation of earth's history as an added agency for proclaiming the gospel of the kingdom "in all the world for a witness unto all nations."

# *A Letter From Our President*

DEAR FELLOW BELIEVERS:

The task of reaching every creature with the gospel may appear almost hopeless through the efforts of the personal messenger, but today through television and radio untold millions can be reached. Doubtless God will use these agencies even more effectively in the future for the widespread preaching of Christ's soon return.

Not all who hear will accept the message of salvation. Instead, as Jesus taught, few will find and follow the narrow way that leads to life eternal. (See Matthew 7:14.) But one thing is certain, whether it be by television or through some other means, every human being will have an opportunity to hear God's message and make a decision for or against the truths of the Bible.

But while the power of television will be used to bring incalculable blessings to the race, it is a power that can be seized by unscrupulous persons and employed by Satan to neutralize the good that it brings to humanity.

The impact of television on the minds of people has been more tremendous than perhaps any other invention of our day. While the airplane, the steam engine, and the automobile have changed modes of travel, television has changed the very direction of thought.

Nationally and internationally, television is destined to play a more vital role in the future. The final movements, we are told, in the closing years of human history are to be rapid ones. The last divine warning of impending doom is to be heard by all and will certainly be broadcast everywhere. No doubt the gathering of the nations to the last conflict will be assisted by the same means. Perhaps the final frenzy of rage against the people of God will be fomented through radio and TV, as well as by other communications media.

So, as the end approaches, we begin to see solutions to problems that once baffled us. We see how the work of God might be cut short in righteousness. We understand how tolerance might change to persecution overnight. And we see new relevance to the exhortation of the Saviour: "Watch ye therefore: . . . lest coming suddenly he find you sleeping."

Television is neither all good nor all evil. It is a fascinating mixture of both. It can educate and edify, or it can degrade and deprave. For this reason it must ever be under the control of sanctified reason. Eyes that look heavenward awaiting the Lord's return will not gaze upon programs that will unfit the soul to stand in God's presence. So choose your programs wisely. Watch only those that meet Heaven's standard.

I have just received an encouraging letter from one of our foreign missionaries of many years of service, telling of the blessing of the Lord upon the evangelistic work in his mission. His report is similar to those which come from other fields. Around the world, our leaders are emphasizing evangelism. The missionary speaks of meetings being held in a large city in his field. He reports that the evangelist conducts meetings three times a week in one part of the city in a theater, and three in another in a hall. The total attendance is around 1,500.

Speaking further of the evangelist, he writes: "He has never preached as he is preaching now. He is absolutely wonderful, and all the people think so too." Then he goes on to tell of a Catholic man who is attending. As a Catholic the man wonders whether he should attend. "I know that this is a Protestant meeting," he says, "and I should not be here. But this evangelist captivates me so, I cannot leave. Anyway, the Pope has said that soon we shall all be one church; we might as well get started at being together." We are glad for such captivating preaching on the part of our evangelists.

The last of this year, E. E. Cleveland, of the Ministerial Association of the General Conference, is going to Bombay, India, to conduct an evangelistic effort and, in connection with the effort, a school of evangelism for a group of national workers. We are confident that the effort will have not only good immediate results but also long-range beneficial effects that will result in better fitting national evangelists for greater evangelism. Then, the middle of next year, 1963, Elder Cleveland will be going to Dar es Salaam, capital of the new country of Tanganyika, for another evangelistic effort where at the present time we have no church. The prospects for a good harvest are promising, and soon we expect to have a good church in that capital city.

There are many other evangelistic efforts now in progress, and more are being planned in all our fields. The last quadrennium was, by far, the best in soul winning in our entire history. And, of all years, 1961 was the very best. We hope and pray that each successive year will prove better than the preceding one and that the present quadrennium will be the most outstanding in our history, not only in increase in church membership but also in a deepening of true piety.

We are united in a triumphant cause. He who leads us assures us of a glorious final victory. No assurance has been given that there will be no battles, no hardships, no obstacles in the way. These difficulties God's people have always encountered. But they have always been overcome as God's work has steadily moved forward. In our day the work is to be consummated. It is to be cut short in righteousness. This does not suggest a lessening of effort on our part, nor does it mean less sacrifice. Rather, it calls for renewed and more vigorous effort and greater sacrifice. Let us be equal to the task assigned, assured that soon a glorious triumph will be ours.

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him. . . . Soon we shall see Him in whom our hopes of eternal life are centered."—*Prophets and Kings*, pp. 731, 732.

*R. R. Figueira*

President, General Conference

# Toward Better Health

Material Provided by the General Conference Medical Department

*One Possible Way to Eliminate . . .*

## THAT TIRED FEELING

By Marguerite S. Williams, M.D.

**D**OCTOR, I'm so tired all the time." Mrs. Murphy dropped into a chair in my office, puffing. "I can't get rested. My heart pounds, I'm short of breath, my joints ache. What's wrong? Am I falling apart from old age? I'm only 50, but I feel like a hundred. I'm hungry all the time."

"Mrs. Murphy," I asked, "how many years have you been overweight?"

"Well, I've always been fat. But not until the past six months have I developed these symptoms. I do need help, doctor. You can probably give me pills to make me feel better. Don't tell me to quit eating. I can't."

"Now, Mrs. Murphy, what is your eating pattern for all of your meals?" I asked.

"For breakfast, I have a piece of toast, butter, and jam; but often, nothing. I eat a sandwich or a piece of pie now and then during the day. We have our dinner about six o'clock, and since I haven't had a real meal during the day, I eat a good meal then, with cake or ice cream for dessert. I'm hungry before I go to bed, so I have another dish or two of ice cream, and cookies."

"Mrs. Murphy," I suggested, "how about having a careful physical examination and some laboratory tests? Then I'll know better what needs to be done to help you. There are different causes of 'that tired feeling.'"

"Just as you say, doctor. I came for help," she replied. "I guess I've never had a thorough checkup. I have my car greased and the oil changed regularly, but I don't give my body as good care."

Mrs. Murphy was 30 pounds overweight. Her blood pressure was somewhat elevated. Her blood cholesterol was too high. She did not have diabetes. (Many obese people do.) Her heart was slightly enlarged. Her ankles were somewhat swollen.

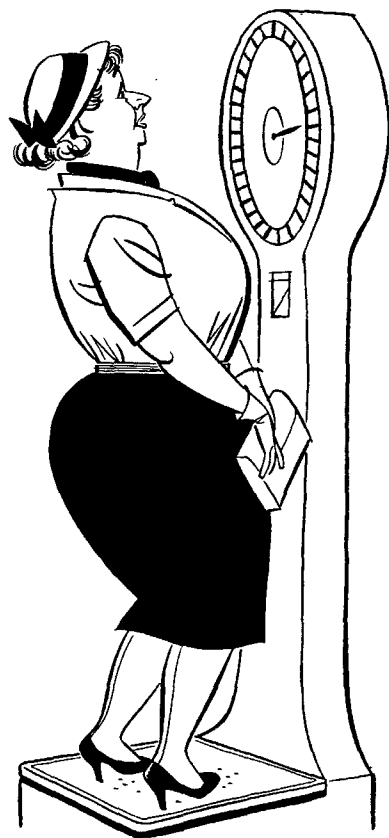
"Now, Mrs. Murphy," I said, "people usually feel well and stay well when their living habits are in harmony with nature's laws, which God built into their bodies. Doctors who have studied digestive physiology and nutrition agree that breakfast should be the best meal of the day. Then the stomach and other digestive organs need a rest of at least five hours before taking on another meal, or even a bite. If you'll include some mixed nuts or other high-protein food in

your breakfast you won't get that washed-out feeling about ten o'clock. Your blood sugars will perform better for the entire day.

"At the convention of the American Medical Association in June, 1961, I was happy to hear several speakers put emphasis on nuts, especially mixed nuts, in the food plan. I've been teaching this to my patients for many years, and have seen good results.

"If you begin the day with an adequate breakfast, you'll have less desire to 'piece' between meals, and you'll do well to stop it. For dinner, you should eat larger raw salads of green leafy vegetables, and eat large servings of a cooked vegetable from the same group. Then add a serving of some legume. You'll feel better, and probably will begin to lose a few pounds. If a person needs to lose more than ten pounds, it is wiser to do it under the direction of his or her personal physician, so that the body is not damaged in the process."

"But doctor, I've felt pretty good all these years," Mrs. Murphy began. "Do you really think that this excess weight has any bearing on my present symptoms?"



Lose some weight!

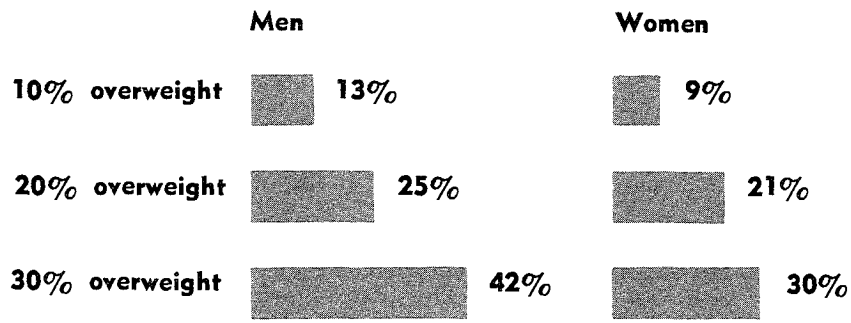


"Yes, Mrs. Murphy," I answered. "When you carry this extra weight for so many years, your heart, lungs, kidneys, and other organs work under the stress of a heavy load. Eventually they show signs of wear sooner than they would if your weight were within normal limits. Do you know that one fourth of the people in the United States are overweight? It's a major health problem in this country. Take a look at this graph and you'll see what I mean."

Won't you give me pills that will do the job for me?"  
"Mrs. Murphy, unfortunately pills are no substitute for decision of purpose and will power. Pills may help temporarily, but you'll get along better without them if you'll make up your mind to follow the food schedule that I give you, and stay right with it, *permanently* changing your eating pattern. It's equally important gradually to increase your exercise systematically every day. This is re-

"It's also important for you to reduce or eliminate your sources of animal fats and also the hard vegetable fats. Vegetable oils, such as corn, cottonseed, soy, and others, are better than the hard fats. Also olives, nuts, avocados, are better for your body than butter, egg yolk, and other animal fats.  
"Do you have the book *Counsels on Diet and Foods*?"  
"No, doctor," Mrs. Murphy answered, "but I do believe that God's messenger gave us His instruction. I'll get that book, study it carefully, and do my best to follow the counsel."

**OVERWEIGHT SHORTENS LIFE**



—Metropolitan Life Insurance Company

Mrs. Murphy was thoughtful. "Doctor, I guess you're right, though I hate to admit it. I guess I just don't want to try to curb my appetite.

ported by some authorities to help lower your blood cholesterol. It will certainly increase your sense of well-being.

"Fine," I answered. "May I draw your attention to one statement in this book, on page 57: 'The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls.'"  
"Doctor," she thoughtfully replied, "I do want to be ready to meet Jesus. With His help, I'll really get to work on this problem."  
And she did. Six months later and 25 pounds lighter, she said, "Doctor, it wasn't easy, but I have more energy than I ever had. Best of all, I'm living closer to my Lord. I didn't realize how much one's health habits have to do with one's spiritual progress. Thanks so much for pointing the way."

# Letter From a Layman

[A loyal lay member who modestly asks us not to print his name, expresses the true spirit of the Advent people.—Ed.]

TO THE LEADERS AND WORKERS OF THE CHURCH:

The resounding reports, the meaningful messages, and the absorbing accounts of the advancing Advent story to earth's millions as covered in the REVIEW's General Conference reports, prompt me to write you.

As only one of the hundreds of thousands of laymen that make up the church, my contribution of time, resources, and loyalty is understandably almost insignificant beside the exploits of evangelists and missionaries. Nevertheless, I have a sphere of influence. I work in an office. I pray each day that God will help me to live before my office associates in such a way that they may know Christ through me. My speech, my attitudes, my voice, and my work are all vehicles by which I convey the ideals of Christianity.

This recapitulation, however, is not the purpose of this letter.

As men and women who stand at the helm of the affairs of our church, you are in special need of God's grace and help. You have been chosen to lead in the work of the General Conference, our overseas divisions and missions, our institutions and conferences.

As a typical Seventh-day Adventist church member I want to pledge my sincere and prayerful wishes for your

success. Along with a multitude of fellow believers, I can assure you of my personal loyalty.

My loyalty will manifest itself in my faithfulness in tithe paying and generosity in offerings; in accepting responsibility in my local church (and being content if not asked!); in careful observance of the Sabbath hours; in telling others about a soon-coming Saviour; in speaking well of my fellow brethren and the ministry; in educating my children in our schools; in turning a deaf ear to loose criticism (or a closed eye to divisive publications!); and in many other ways. God help me to fully visualize the extent to which I can witness for Him.

Your gigantic and globe-girdling assignment is not an easy one, I'm sure. Separation from family, travel hazards, irregular living habits resulting from travel, loneliness known only to executives, problems that cannot be shared, and a myriad other circumstances impinge upon your mind and body.

I shall pray that the Holy Spirit will minister to your every need. Be assured of my continuing interest in your success to lead the church and its various components on to that victorious day which wraps our hopes and faith in a united movement—to save the souls of men. God bless you as we work together for the hastening of Christ's return.

A LAYMAN

## Report From Rome

(Continued from page 1)

State. As a result the work of this council was never concluded. The present council is not, however, a resumption of the 1870 council, but the name Vatican Council II does contain the suggestion of a connection with the former council.

As Pope John has pointed out, this council is taking place in four different stages. The first stage could be called the introduction or antepreparatory period, which served as a preliminary inventory and explored the avenues to be followed. The Catholic episcopate, curia, religious orders, and universities around the world were contacted in order to receive suggestions, proposals, and advice. This period lasted for about one year, from Pentecost 1959 to Pentecost 1960.

A wealth of material, enough to keep a score of councils busy, was received. In fact, the papal secretary of state, Cardinal Tardini, since deceased, is reported to have made the statement that the replies received dealt with "everything and a few things besides." More than 2,000 replies arrived at the Vatican, presenting nearly 9,000 proposals. All this material, collected in 15 volumes, is scheduled to be made public sometime in the near future.

The second stage was the preparatory period. This time began on Pentecost Sunday, June 5, 1960, when John XXIII in his *motu proprio* "*Superno Dei Nutu*" set up the preparatory commissions for the council: 11 special commissions, three secretariats, and a Central Commission set above all others to coordinate this work. This period lasted until June 21, 1962, just about two years, twice the length of time given to the more remote preparations of the first stage. During the second stage the numerous proposals received were boiled down to a working agenda of some 129 subjects. It is obvious from the work accomplished that the preparatory commissions worked under high pressure.

While the antepreparatory stage was largely in the hands of the local Roman curia, it is significant to note that this second stage was in the hands of prelates from practically all parts of the world.

For quite some time the actual date of the council was unknown. However, by Christmas 1961 the Work had progressed so well that John XXIII in his bull "*Humanae Salutis*" was able to announce that the council would take place in 1962, and just over a month later he fixed October 11 as the opening date.

Tomorrow, with the actual convening of the "conciliar fathers" in St. Peter's, the third stage of the council will begin. This will be the official meeting of the general assembly at which the members of the various Council Commissions will be elected, and the agenda items considered, and final resolutions voted. Exactly what the agenda items are is difficult to know, for most things regarding the council are done under the seal of silence and secrecy. Of course, this is the vital and central period of the council to which the two preparatory stages have been leading.

The fourth and last stage of the Vatican Council will be the brief but climactic proclamation of the conciliar acts; that is, the decisions taken by the council and approved by the Pope: the *lex credendi*, *lex supplicandi*, *lex vivendi* (guiding laws regarding faith, prayer, and morals).

The composition of the council membership presents some interesting and novel aspects. A great shift in Catholic membership has been taking place in recent decades. This same movement is noticeable in Protestant missionary churches and also in our own Seventh-day Adventist Church. Catholicism has been making large gains in Africa, and to a lesser extent in Asia and the Pacific. At the First Vatican Council only white bishops were present, and the European bishops represented two thirds of the council membership. Now for the first time Europe will be in the minority, with slightly more than one third of the membership in the council, despite the fact that almost half of the Catholic membership is in Europe.



### November

By W. A. Dessain

Dreary month, shot through with rain,  
Though so unloved, "Welcome again!"  
For when you come, Thanksgiving Day  
Is sent to all who praise and pray.

So in this life when clouds hang low  
And we recoil from blow on blow,  
A better day lies just ahead—  
For grief, there's gratitude instead.

Might our Novembers stand apart,  
As we view them with singing heart;  
Spangled with happiness and trust  
For us, though kindred of the dust!

About one third of the "council fathers" will come from the American hemisphere and another third will represent Africa, Asia, and Oceania. Approximately 150 nonwhite bishops have arrived in Rome.

The Catholics of Asia and Africa are not as numerous, but they have proportionally a larger representation than Catholics in Europe and the Americas. For example, with only 3 per cent of Catholic membership, Africa will have 10 per cent of the bishops; and 20 per cent of the bishops will come from Asia-Oceania, with its share of 7 per cent of the membership. It is quite obvious that the Catholic Church is pinning its hopes for the future on these comparatively new territories and is giving them favored treatment. All the more it is somewhat of an anachronism to see almost half of the European bishops come from Italy.

### Purpose of the Council

Much could be said about the purpose of the council. Books and hundreds of articles have been written with this question as their theme. Since his first announcement of the council, the Pope has spoken scores of times about the coming papal assizes; in fact, there has been at least an allusion to the council in almost every one of his formal or informal remarks.

In his first encyclical, *Ad Petri Cathedram*, given June 29, 1959, John XXIII made the general purpose of the council quite clear: "The chief object of the Council itself will be to promote the spread of the Catholic faith and the restoration of Christian morality, and to adapt the discipline of the Church to the conditions and needs of modern times. Undoubtedly it will present an impressive spectacle of truth, unity, and charity, a sight whose appealing influence, we hope, will move those who are separated from the Apostolic See, to seek for, and regain, the unity for which Jesus Christ prayed."

It is clear from this statement and others made since by the Pope and numerous leaders of the Catholic hierarchy, that there are two main thoughts guiding the Catholic Church in regard to this council. The first purpose is summed up by the Pope's favorite Italian expression for the council: "*Aggiornamento*." It is difficult to find an equivalent English term. Literally it means "bringing up to date," that is, bringing up to date and modernizing the Church. The Pope has pointed out that the purpose will be not so much doctrinal as pastoral, and that an inner renewal is expected to result. It is interesting to note that the Catholic Church prefers to talk about *renewal* and shies away from the term *reform*.



There is a second main aspect of the council, which is evidently also in the mind of Pope and Church: the council as a major step on the way to the union of all Christians. It is true that the council is an "internal fact" of Roman Catholicism, but the unity of Christians is also to play an indirect role. First, the Church plans to work on an adaptation to the exigencies of life in the sixties and then when she appears modernized and seemingly rejuvenated the invitation will go out to the "separated brethren" to look at "the Church in all her splendour" and return to the "paternal home" for a great "homecoming."

It can be said that with John XXIII a new note has been struck in Catholicism. The Papacy seems actively ready to meet other churches. Pope John has been using this comparatively new term, first used by his predecessor Pius XII, "separated brethren." Much road has been traveled since the theoretical, ineffectual, and, at times, extremely haughty invitations to "return" rang out from time to time in the past. We will certainly have more to say on this subject as the council gets under way.

It is no doubt premature at this point to venture to say what matters the council will discuss and hazard guesses regarding what may be decided. It is doubtful that new dogmas will be proclaimed, though there are some who would like to see the virgin Mary proclaimed as mediatrix of all divine grace or even co-redeemer. The role of the lay apostolate, Christianity and modern technology and science, the growth of the young churches in Africa, Catholic evangelism in Asia, episcopal infallibility, religious liberty, calendar reform, social justice, human relations, and, of course, the union of the churches, are all questions that will certainly come up for discussion.

How long will the council last? I suppose not even the Pope can give the answer. Much will depend on the speed with which council business progresses. The bishops I have talked with all want to get back home as soon as possible, but as one bishop mentioned to me at the airport, there is a stack of paper and documents almost two yards high for the "council fathers" to wade through, and this will take time.

The day after my arrival in Rome I was able, with other members of the press, to visit the council hall in the central nave of St. Peter's, which has been closed to the public for some time for preparations and perhaps also because of recent bomb incidents. I sat in one of the green, plastic-covered seats for the bishops, and the impression created was that the comfort of the seats may represent some encouragement for the prelates to get on with

their work! The best guess is that there will be at least two sessions, the first lasting until shortly before Christmas, and the second to begin perhaps after Easter, 1963.

It is one of the ironies of history that the Pope who has been the moving spirit behind this council and presides over Catholic destinies at this decisive turning point, was called the caretaker pope when elected in 1958 because of his advanced age of 76. To the surprise of most everybody, he has proved himself to be quite an innovator. He has received many more people each year in audiences than his predecessor, and has met more leading Protestant figures than any previous pope. He has succeeded in creating a public image of himself as a kind old man who exudes charity and friendliness for all. Recently he presided at the consecration of an Eastern Catholic bishop, using the Eastern, not the Latin rite.

This had never before been done by a Roman pope.

And just a few days ago Pope John broke another precedent by leaving on a sort of pilgrimage for Assisi and Loreto, about 250 miles from Rome. No pope has ever left the immediate neighborhood of Rome for almost 100 years.

Some time ago I passed through Loreto myself. The attraction there is a little brick hut in the middle of the large basilica. Catholics claim that this was the home of the virgin Mary in Nazareth, and that the house was miraculously transported through the air by the angels to a place near Fiume (in what is now Yugoslavia) and from there to Loreto. It is hard to see what inspiration John XXIII could gain for the arduous and realistic task of presiding over tomorrow's real-life council by paying homage to Loreto's make-believe tradition.



The Pope visits the electronic brain center in the basilica of St. Peter's. This machine is used to count the votes.

The council hall in the central aisle of St. Peter's basilica.

The seats for the bishops, in foreground, are covered in green. At the farthest end of the left tiers of seats are the 88 red-covered damask seats for the cardinals. Above the rows, resting on the pillars of the basilica, there are six galleries, with room for 50 persons each.





*When the lights were turned on at intermission time, Wanda saw her neighbor, Mrs. Woods, across the aisle. And Mrs. Woods saw her!*

## The "GOOD" MOVIE

By Moeita M. Burch

WANDA glanced at her watch—ten minutes to two. The movie matinee would begin at two o'clock. "I think I'll go," she thought. She did not have to be home before four. The bus that brought Chad home from high school never arrived until four-fifteen, and Dick never left the office until five. The main supper dish was all prepared, so there was nothing to do except add the finishing touches.

Wanda retraced her steps and took her place in the line that was forming before the ticket window at the local theater. It was the first time she had been in a place of this sort since she joined the Adventist Church a year before. She was afraid at the time that she might miss motion pictures, which had always been her favorite amusement, but she was relieved to find that the desire for the theater had greatly diminished.

Dick did not care for shows, so if he joined the Church later that was one temptation he would not have to overcome. Chad had joined at the same time as his mother but, like his father, he enjoyed outdoor sports and quiet, indoor games.

Now, a year later, Wanda felt an urge to see just one more "good" movie. Satan had beckoned, and she was preparing to follow. She quieted her conscience by declaring that she would never allow herself to view any of the crime-filled, sexy pictures so prevalent in this age. This was a good show; a nice, clean picture of a child and his horse. Surely it could not be sinful to watch a drama of this kind!

In the dark interior of the theater Wanda felt a qualm of misgiving. Perhaps even yet she should just get up and walk out. But then the pre-

vue flashed on the screen, and Satan gripped her hand tightly in his. How she would enjoy seeing this coming picture with its alluring characters and meaty theme. She would not yield to temptation, though. It was no sin to be tempted as long as one did not succumb. She would merely enjoy the "good" picture she came to see, and transgress no more.

When the lights went on for intermission, Wanda was perturbed to see Mrs. Woods, her next-door neighbor, directly across the aisle from her. And to think that she had been trying to interest Mrs. Woods in the Adventist faith! With a pang of remorse she remembered finding an article for her

neighbor that explained why Adventists do not attend the theater.

Wanda fervently hoped that Mrs. Woods would fail to recognize her, but her hope was short-lived. Her friend spied her and gave a little wave of greeting. Wanda glimpsed the look of incredulity on Mrs. Woods's face and wondered how she was going to explain.

The room darkened again, but Wanda was not enjoying the picture nearly as much as she had anticipated. When it was over she tried to slip out unobserved, but Mrs. Woods was right at her heels. On the sidewalk she expected a barrage of questions, but her friend commented only on the weather. Wanda felt that she had escaped lightly. She would have time to think of some way to sugar-coat her transgression.

Wanda got home well in advance of the school bus, and was just browning the meringue on the lemon pie when she heard Chad's step on the porch. She thought she detected an odd look on his face as he greeted her.

Later, when getting some ice water from the refrigerator, he remarked, "I heard something funny today, Mom."

"Yes?" she queried.

"Ronald had to run down to the bookstore for something this afternoon and when he got back he told me he had seen you in the matinee line at the Starlight. Imagine! I told him he was mistaken, for you didn't go to shows. He insisted he was right, so you have a double in town. Did you know that?"

"No, I didn't know that I had a

Wanda got home in time to put the finishing touches to the supper.



twin sister," Wanda said with a laugh, but she could feel her cheeks burn. She could not bring herself to confess what she had done. It might do irreparable harm to Chad. She must let him continue to believe in her.

"This is the second bad result of that 'harmless' picture," she thought. "No, it is the third, for the money that I foolishly spent on the ticket should have gone into church funds. I wonder how much farther it will go?"

She was thankful for one thing—Mrs. Woods had never mentioned the episode. Still, Wanda felt guilty every time she talked with her neighbor. She was glad that she had taken the matter to the Lord.

### Day of Retribution

Finally the day of retribution came. It was Wednesday afternoon, and Wanda had settled herself with a bit of fancywork when the doorbell rang. Mrs. Woods met her with a smiling face.

"Get your hat, honey. This is my treat today," she began gaily. "The best picture of the year is showing at the Starlight this afternoon. I wouldn't miss it for anything and I don't want you to miss it either."

Wanda's face must have shown her dismay, for Mrs. Woods's voice lost its exuberance. "Can't you go?" she almost whispered. Wanda swallowed hard and then began bravely, "Yes, Mrs. Woods, I *could* go, but I'm not going to yield to temptation again. You know that I've tried to explain why Adventists stay away from the theater. Oh, do come in; here I stand chattering and haven't even invited you in."

"But you *did* go just the same, for I saw you a while back. Remember?" Mrs. Woods replied, entering the house. Before Wanda could answer, she continued, "I know you don't approve of all kinds of shows, dearie, but this is a good, clean one like the other one you saw, and—"

"Mrs. Woods," Wanda interrupted softly. "I didn't see that picture just because it was a 'good' one. Satan held out his hand to me, and I reached for it. In plain English, I sinned against God. I'm truly sorry and I believe that God forgave me when I asked Him to, so I'm not going to turn right around and do the same thing again. I should have confessed to you long ago and shown you how Satan waits to pounce upon those who stray from the narrow path. So I can't go to the show with you, Mrs. Woods, although I thank you for your kindness."

Mrs. Woods sighed. "Well, if those are your convictions, I have to respect you for adhering to them," she said as she arose to go.

## A Story FOR THE YOUNGER SET

### Berit's Lost Key

By Elizabeth Spalding McFadden

Berit was so worried! She was on a trip with her mother and father and little sister. They had just been ready to make camp when she had taken the key from her father's hand. Then it had dropped in the sand, and now she could not find it! In a minute father would be asking for it, and what would she tell him? She kicked up the sand with her bare toes, trying to locate the key, but it just wasn't there. The sky was growing darker and darker, and she could not see very well.

"Oh, dear," she thought to herself, "if I can't find the key then we can't turn the camp light on, and we won't be able to see to get our supper or make our beds or anything!" The key was just a little one; it turned the switch on the car so they could plug in the camp light. All around the car and near it Berit had searched, but no key could she find. Father was still untying the camp pack from the top of the car.

Berit's parents were missionaries, returning from three months' furlough in their homelands of Denmark and Sweden. Father had bought a new car and decided to drive it all the way back to Pakistan, where he and mother were in charge of the physiotherapy department at the Karachi Hospital. So far, this camping trip had been fun, but tonight it wouldn't be, unless Berit could find that key!

"Berit," called father from the other side of the car. "Bring me the key so I

can plug in the light. It's getting so dark I can't see any more."

Berit's heart sank! Whatever would she do? Although failing to answer was not like her, she said nothing, but kept on searching. Mother came around the car.

"Berit, didn't you hear father? He wants the key you took a few minutes ago from him."

"But, Mother," whispered Berit, almost ready to cry, "I can't find the key. It dropped in the sand, and I've looked everywhere but I can't find it!" Mother looked serious. She got down on her hands and knees and searched for the key too.

Then Berit had an idea. "Let's ask Jesus to help us find it, Mother," she suggested.

"Yes, let's," said mother. So right there in the sand they knelt together. When they got up, mother went around to the other side of the car and brought back a flashlight. She cast its beams over every inch of the sand around the side of the car where Berit said she had dropped the key. Just as they were about to give up, mother exclaimed, "Here it is!" and picked it up from a tuft of grass growing in the sand.

"Berit, are you bringing that key?" called father for the third time. Luckily he had been busy getting part of the load down for the past few minutes, and had forgotten how badly he wanted the light.

"Coming, Father," called a very happy Berit. She handed the key to him, then ran back to mother and said, "Let's thank Jesus for helping us find it, Mother." So they did.

Soon father had the light hooked up, and the tent up. Mother had the camp stove going, and they sat down to a delicious bowl of soup. The light shone brightly from a tree limb above Berit's head, and as she glanced beyond its beams to the stars in the heavens beyond, she said another little special prayer.

"Thank You, dear Jesus! You are a wonderful Jesus!"

Berit kicked up the sand with her bare toes, but the key just wasn't there.

JOHN GOURLEY, ARTIST



# From the Editors



## This Special Number

For some years now, we have followed the practice of publishing each autumn an extra-sized REVIEW that announces the excellent books and papers coming from the presses of our publishing houses in the United States. We believe that in doing this we are rendering a distinct service to all our people. And why? Because we take most literally Paul's words to Timothy, "Give attendance to reading" (1 Tim. 4:13). Adventists should be a well-informed people. Only thus can we hope to witness for God as we should. Only thus can we hope to continue firm in the faith. Only thus can we enjoy an intelligent, ever-enriching satisfaction in practicing our religion.

And what better way of keeping well informed than by reading? The study of the books that continually pour from the presses of our publishing houses will constitute for you a graduate course in the history, the policies, the doctrines, the activities, and the goals of the Advent Movement. The best of writers in all these fields are selected to provide the reading matter for our membership. No book goes to press that has not first been carefully examined by a book committee and then examined again by the editors of the publishing house. This ensures for you maximum accuracy and authority for all the statements.

A survey of REVIEW subscribers reveals that half of them take a daily newspaper and that many of them subscribe to various non-Adventist journals. Within limits this is very proper, for numbers of journals contain genuinely helpful material. But it is also proper to say that if we have time and money for such journals, to say nothing of a newspaper, we should have even more money for our own Adventist literature that will enhance our knowledge of, and our effectiveness in, the church. Let us put first things first. The member who fails to take time to read our own literature is almost certainly impoverishing his own spiritual life, which is another way of saying that he is in danger of losing his way.

### Further Reason for Publicity

Then, there is a further reason why we publicize our current good literature at this time of year. The holiday season is almost on us. And this is the time when gifts are given. How much money is wasted on useless gifts! Why not give a good book or paper? What better gift? It does two things. It reminds the recipient that you think of him. It also gives him something that may be a saving influence in his life. Yes, literature has ever been one of the main factors in the promotion of our message to the world. And it should be an ever-increasing factor. Why not make your gift giving soul saving?

For the benefit of some who may be new in the faith we would add: The way to order these books and papers is through your church missionary secretary. Give him the money. He will then send on the order to the secretary of the Book and Bible House in your local conference, who will, in turn, send you the literature you have ordered. If you are an isolated member, send your order directly to the Bible House.

Perhaps we should add a further word for those who

are sometimes a little distressed lest what they call "advertising"—we like the word "announcements"—will crowd out the good reading matter for which they paid their subscription money. There is no cause for distress. In this special issue you have as many pages of reading matter as in regular issues. Besides, the extra pages of literature announcements help to pay the cost of the journal, so that you can continue to have it at a low price! Frankly, we think you will actually enjoy reading the announcements, even as you enjoy the articles. Beloved, we present to you our annual special issue. We invite you to read and be blessed.

F. D. N.

## Church and State in Puerto Rico

During the 1960 election campaign the Roman Catholic bishops of Puerto Rico forbade their parishioners to vote for Gov. Luis Muñoz-Marin's Popular Democratic Party, under pain of mortal sin, and sponsored the formation of a Catholic political party. Governor Muñoz-Marin, himself a Catholic, had offended the Church by maintaining that religious instruction could not be given in the public schools, and by supporting social legislation not in harmony with the official policy of the Church. Nevertheless, predominantly Catholic Puerto Rico returned the governor and his party to office by an overwhelming majority. The outcome of the election left the bishops in an embarrassing and untenable position, and for two years they have sought to restore friendly relations with the governor.

In September, following an exchange of visits between Governor Muñoz-Marin and Church authorities, came a joint announcement that they had reached a mutually satisfactory understanding. Archbishop James P. Davis of San Juan lifted his order forbidding Catholics to vote for candidates of the Popular Democratic Party. He promised that the Church would not, henceforth, back any political party, and that the bishops would not make political statements "unless absolutely necessary."

The archbishop expects that the Popular Democrats, on their part, will now "clarify their controversial platform clause on public morality." In other words, planks in the party platform offensive to the Church will be removed. The bishops say that they also want to discuss the question of religious instruction in the schools, and imply that they think the governor is now willing to listen to them. In his public statement on the agreement with Church authorities he said he had assured them that he plans henceforth "to conform faithfully with the law of God," a Catholic euphemism for conformity to the Church's sectarian interpretation of that law. If the governor is faithful to this pledge, he will exert his influence to have "religious"—Catholic—instruction introduced into the public schools of Puerto Rico, and to reorient party policy along the lines of Catholic social principles. Having thus, in effect, recanted, he has been restored to ecclesiastical favor.

### A Look to the Future

The Puerto Rican bishops' ill-starred foray into politics two years ago was the first direct attempt by the Church, on American soil, to dictate political policy. No informed

person expects that it will be the last. In the election of that year the people of Puerto Rico let it be known that they are in no mood, yet at least, to put up with such interference, even from their own Church. Obviously, the bishops had to come to terms with a situation they could not control, but in doing so found a way to recoup their lost prestige and simultaneously achieve their original goal by other means. The Catholic Church has a remarkable facility for adapting itself to circumstances, without relinquishing its objectives.

The situation in Puerto Rico will now bear close watching. But the Pearl of the Antilles is not the only spot on American soil where forces are in motion to bend the state into submission to the will and policy of the Catholic Church. Present trends indicate that major efforts to secure for the Church the active support of the state are now taking shape in various areas of national life. More than ever before in history, vigilance is the price Americans must be willing to pay for liberty, and unwillingness or hesitancy can serve only to hasten the day when unscrupulous men will be in a position to fasten the shackles of intolerance on all who dissent.

"Rome is aiming to re-establish her power, to recover her lost supremacy," "to regain in Protestant America the supremacy which she has lost in the Old World." "Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike." "The Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare."—*The Great Controversy*, pp. 573, 581.

R. F. C.

## Bigness—Commercially or Spiritually?

The strength of Catholicism in the United States is usually measured in terms of church membership, political influence, or power in labor unions. But a recent issue of the magazine *Printers' Ink* explores a different angle. It looks at the church as a giant business organization, a huge market for commodities and services, a rich prize to be shared by advertisers and buyers.

In sketching the Roman Church from this point of view, *Printers' Ink* calls attention to the fact that Catholicism in the U.S. is made up of some 78,500 institutions—colleges, hospitals, rest homes, orphanages, rectories, seminaries, and other schools. During the present year these institutions will spend about \$5 billion on new construction, additions, renovations, equipment, furnishings, and food. And this figure will likely rise from year to year. "Population experts are now predicting that total Catholic population will double within the next 30 years, and with this increase, an unprecedented expansion is anticipated in the Catholic institutional market."

Money invested in schools will account for part of the rise. (About \$600 million was spent on Catholic school construction in 1961.) Hospital spending will account for another part, a large part. (It already amounts to about \$1 billion a year.) Currently in the U.S., Catholics operate 814 general hospitals and 135 special hospitals that treat about 14 million patients annually. "In the face of a reported shortage of 875,000 hospital beds in America, a great increase in Catholic hospital construction is certain," declares Edward L. Spencer, editor of the *Catholic Market* magazine.

Concerning the opportunity to sell goods to hospitals, Mr. Spencer says: "This is a booming market, particularly for marketers of technical medical equipment,

power generators, hospital furnishings, sanitation and maintenance supplies, and food and food service equipment."

About the school market he says: "With about 5,500 new classrooms expected to be added to Catholic educational facilities during 1962, tremendous marketing opportunities become open to manufacturers of school seating, home-economic and science-laboratory equipment, chalkboards, lighting fixtures, teaching supplies and so forth."

Accompanying the article in *Printers' Ink* is a chart supplied by *Catholic Market* magazine to show the various church organizations that make up the Catholic religious market. Twelve dioceses do all their buying through diocesan central purchasing offices.

### Described by the Revelator

We have presented this brief sketch of the article in *Printers' Ink* to show how accurately the apostle John describes great Babylon in Revelation 18. Not only does he point out that Babylon has sought support and influence by allying itself with political power ("the kings of the earth"—verse 3) but he notes that she also is an influential figure in the world of commerce ("the merchants of the earth are waxed rich through the abundance of her delicacies"). How accurately the prophetic pen has outlined the course of Babylon the great!

Another reason for taking note of the Catholic institution colossus is that we might see our own church institutional program in better perspective. As a people we rejoice in the fact that we are able to bring healing to so many each year through our approximately 225 hospitals, clinics, and dispensaries scattered over the world. We take pleasure in giving of our means to support these medical institutions. And at times, perhaps, we are tempted to shift some of our personal soul-winning responsibility to these institutions.

But while it is wonderful that God has blessed the Adventist denomination with many medical institutions, let us keep in mind that a number of other denominations—notably the Roman Catholic Church—operate many more institutions than do we.

Does this mean that as a people we must therefore make a weaker impact on the minds of men and on the world than other denominations? No. Influence in spiritual matters depends neither on the number of institutions that a church possesses nor on the number of employees in its institutions. It depends on consecration, dedication, devotion to duty. A small institution with spiritually-minded personnel can have a greater influence for good than a larger institution—hospital, school, or publishing house—that is staffed by workers who look upon their employment merely as a job, who are careless about spiritual standards, or who are silent when opportunities present themselves to speak for Christ. God will bless our institutions with an influence all out of proportion to their size if the men and women who staff those institutions are looking for opportunities to tell others of Christ, to win souls for eternity, to build up God's kingdom.

In this hour when the Spirit of God is being withdrawn from the earth, when the forces of darkness are strengthening for their final assault against truth and its defenders, let us determine to be all that God would have us be. "In comparison with the millions of the world, God's people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority."—*The Acts of the Apostles*, p. 590. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

K. H. W.



# Reports From Far and Near

From Arab Delinquent to Adventist Editor

## THE STORY OF NAIM

By Wadie Farag  
Nile Union Evangelist

**N**AIM was born in Jordan in the village of El Husn of the Biblical region of Eglon. From early childhood Naim gave evidence of being brilliant, and his parents cherished great hope for him. As a child, Naim liked to study and enjoyed all kinds of sports. He led his friends in all sorts of activity.

When he was only about nine years of age a misfortune happened that was to change the entire course of his life and that brought unutterable sorrow to his parents. One day Naim, riding his donkey in the village, fell and broke his arm between the elbow and the shoulder. The elbow was dislocated, and he lost control of the arm. Not knowing better, his parents took him to an uneducated villager who claimed to be able to heal him. Upon examining the arm, this practitioner bandaged the arm tightly from the shoulder to the palm of the hand, and assured the parents that he would have the use of his arm in 15 days. When the 15 days were past, the mother took off the bandages, only to see that the flesh of his arm had rotted and turned black. She took a needle and pricked his arm with it several times, but Naim felt nothing. She hurried to the "doctor," who upon seeing the arm looked perplexed. However, he bandaged the arm again and told the mother that he would see the boy again in three days. Before the

three days were past, the "doctor" had managed to escape from the village, and for ten years no one knew his whereabouts. The parents hurried with Naim to another healer, who told the parents that he could do nothing for the boy and that they should go without delay to the nearest hospital.

Off they went to Nazareth, where his left arm was amputated at the shoulder. A few days later nine-year-old Naim left the hospital with one arm, and his parents with broken hearts. Greatly distressed at what had befallen his son, Naim's father soon died.

Naim never missed the arm, but he did miss his father. He learned to adapt himself to life with one arm. He could cut his own fingernails, and had great fun with his slingshot. He was a happy boy, full of life and activity. However, he also enjoyed mischievous activities.

Four years later, in adolescence, Naim began to realize the magnitude of his misfortune. He became gloomy, and developed into a bashful, timid young man. In fact, he was so conscious of his misfortune that he did his utmost to avoid people. Often when going to school he used to take the side streets to avoid meeting anyone he knew. Nothing made him more self-conscious about his misfortune than meeting people. People, all people, he tried to avoid.

At 14 years Naim was seldom outside during the day. But as soon as the sun would set he and a few of his friends would go out and walk in the fields. They enjoyed doing mischief in the village at night. They would throw stones at people; imitate barking dogs, awakening horrified villagers from sound sleep; cut the laundry lines and throw the laundry in the mud. They enjoyed any mischief that brought discomfort to others.

For years the Adventists had held meetings in El Husn on Wednesday and Friday nights after sundown. That was the time of day when Naim and his friends would be out on their destructive errands. One day he led them in an organized attack on the Adventist meeting place. They stoned the meeting place in order to scare those in attendance. Week after week they kept throwing stones at the door while the services were in progress.

One day Naim said to his friends, "Let us go to one of their meetings and see how these heretics worship." The Adventist minister was a converted Moslem, a man of great piety and learning who is now deceased. Naim decided to sit in the pew closest to the door. He feared the consequences of his evil deeds, and was ready to flee in case he was recognized.

As soon as Naim entered, the minister recognized him as the ringleader of the gang attacking his meetings. Naim wondered what the outcome would be, but the kindly face of the elderly minister reflected gentleness and kindness. Naim was encouraged to stay all through the meeting, and his heart was touched by the words of grace.

## Branch Sabbath Schools in Western India

The Western Indian Union is the first to reach the goal of one branch Sabbath school for every parent Sabbath school, of which there are 50. There are now 450 members in the branch schools. Some of the parent schools are conducting more than one branch school each, and one of them has six in operation. One branch

school (left) began with 17 members and in a few weeks mushroomed to 65. In the picture at the right Mrs. Popowich tells a mission story at another branch school.

JOHN W. POPOWICH  
Departmental Secretary, Western India Union







Naim and his three children.

Then came the critical moment of leaving. Naim decided to dash out as soon as the amen of the last prayer was uttered. But the elderly minister immediately took his place at the exit, shook hands with Naim, and pressed his hand tightly. Naim looked up to see the most loving, compassionate face. "Ya meet Ahlan Wasahlen ["A hundred welcomes"]," the minister said. Naim's heart melted. He decided to be different right then and there! "I saw in the minister's smile the smile of God, and I felt as if I were clasping the hand of God in a solemn oath," Naim said later. It was the smile of the minister, his kindness, that proved to be the turning point in Naim's life, as it has been in the life of many others.

How true are the inspired words, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189). "Be ye kind one to another," said Paul, "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

The minister extracted Naim's promise to come again. He did. This time Mrs. Ibrahim El Khalil, the minister's wife, pointed out to him the importance of Christian education. Naim's hopes revived. He realized for the first time that God placed a high estimate upon him, and he decided to study in Adventist schools. Some time after that, on July 11, 1937, Naim was baptized in the Sea of Galilee.

In 1939 the Adventist college at Beirut, now Middle East College, opened its doors. Naim became one of six charter student-members of that college, and he began preparation for his career as an Arabic teacher in one of our schools. He made the study of the intricate Arabic language his speciality. Naim's gentleness and kindly spirit won the admiration and love of both students and faculty. "I found out," he said, "that the Lord can use a consecrated person, even though he may have only one arm."

Naim prayed that the Lord would lead him to his life companion. That was not

easy, with an impediment such as he has, but he made it a matter of prayer. His prayers were answered. Karma accepted his proposal. Karma was not only beautiful and charming but a woman of noble character and stalwart principles. Their love for each other made their home a little heaven to them and their three children—Aida, now fourteen years old; Wissam, twelve; and Nadim, six.

But Naim was not to continue teaching. After nine years he became the Arabic editor at our Middle East Press. During the past 11 years he has corrected scores of thousands of Arabic manuscript pages. It is his duty to read every Arabic manuscript before it is printed. "Now I am reading the Arabic Conflict Series," he says. "These are the most outstanding writings I have ever read. We have already printed the first volume, *Patriarchs and Prophets*, and my prayer is that our finances will permit us soon to finish the series. This will do more for the Bible lands than anything we have done so far," he remarked.

May God again answer Naim's prayers!

## Welfare Work in Glendive, Montana

By Harold Dawson, Pastor  
Montana Conference

Members of the Glendive, Montana, district believe in health and welfare centers. With a view to establishing such

a center I called on the director of the welfare department, the chief of police, the county commissioner, the Red Cross representative, the Salvation Army representative, and members of the ministerial association. In every instance the response was enthusiastic and gratifying.

Next, we looked for a building. At first our faith was not so strong as it should have been. We passed by the most desirable location because it had recently been rented for \$250 per month, and we supposed it to be out of our reach. However, after every other lead had come to nought we approached the owner of this fine business building. We had prepared a prospectus, showing what a health and welfare center was and how it would help the community.

We proposed keeping the inside of the building in good repair, paying for the utilities, and being prepared to vacate if more desirable use of the premises presented itself. On this basis we asked for the use of the building rent free. This proposition was accepted. We considered it a clear mandate from God to go ahead in faith that the building would be ours for an indefinite period. Now, 15 months later, the owner is pleased with arrangements and is making no plans for other occupancy.

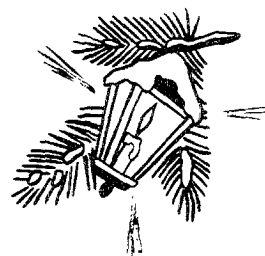
Public interest and comments were favorable as we built the shelving, painted, and prepared to open. The mayor led a delegation of representatives from all the social agencies of the city in congratulating us on opening day, and good radio and newspaper coverage was given the event. Even better coverage from the public relations standpoint came when very soon afterward a fire destroyed the home and possessions of a local family. People were asked to take their donations and other contributions to the Seventh-day Adventist Welfare Center. When a need developed in Miles City, 80 miles away, and needed supplies were promptly delivered by the pastor on his regular visit, the district-wide purpose of the center was more fully understood by the people of both communities.

God's plan is that all districts, or better yet, all churches, develop health and welfare centers, and be ready to lend a helping hand. People of the world say great disasters *may* come—we know they *will* come. What will we do about it? We must not leave this work for others to do. It is God's plan that we let our light shine by doing it ourselves. Woe be to us if millions can say, "No man cared for my soul."

Women of the Glendive, Montana, church at work in their new welfare center.



# Seventh-day Adventists



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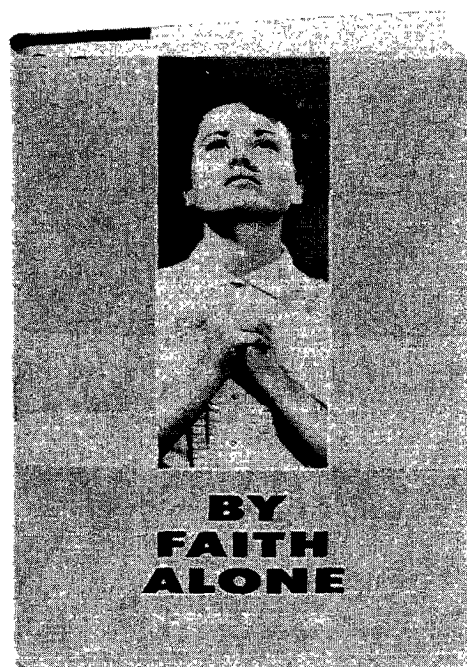
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## Helping Flood Victims in the Philippines

By **Laurentino E. Gonzaga, Chaplain**  
*Manila Sanitarium and Hospital*

When Typhoon Kate struck the Philippines during the last week of July of this year, it caused floods that wrought death, havoc, and devastation in 21 provinces of Central and Northern Luzon. Estimated damage to public and private properties amounted to about \$22 million, U.S. The death toll from the flood was 92 lives, with many missing. The flood victims were facing hunger and disease, and there was danger of an outbreak of respiratory and gastrointestinal ailments owing to the lack of safe drinking water. There was widespread destruction of water systems.

President Diosdado Macapagal of the Philippine Republic made an appeal to all civic and welfare organizations for help. We responded to the appeal, and from July 26 to August 6 sent relief and medical supplies to some of the barrios and towns of the provinces of Bulacan, Pampanga, Bataan, and Zambales.

On August 6 some sanitarium workers, together with the Central Luzon Mission workers, went to Olongapo, in Zambales, the Sodom and Gomorrah of the Philippines, to distribute relief and medical supplies. It has a population of about 67,000. A United States naval base is situated there.

The sanitarium workers who went with the group were Eduardo Corpuz, assistant business manager; Mrs. P. H. Romulo, secretary to the business manager; Mrs. L. Garcia, billing clerk; Dr. Josue Imperio, a resident physician; Dr. Conrado Jimenez, a medical intern; two nurses, Miss Nenita Diaz and Mrs. Belen Ordanez; Mrs. Felisa Chan, chief telephone operator; Brothers Florentino Rosales, Tito Cuna, Eliezer Ordanez and Carlos Magat of the maintenance department; and the writer.

We were loaded in two microbuses, while our relief supplies were in two big army trucks, which were provided by the

Social Welfare Administration. To identify us, cloth banners with the words "Seventh-day Adventist Health and Welfare Service" were attached to both sides of the trucks and in front of both microbuses. As we traveled, people were attracted by our banners.

We arrived in Olongapo at about 11:00 A.M., and were told that the distribution would take place at 1:00 P.M. We had our lunch and then at exactly one o'clock, in spite of the heavy rain, people began to line up in the town plaza. For almost four hours we distributed 20 sacks of powdered milk (100 pounds to a sack), 20 sacks of corn meal, 20 sacks of flour, 6 cavans of rice, 25 cases of cooking oil. The doctors and nurses, during their free consultations, gave away free medicines worth about \$1,750, U.S.

During the distribution Mayor Ruben Geronimo of Olongapo and his relief disaster coordinator, Dr. Abner A. de Guia, helped to maintain an orderly distribution. They even provided us with two constabulary soldiers to protect us from being mobbed (that actually happened to other relief organizations). We were able to help about 2,400 flood victims.

One thing for which we are thankful to the Lord is the impression and influence we left in that town. Last year the town mayor did not give us a permit to solicit for our Ingathering campaign, but now the door of Olongapo is wide open to Seventh-day Adventists. Our welfare and medical work has opened the way for our gospel message in this town. Let us pray that many souls will turn their hearts to Jesus Christ.

## Laymen and the Right Arm of the Message

By **Warren T. Skilton, Pastor**  
*Southern New England Conference*

After listening to a sermon on medical missionary work, members of the Athol and Shelburne Falls, Massachusetts, churches voted to open a health and



Adventist exhibit at the Athol, Massachusetts, fair.

nutrition correspondence school using the Home Health Education Series, Numbers 1 and 2. Their school went into operation the middle of April.

To personalize the program, each family in the two churches was given a code number. This number is stamped on the enrollment cards, and a report is made to the family when a card is returned with a name on it. This has created considerable interest, and many have been quite surprised at some of the names of friends they never expected to enroll. As families reach 25, 50, and 100 enrollments they receive health books and cookbooks as awards.

Up to this writing 90 students have enrolled by means other than the fair exhibit pictured with this story. The fair exhibit was a feature of one of the events connected with the bicentennial celebration of Athol's founding. At the one-day fair, 181 families were enrolled in the course. Even though we used drawings for cookbooks as an inducement to enroll, we have found that many of these people are continuing with their lessons.

We believe this program will result in the salvation of many souls. This summer we enrolled as many as we could in these courses, and then started health and nutrition classes in places where we had the greatest interest. After that, we continued our students in Bible classes. We also hope to enroll our correspondence students in a *Steps to Christ* course, and later a Bible course. We have found that this type of program doesn't take nearly the time we thought it would, and yet we are breaking down prejudice and gaining friends.

We plan to inquire of our students if they would be interested in overcoming the habit of using tobacco and alcohol, after they reach lessons on these subjects in the course. Our purpose will be to form these groups into small classes.

## Bechuanaland Calls

By **A. A. Tsotetsi**  
*Departmental Secretary*  
*Bechuanaland Protectorate Field*

After many years of what has often seemed fruitless effort the Lord has opened the way for us to enter the Bammangwato Reserve, the largest of seven

Distributing food to the flood victims of Olongapo, Philippine Islands, at the town plaza after Typhoon Kate. A medical team examined patients and dispensed medicines.



in the Bechuanaland Protectorate. In the past this reserve has been the strongest opponent of the Advent message.

About 40 years ago the third angel's message came to Bechuanaland Protectorate through the medical work. The second reserve was entered about 27 years ago, also through the medical work.

The door of Bammangwato began opening in 1957 after the return from banishment of former Paramount Chief Seretse Kgama. He brought with him the idea that all recognized churches which would carry on uplift work of some kind—medical or educational—should be allowed to enter his territory.

The field and union leaders were at first reluctant to promise to open the work on this reserve under these conditions. We had planned to open a school in the first reserve already entered by our message. The prospects were bright. Teachers were secured, and preparations to open the school were made. After a year's waiting, however, we were told that we could not open the school. Then it dawned on the field officers that perhaps God's hand had turned things that way after all. Here were the necessary funds to enter the Bammangwato Reserve.

It did not take long to get the permission of the tribal authorities and British Government. We were directed to a certain section of the reserve. A site was picked, and the work of building is now in progress.

There is no school near this location, and there are no Adventist believers. One blessing is that this place is far from the railway and towns where beer halls and European liquor are rampant.

We solicit your prayers.

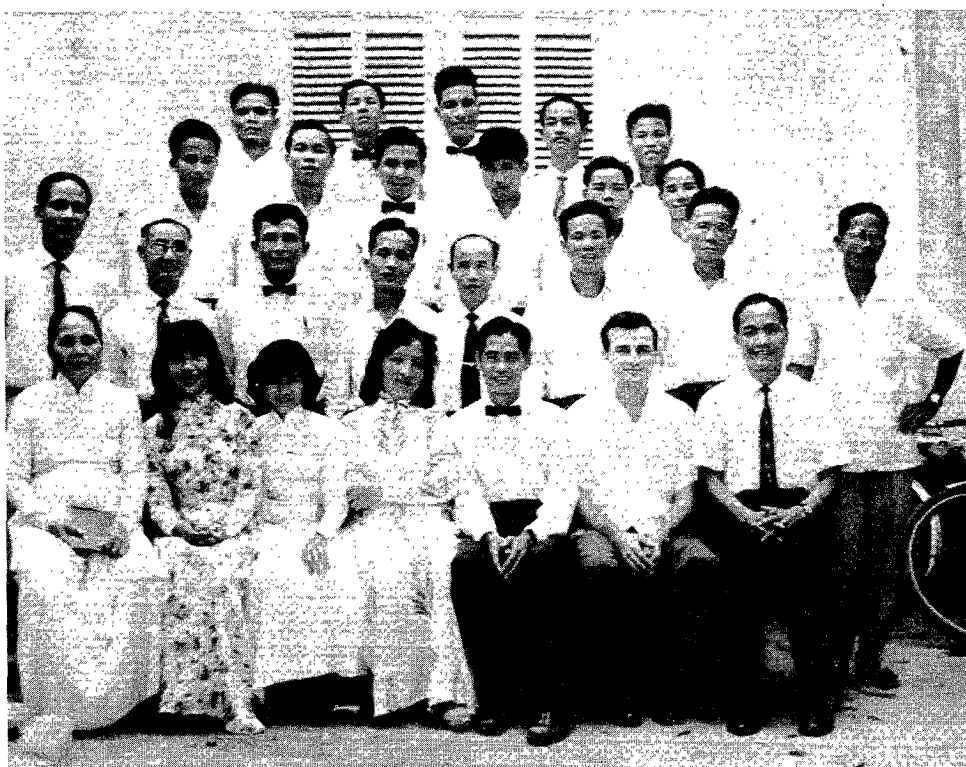
## Valiant Knights of the Book in Vietnam

By John Bernet, *Departmental Secretary Southeast Asia Union*

Pastor Pham Thien of the Tourane District of South Vietnam and I went to see government officials about permission for one of our members, who had been a revolutionary, to canvass. Our destination, a small town, was about 15 miles from Tourane. Upon arrival, we discovered that the town had been visited by 300 of the revolutionaries the night before. In fact, at that very moment they were in and around the town, but because of the clever tactic of changing their clothes the government officials did not know who they were, and the townspeople feared to identify them. It was understandable that the town seemed tense and jittery.

We visited the second man in charge, who told us that a day earlier the mayor and his daughter had been ambushed in broad daylight less than a mile outside the town. We had noticed the upturned, burned-out truck on our way in. It now lay alongside the road as a warning to all that the revolutionaries might strike again—any time, anywhere.

After a short conversation, permission for our brother to canvass was granted. We got into our jeep and began our



New recruits attending the literature evangelism training school in Tourane, South Vietnam. The author is second from the right in the front row. Do Binh, publishing department secretary of the Vietnam Mission, is to the author's left, and Pastor and Mrs. Pham Thien to his right.

trip home. On the way three government security officers hitchhiked a ride with us. Of course, we could not refuse them. Their presence would almost certainly make us a target for the revolutionaries. One of them carried a large pistol, which he kept under his hat. As we passed through the same area where the mayor and his daughter had been ambushed we saw government troops in the rice fields. They expected a battle at any moment. Farther along, as we approached a sharp, narrow turn in the road that was hedged in on both sides with thick bamboo groves, I heard the security officer's pistol click into shooting position. Pastor Pham and I expected shooting at any moment, and so prepared to dive into the bamboo. But nothing happened, and we arrived home safely, our mission completed.

Ambush, fear, and suspense have become a part of everyday life for our Vietnamese people. Our literature evangelists and workers wave good-by to their families on Monday morning, not knowing whether they will ever see them again.

Despite many troubles, God's work is moving forward in this war-torn mission. Two years ago Vietnam had 17 literature evangelists. Today there are 70. These heroic ministers of the printed page have been instrumental in raising up new churches and starting branch Sabbath schools.

Recently 20 new recruits attended a beginners' training school in Tourane. Brother Do Binh, who is a brave publishing leader, conducted this successful meeting. We thank God for His blessings upon the work in this fruitful field.

## Philippine Institute of Scientific Studies

By W. A. Scharffenberg, *Secretary GC Temperance Department*

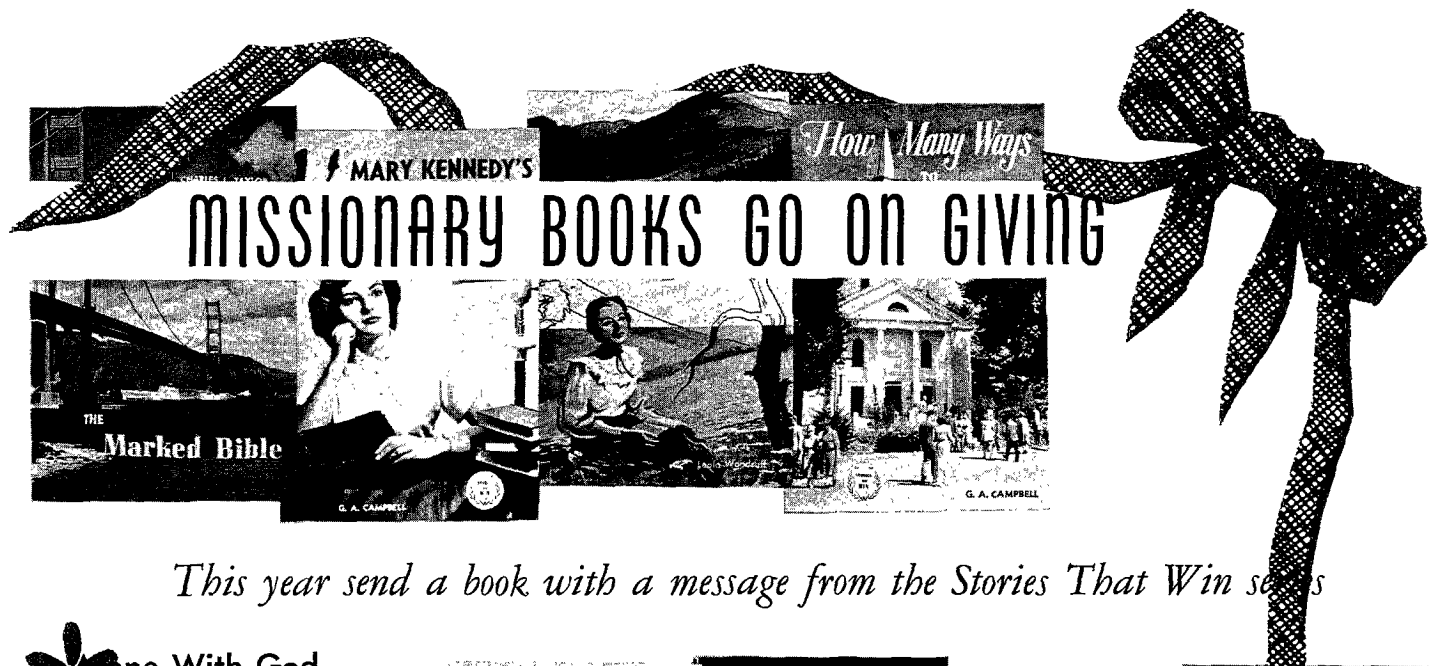
The second annual session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism, conducted on the campus of the University of the Philippines, was an outstanding success. There were 150 educational, medical, religious, and military leaders, including the chief of chaplains, and several of our mission presidents who enrolled in the course.

Dr. Andrew C. Ivy, president of the International Commission for the Prevention of Alcoholism, and Francis A. Soper, associate secretary of the International Temperance Association, were the two principal overseas lecturers. R. G. Manalaysay, president of Philippine Union College, served as director of the Institute, and J. D. Cristobal, temperance secretary of the North Philippine Union, did an excellent job organizing and setting up the Institute.

The Institute, as formerly, was conducted under the auspices of the Philippine National Committee for the Prevention of Alcoholism. This committee consists of 50 prominent men and women selected from all walks of life. General Basilio J. Valdes, General McArthur's former chief of staff, is serving as chairman of the Philippine National Committee.

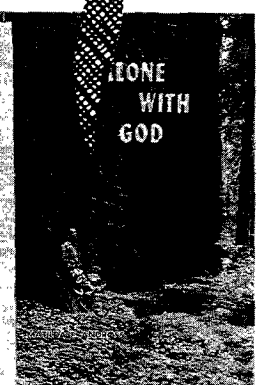
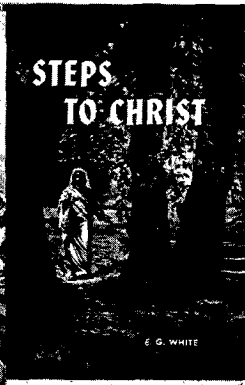
The third session, to be held in April of 1963, will again be conducted at the University of the Philippines in the city of Manila.






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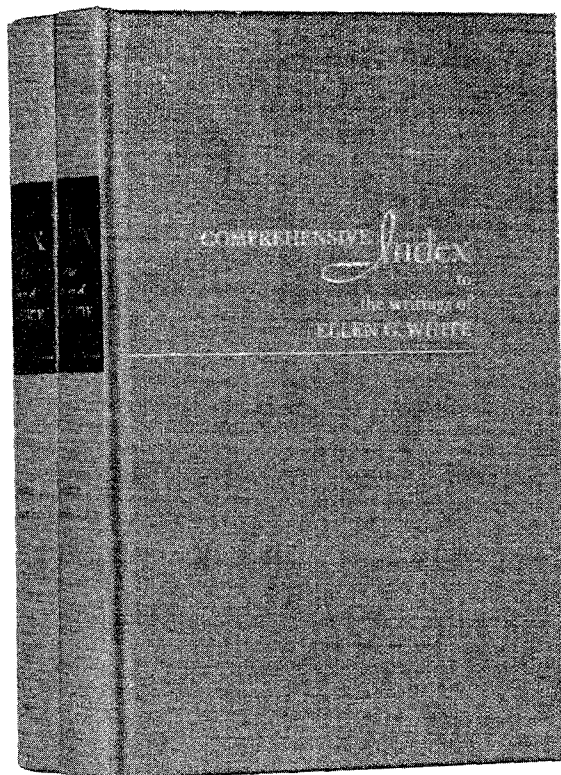


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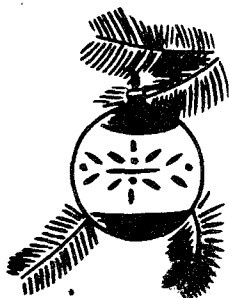
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## Nigeria— Land of Progress

By Th. Kristensen, *President*  
*West African Union Mission*

We hope to travel 360 miles, pass six custom frontiers, and cross one river before the day is over. M. T. Battle, union home missionary secretary, and I left Accra, the capital of Ghana, early in the morning. A few miles from Accra we passed the new, modern Tema harbor and the Ghana radio station that is beaming its message of African unity through the air.

Our first stop is at the Volta River, where we cross by a ferry. This river takes its name from the great French writer Voltaire, and has become symbolic of the rapid development now taking place in Ghana. When the Volta project is finished, Ghana will have the world's largest artificial lake. The hydroelectric plant will produce more electric power than the country has use for today.

The road through Togoland and some parts of Dahomey runs close to the seashore. It is a beautiful drive, with coconut trees along the road. In these two independent countries we have practically no work at all, but we aim to open up work there soon. Just before the sun sets we reach the Adventist College of West Africa, situated between Lagos and Ibadan, in Nigeria.

With a population of about 38 million people, Nigeria is the largest country in West Africa. The greatest distance

from east to west is more than 700 miles, and from north to south, 650 miles.

Nigeria is so called from the river Niger, the third largest river of Africa. With its main tributary, the Benue, it divides the country into three parts. Each of these three sections has its own regional government and administers its own internal affairs. Each has its own local language, also.

Our work in Nigeria is divided into three missions. The principal of our college is former union president H. J. Welch. The day after our arrival was inspection day. We thus had the privilege of meeting the division educational secretary, B. B. Beach, and our union educational secretary, J. B. Fridley, who were visiting schools all over West Africa.

Our next appointment was a board meeting in Ile-Ife, in West Nigeria. Here is situated our largest hospital, with 8,000 in-patients and more than 200,000 out-patients annually. Dr. Sherman A. Nagel is the medical director. We spent the Sabbath at Ife, and had the privilege of meeting the hospital staff and church members.

After the service a young man remained for an interview. He told us that he was a minister of another denomination, and had a church of 150 members about 100 miles from the hospital. He asked for the new Sabbath school *Quarterly*, because he was conducting Sabbath school in his church every Sabbath. He told us that for about a year he attended a series of meetings conducted by Dr. Nagel. During that time he heard part of

our message and accepted the Sabbath as God's holy day. He is not yet a baptized member of our church but plans to unite with us when he has received more instruction. Besides doing medical work, several of the doctors and other staff members at Ile-Ife conduct branch Sabbath schools in nearby villages.

From Ife we begin our journey to North Nigeria, a two-day drive. It is the dry season, and there has been no rain for four months. Here and there a fire was burning in the high grass. In Kaduna we had an appointment with our district pastor, who took us to the site for a new church building soon to be erected in that town.

Most of the people in North Nigeria are Moslems; some are heathen. The Moslems are friendly people, but it is very difficult to persuade them to accept Christ as their Saviour.

Kano, our next stop, is an interesting city. In the old town inside the old wall live only Moslems, but today visitors are welcome. We have a small but active membership in this town. They hope to build a church soon also, and they really need one.

At the airport in Kano we meet J. E. Edwards from the General Conference and O. Jordal from the Northern European Division, both home missionary secretaries. They are spending five weeks in West Africa, conducting home missionary rallies with Pastor Battle, home missionary secretary of the West African Union. A farmer attending one rally had won 22 souls, most of whom were present.

I remained for the constituency meeting and budget session, which were held at Jengre, where our hospital is situated. Jengre is out in the bush, remote from any town. The medical director is Dr. P. Genstler. He and his staff operate several bush clinics. They have a Volkswagen microbus, which they use as a portable clinic. They are treating all kinds of diseases, including leprosy.

B. A. Roberts is president of the North Nigerian Mission. Among the 17,000 people of North Nigeria we have as yet only 1,000 members. J. J. Hyde, the father of Dr. John Hyde, medical director of Kwahu Hospital in Ghana, was one of the pioneers here.

Sabbath morning more than 1,100 people gathered in a grass booth. There were church members, Moslems, and heathen with and without clothes. Many responded to God's call. Plans were laid for beginning work in many unentered villages in this vast territory. Bulus Kakwi, one of our faithful evangelists, reported God's blessing in several places where he had opened work about a year ago. Twenty souls had been baptized, and 104 were attending Sabbath services.

When we left the village, all the people stretched their hands toward the sky, thankful for the Advent message. Seemingly insurmountable difficulties beset our faithful pastors and evangelists as they work with people where they live. Rain, mud, sand, dust, heat, flies, disease, and the river—all hold no terrors for them.

During the last day of our meeting the harmattan wind was blowing dust from the Sahara over Africa. The sun was

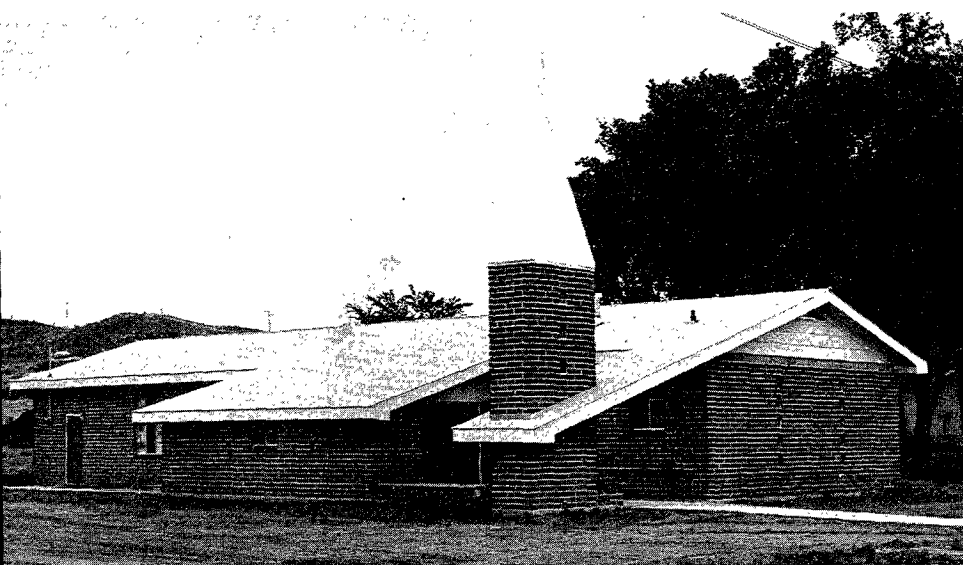


### Lawrence, Michigan, Church Dedication

Jere D. Smith, president of the Lake Union Conference, was guest speaker at the recent dedicatory services for the Lawrence, Michigan, church. Dr. Fred Boothby read the history of the church and presented the title of the property to W. F. Miller, secretary-treasurer of the Michigan Conference. The dedicatory prayer was offered by N. C. Wilson, president of the conference.

Also taking part in the services was Robert L. Boothby, district leader. The church was organized following a series of meetings held by Elder Boothby in 1949.

WILLIAM DRAPER, *Pastor*



### New Ogallala, Nebraska, Church

The new Ogallala church was recently dedicated, a tribute to much sacrifice on the part of the 12 members of the Ogallala company. Most of the work was done by two brethren, with the help of the district pastor, E. B. Boyd.

J. L. Dittberner, former Nebraska Conference president, preached the dedicatory sermon. The dedicatory prayer was offered by Ben Trout, conference treasurer. Elder Boyd is launching into public evangelistic meetings in the church, in the hope of organizing a church later in the year.

**J. L. DITTBERNER, President**  
*Northern Union Conference*

pale like the moon, the air hazy. One could feel the dust in his nose and throat, and his skin was parched. The temperature fell to about 65 degrees.

The meetings in the north are over at last, and we turn southward again. Once in a while we see monkeys playing on an empty road, snakes gliding silently into the ditch, and hear hyenas howling in the distance.

After two days we are in West Nigeria, and the climate is again tropical and humid. Flowers and trees are in blossom. The people here are very polite and show great respect for elderly persons. When a young person greets an older man or woman he bows to the ground and then takes the older person's hand in both of his.

It is Sabbath morning in West Nigeria at Arundun, a small village out in the bush. The worship service has just begun when someone whispers: "The chief is coming!" Quickly the best chair is brought to the front. The chief arrives with his big umbrella, accompanied by his elders. When the preacher makes his appeal to accept Christ as a personal Saviour, he is among those who respond.

J. A. Adeogun was recently elected as the first African president of this mission, and T. J. Karkkainen as secretary-treasurer. D. Dare, a Nigerian graduate from Newbold College, was elected home missionary secretary.

At the University of Ibadan we have a fine group of young Seventh-day Adventists studying, whom we hope will one day have a part in God's work. With its more than 500,000 inhabitants, Ibadan is the

largest African city. Here we have the headquarters of the Voice of Prophecy with a staff of 22 workers and an enrollment of 6,000 active students. D. H. Hughes is the principal, and his assistant is J. M. A. Adeoye. They are on the radio every week and have a television program every Sunday evening.

The West Nigerian Teacher Training College in Awtun trains teachers to staff our 31 elementary schools, whose enrollment is more than 5,400. S. F. Osundina is the principal.

Two years ago Ede Secondary Grammar School opened. It is growing rapidly, new buildings are going up, and new classes are being added. The principal is C. A. Boram.

Leaving our 3,300 members in West Nigeria, we proceed to our next appointment, the East Nigerian constituency meeting to be held in Aba.

C. D. Henri, ministerial association and MV secretary of the union, joins me. On the way we see about a dozen men, women, and children running and screaming. We discover that a lorry loaded with cement and people has left the road and run into a ditch. It is totally smashed and fire has broken out. We quench the fire and take four of the most-injured passengers, including a crying baby, into our car and hurry on to the nearest hospital.

The meeting in Aba was well organized and attended. The newly elected president is P. E. Onwere, a national. He began as teacher, later worked as an evangelist, and is now president of our largest mission in West Africa. Brother S. Gustavsson is the secretary-treasurer, and together they are doing a good work. Encouraging reports of soul winning were rendered. Souls joining our church in East Nigeria during the year 1961 numbered 1,893, making a total membership of 11,348. Forty new companies of believers were raised up.

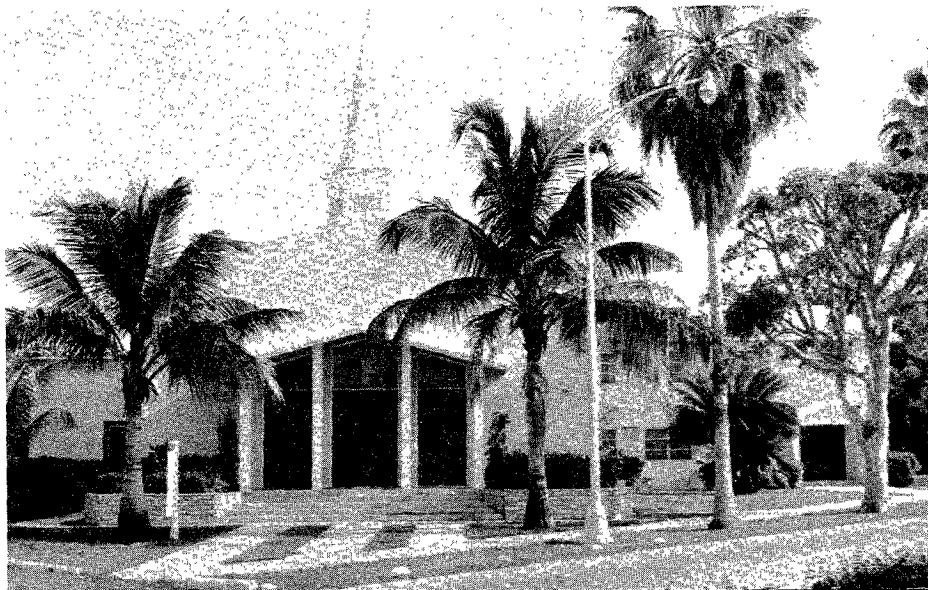
A circle 20 miles in diameter around Aba, where our headquarters is situated, will include more than 7,000 baptized members. You may travel from village to village and find a church and a school. But there are other parts of the mission where we have no work at all. It was de-

*(Continued on page 38)*

### Miami Springs, Florida, Church

The Miami Springs Seventh-day Adventist church is one of three English-speaking churches in the city of Miami. During the past three years an extensive program of improvement has been carried on under the direction of the pastor, Edwin F. Buck, Jr. The church now accommodates 500. Air conditioning has been installed throughout. During this period of time the church has grown by 100 members, to 350.

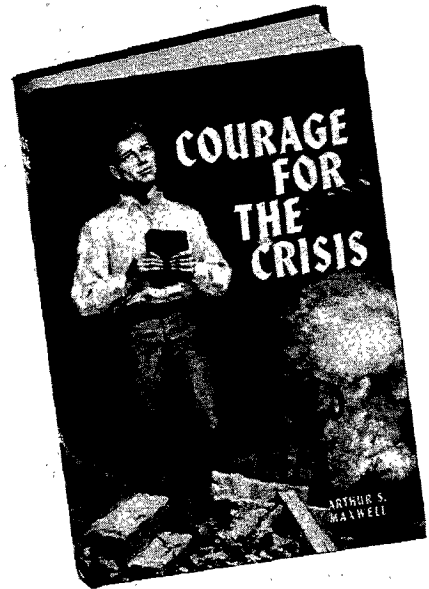
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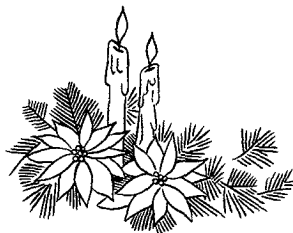
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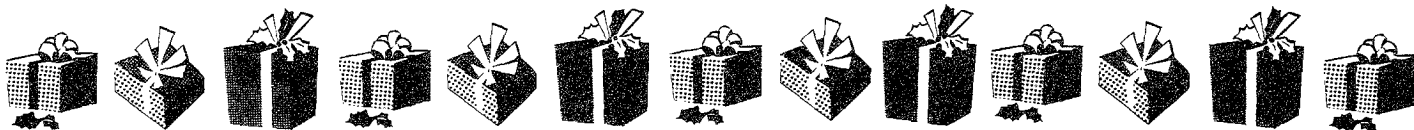
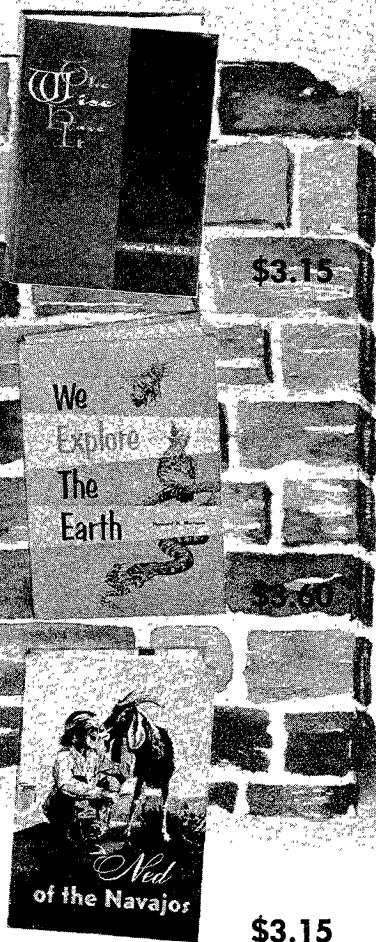
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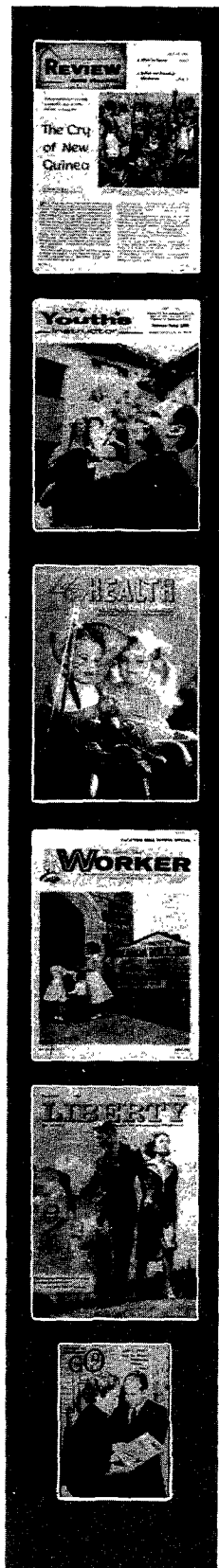
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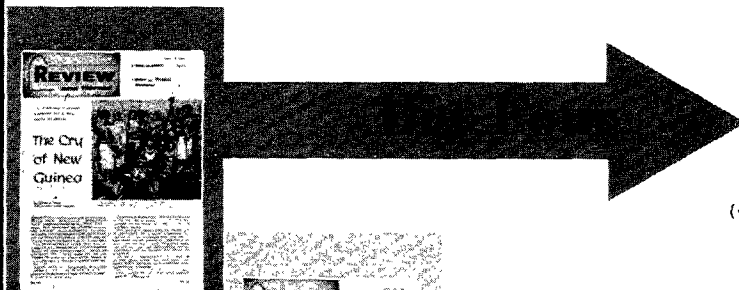


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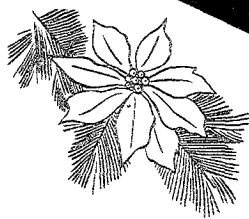
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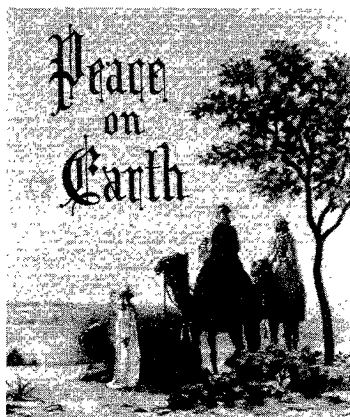
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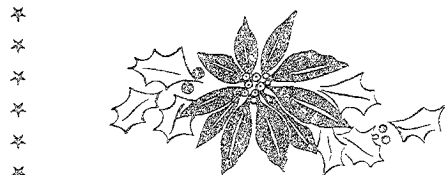
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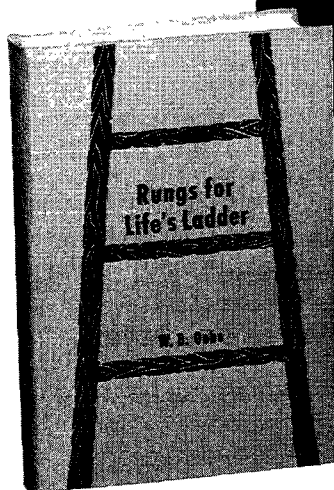
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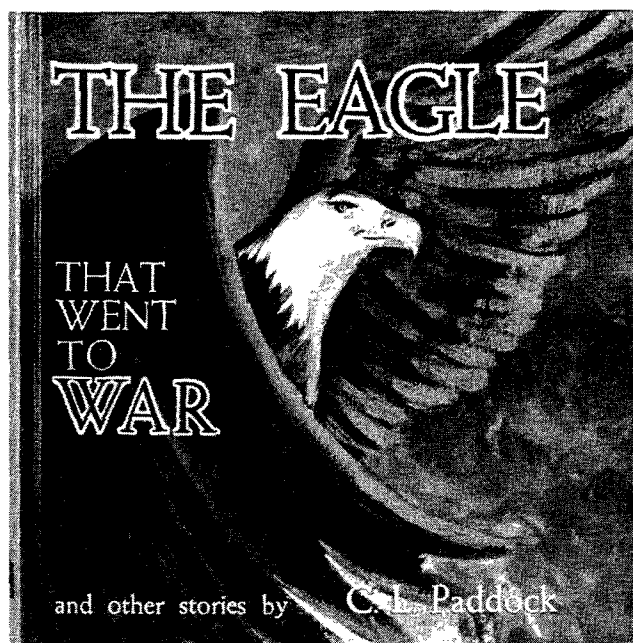
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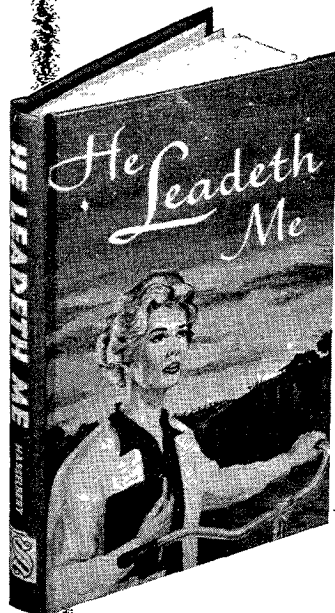
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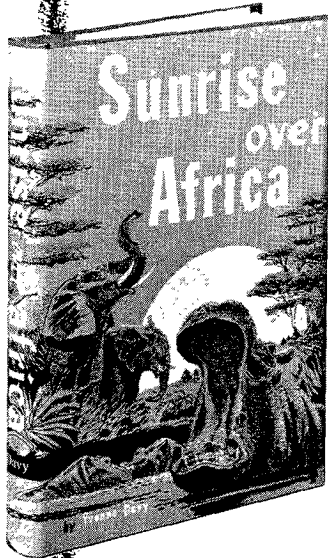


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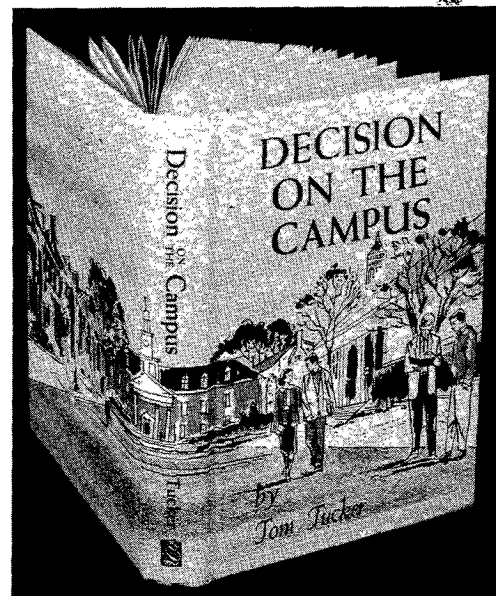
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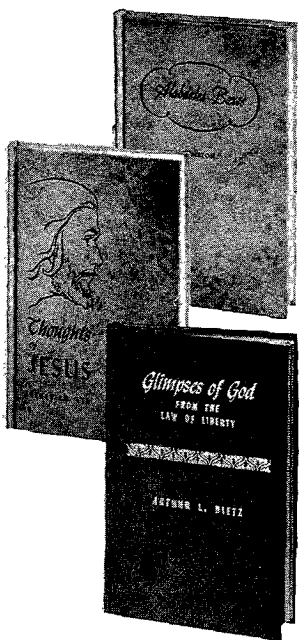
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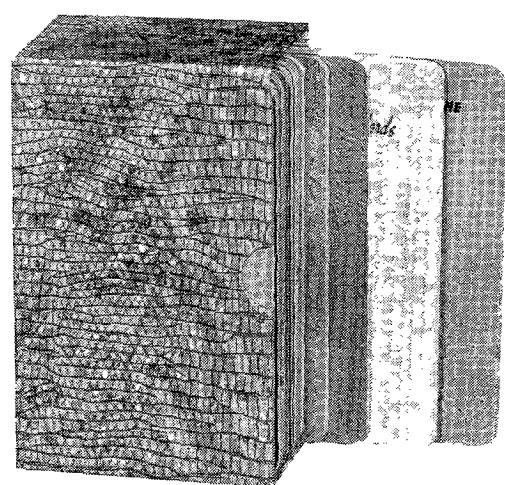


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| Slammed Shut                      | <input type="checkbox"/> |
| Songs in the Night                | <input type="checkbox"/> |
| Story of Magadan                  | <input type="checkbox"/> |
| Success Nuggets                   | <input type="checkbox"/> |
| Sufferings of Christ, The         | <input type="checkbox"/> |
| Supremacy of Love, The            | <input type="checkbox"/> |

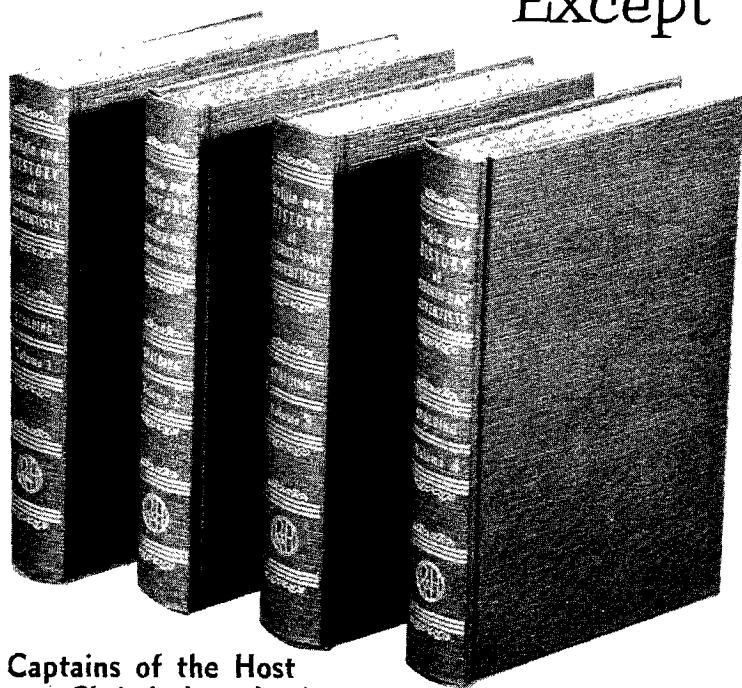
\* 20th Century Souvenir Editions

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|----------------------------------|--------------------------|
| Testimony of the Birds, The      | <input type="checkbox"/> |
| Testimony of the Flowers, The    | <input type="checkbox"/> |
| Testimony of the Trees, The      | <input type="checkbox"/> |
| Think It Over                    | <input type="checkbox"/> |
| This Basket of Words             | <input type="checkbox"/> |
| Through the Lattice              | <input type="checkbox"/> |
| *Tower of Tongues, The           | <input type="checkbox"/> |
| Under the Juniper Tree           | <input type="checkbox"/> |
| Victory in Christ                | <input type="checkbox"/> |
| *Wedding of Christianity and Pa- | <input type="checkbox"/> |
| ganism                           | <input type="checkbox"/> |
| What Is a Gentleman?             | <input type="checkbox"/> |
| Wheel-Chair Reveries             | <input type="checkbox"/> |
| When Your Knight Comes Riding    | <input type="checkbox"/> |
| Whereas I Was Blind              | <input type="checkbox"/> |
| Which Day of the Week Did Christ | <input type="checkbox"/> |
| Sanctify, Bless, and Keep?       | <input type="checkbox"/> |
| *Who Are the Angels?             | <input type="checkbox"/> |
| Why God Permits Sore Trials      | <input type="checkbox"/> |
| Wonderful Father, The            | <input type="checkbox"/> |
| *World That Then Was, The        | <input type="checkbox"/> |

SPECIAL FOR BOYS AND GIRLS—

- |                               |                          |
|-------------------------------|--------------------------|
| Child's Wonder World in Verse | <input type="checkbox"/> |
| Christopher Cricket           | <input type="checkbox"/> |
| Make-Believe Journeys         | <input type="checkbox"/> |

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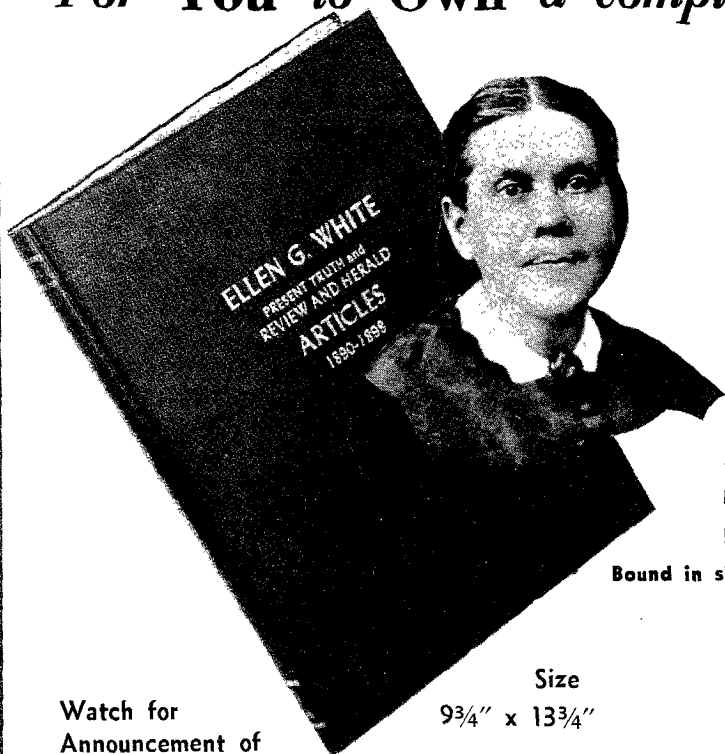
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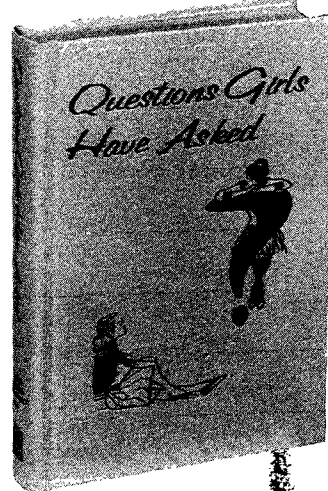
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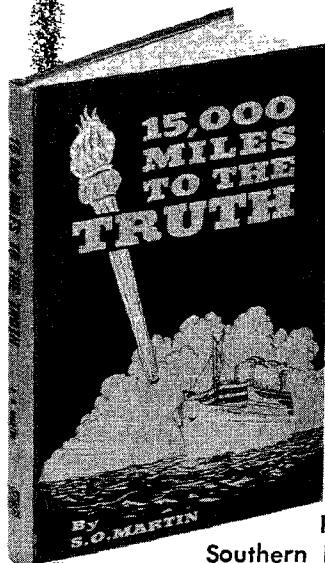
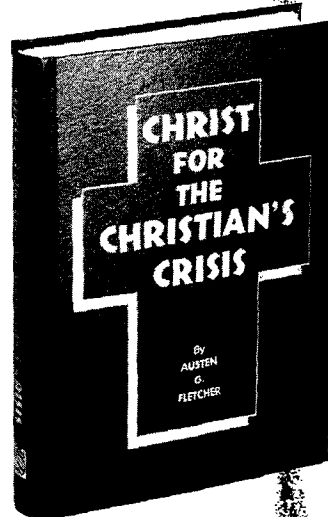


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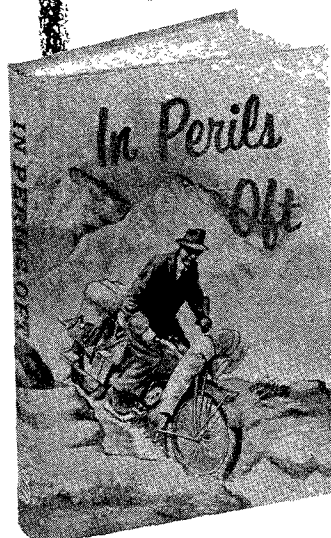
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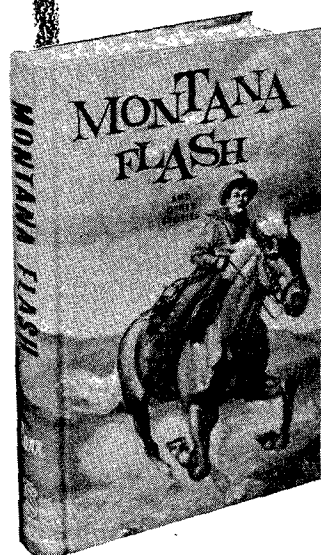
By E. H. Wilcox

"Somehow God helped me not to be frightened," says E. H. Wilcox, as he noticed a man in his meeting pointing a revolver directly at him.

But this was only the beginning of his troubles as he endeavored to present the message in new areas in South America. The author experienced a number of real and outstanding miracles, which will amaze you and strengthen your faith. He appears to have had as many hazardous trials as the Apostle Paul, from whose writings the title of this book comes. Twenty pages of photos are used to illustrate this 269-page volume.

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## Montana Flash and Other Stories

By Evangeline H. Carr

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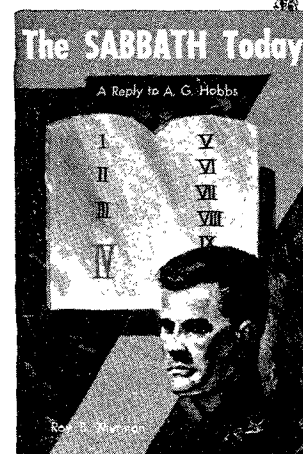
*A reply to A. G. Hobbs*

By Roy B. Thurmon

Mr. Hobbs, a Church of Christ minister, has written a small book pointing out the "errors" of Seventh-day Adventist teachings in regard to the law and the Sabbath. Many thousands of this booklet are in current use. Now Elder Thurmon, a former Church of Christ minister, and a personal acquaintance of Mr. Hobbs, presents a point-by-point reply. Elder Thurmon is presently pastor of our large church at Southern Missionary College, in Tennessee. An earnest and convincing preacher, Pastor Thurmon has now put in book form a well-written treatise that will be especially helpful to our evangelists and pastors. And all of our members will find it helpful as a little "refresher course" in this important subject. Four-color, heavy-paper cover. 92 pages.

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## Nigeria— Land of Progress

(Continued from page 23)

cided that all district leaders should open up work in at least one unentered area during this year.

We are operating two hospitals in East Nigeria—the Ahoada County Hospital, where Dr. A. G. Goude is the medical director, and a new hospital in North Ngwa, with Dr. McDuffy as director. One day during the constituency meeting Chief Kempte Giadorn, Member of Parliament, came to see us. A hospital is being built on his compound, and he invited our mission to operate the hospital when it is ready to open. He learned about Seventh-day Adventists from his time of study in the United States, and through our medical work in West Africa.

Before we left Nigeria we visited the Nigerian Training College at Ihie, where more than 330 young men and women are in training. E. B. Christie is the principal of the college and M. A. Moses, principal of the high school.

As we cross the river Niger our thoughts go to our more than 64,000 Sabbath school members in the West African Union, and the 3,876 new members who united with us last year. May God bless them all.

## First Thailand Graduating Class

By Wayne A. Martin, President  
Thailand Mission

Twelve young people recently received their diplomas at the commencement exercises held in Ubol, Thailand—the first graduates of our new training school.

During the many years we have been

working in Thailand we have had no Thai ministers, evangelists, or Bible instructors who have had formal training beyond that received in occasional institutes and workers' meetings. This was owing to a lack of funds and personnel to operate a school. But our need for trained workers was so acute that we set out, by faith, to establish such a school.

The only space available proved to be two vacant rooms in our mission school building in Ubol. We drafted the mission evangelist as a teacher, feeling that his influence could be multiplied by training others. Operating a training school in a primary school building was contrary to the educational laws of Thailand, but the government officials indulgently let us go on that way until nearly the end of the second year. However, most of the classwork had already been completed, and the students were engaged in field work, holding efforts and giving Bible studies.

Probably no more diverse group could be found than those who made up this graduating class. Before his conversion, one young man had been a notorious bandit in northeast Thailand. He had been the ringleader of a gang of water buffalo thieves, who stole and murdered as they found opportunity. Since graduation he has been doing evangelistic work in northern Thailand.

Before entering our school one young woman had just completed a training course for workers given by another denomination. She studied and accepted the beliefs of Seventh-day Adventists and was baptized. She is now a Bible instructor following up Voice of Prophecy interests.

Another graduate was a young man who was just finishing a course at a technical school in northern Thailand when he became an Adventist. His examinations came on Sabbath, but he was permitted to take them that evening after sundown.

Two young men, Nai Gao and Boon Song, were baptized shortly before entering the training school. They had been won by a third young man, Nai Jun, who impressed them by his consistent Christian life. All three of these young men entered the training school and graduated together. During the last year of school Nai Gao organized and taught a baptismal class in Ubol, and had several candidates nearly ready for baptism at the time of his graduation.

An impressive part of the graduation service was the presentation of the class gift. It took real sacrifice for these students to raise the money and purchase a clock, which they presented to the school. But at present we have no place for the clock. Forced by government regulations to vacate the previous quarters as being inadequate, we are now using a small room in the home of one of our workers. It serves as a bedroom, study room, classroom, and school office. The government limits us to seven students until we can provide more adequate facilities. We have begun to search for land, and hope to

raise funds for establishing our training school on a firm foundation. The good work being done by our first graduates encourages us to press forward. We need scores of workers to help finish God's work in Thailand.

## Southern California Mounts Massive Crusade

By Herbert Ford, Departmental Secretary  
Southern California Conference

More than 1.2 million southern Californians, picking up their copies of the *Los Angeles Times* on Sunday, September 9, were confronted with the first of a series of massive efforts to present the Advent message more quickly to the more than 6 million persons living within the territory of the Southern California Conference.

With the *Times'* September 9 issue was an eight-page supplement entitled, "Seventh-day Adventists: People With a Future." In easy-to-understand language the supplement presented articles on the Sabbath, the second coming, religious liberty, and the church's foreign missions program.

A section was devoted to a capsule presentation of other important doctrines of the church. Another page gave the location of every church in the conference. Advertisements in the supplement encouraged readers to view *It Is Written* and The Adventist Hour telecasts, and to attend evening meetings held in local churches.

A special overrun of 170,000 copies of the supplement was distributed to the conference's 84 churches for use in person-to-person contact. Printing of the supplement involved more than 42 tons of newsprint.

Reaction to the supplement was immediate. Ministerial groups offered congratulations to Adventist ministers for the denomination's unusual effort to bring its beliefs before the public. Scores of letters came to the conference office asking for further information regarding statements made in the supplement. Individual church members found the supplement making contacts for them in banks, shops, and gasoline stations all over town. Almost overnight the supplement became a talking point in hundreds of conversations between Seventh-day Adventists and those they met throughout southern California communities.

Largest newspaper in Western America, the *Times* circulation extends hundreds of miles from Los Angeles. Letters from persons in such distant cities as Phoenix, Arizona, and Fresno, California, told of receiving the supplement. Reaction was almost completely favorable from every source of comment.

The newspaper supplement was but one aspect of an unprecedented evangelism program now under way in the Southern California Conference. On Saturday evening, September 15, the *It Is Written* televangelism program, another link in the over-all surge of evangelism, began.

Multiplied thousands of church members gave more than 300,000 *It Is Written*



Three members of the first graduating class of the new Thailand Mission Training School: Nai Gao, Nai Jun, and Boon Yang.



Cree Sandefur, Southern California Conference president, looks over one of more than 1,370,000 copies of the eight-page supplement recently inserted in the Los Angeles *Times* to draw attention to the fall months' evangelism crusade in southern California.

invitation cards to neighbors, encouraging their viewing of the telecast. Some 300 buses covering most of the Los Angeles area carried notices of the telecast on the city's streets. Scores of physicians sent many thousands of personal invitations to their patients to watch the telecast.

As a result of this every-member participation, hundreds of letters requesting the Take His Word reading plan were pouring into the It Is Written offices during the first few days after the first film was released on Los Angeles television station KCOP-TV.

Bringing yet another link to the evangelism chain is the weekly telecast, *The Adventist Hour*, which presents actual worship services from different churches in the Southern California Conference. This telecast provides advertising for evangelistic programs in local churches and gives truth-packed messages directly from the church pulpit.

Adding their witness to the program of evangelism are the Voice of Prophecy broadcast and the Faith for Today telecast. The Voice of Prophecy is heard on six stations in the southern California area, and Faith for Today is viewed on the powerful ABC network station KABC, channel 7, in Los Angeles. Four other radio broadcasts, one in the Japanese language, add still more to the conference's evangelistic potential.

Two full-time evangelistic teams, one headed by Don D. Doleman and the other by Clarence L. Duffield, are making their strong contribution to the fall months' soul-saving program. In many churches meetings for persons of the community are being held once each week.

The total of these combined efforts represents an unprecedented attempt to finish the work in the Los Angeles area in the near future. "We believe the Lord is leading us to do greater things in His name than have ever been done before,"

says Cree Sandefur, president of the Southern California Conference.

"We know that despite the massive scale on which we are working through these many channels of communication we will not be blessed with souls unless our own hearts are continually tuned to heavenly frequencies. Our prayer is that we might stay close to God, that whatever the methods used, they will be His, and that we will give ourselves totally to making sure we use them effectively."

## Prayers Answered in Chile

By Samuel Fayard, Minister  
Central North Chile Conference

On the first of April a year ago we began an evangelistic effort in the city of Curicó, Chile. Among the persons who came to the meetings was Pedro Fuenzalida, who never missed a meeting and was always seated in the same place, listening with great interest. When we invited the people to make some decision, he willingly signed the cards used for this purpose. He invited others and brought his own daughter.

This gentleman told us of his long search for truth, without finding what his heart desired. When he came to our

meetings he was captivated from the very first, and his life changed. Those who knew him well told us that he had a great struggle against the habit of drinking. His change and victory is admired by many non-Adventists.

After speaking with his daughter, we could better understand how the Holy Spirit worked. She told us that she had been praying for a long time to the saints, asking them to help her father overcome his terrible habit, without results, of course. Then she started to pray directly to God, asking of Him what the saints were unable to do. In view of her disappointment she had stopped attending church altogether. When his daughter heard of the subjects we were to present, she had not the least doubt that this was an answer to her prayers and that this church is the true one.

Brother Fuenzalida was baptized and joined the church in August of 1961. He proved his faith by doing everything he could to make the truth known.

When he returned home after his baptism, his wife was greatly displeased. She thought he had made a mistake. But he decided to live like a real Christian at home. His daughter also decided to join the church, and she received baptism in December. She and the father prayed together that the Lord might help the

## Ground-Breaking for New Christian Record Building

Ground was recently broken for the new Christian Record Benevolent Association building in Lincoln, Nebraska. The association produces and distributes a long list of Brailled, recorded, and taped services to blind and near-blind children and adults throughout the United States, Canada, and 77 foreign countries. All of these services are free.

The organization started in Battle Creek, Michigan, in 1899 and moved to Lincoln, Nebraska, in 1904. As the work grew from year to year, larger accommodations became necessary. This will be our fourth building since the move to Lincoln 58 years ago.

Pictured are Ned Saunders, construction supervisor; Theodore Carcich, vice-president of the General Conference for North America; L. W. Wasemiller, excavation and cement contractor; C. G. Cross, general manager of the Christian Record Benevolent Association; Steve Cook, architect; B. L. Schlotthauer and D. J. Bieber, members of the Board of Trustees.

**THEODORE CARCICH, Vice-President**  
of the General Conference for North America





Brother Pedro Fuenzalida and family.

mother to join them and be happy in Jesus as they were.

One morning Mrs. Fuenzalida told her husband a dream that made a great impression upon her. She saw the second coming of Jesus. Her dream seemed so real that she made up her mind to follow her husband and daughter into the church. Her health is delicate, but she listens with interest, and we are sure that He who started the work will finish it in her life, too.

Happiness reigns in the Fuenzalida home. On one occasion Sister Fuenzalida told us that the only thing she is sorry about is that she did not hear of the truth before.

## From Home Base to Front Line

Elder and Mrs. Wellesley W. Muir and two children left from Paso Robles, California, August 28, for Peru. They are returning after furlough. Brother Muir will serve as a departmental secretary in the Peru mission.

Sin Boo (Bunny) Cheah, of College Place, Washington, sailed from New York City, on the S.S. *Queen Elizabeth*, September 5, for England, en route to Singapore. He is a national returning to his homeland, and is to be a teacher in the Southeast Asia Union.

Dr. and Mrs. Harold N. Gates and two children, of Orofino, Idaho, left Los Angeles, California, September 10, for British Guiana. Dr. Gates is to be a general practitioner in the Davis Memorial Clinic, at Georgetown.

Maria Margarita Anaya, of National City, California, left New York City on September 11, for Puerto Rico. She will

serve as a nurse in the Bella Vista Hospital.

Lois Kettner left for Hong Kong, September 19, returning after furlough. She will continue as an elementary teacher at Hong Kong, in the South China Island Union Mission.

Elder and Mrs. Norman R. Gulley and two children, of Madison, Tennessee, left Washington, D.C., September 23, for Japan. Brother Gulley is to teach Bible in the Japan Missionary College.

Elder Warren D. Pierce left Washington, D.C., September 25, for Nyasaland, returning after a short leave and also attendance at the General Conference session. Brother Pierce is to continue as a station director at the Mombera mission.

Elder and Mrs. Robert F. Correia and three children sailed from New York City on the S.S. *Vamos*, September 29, for Brazil, returning after furlough. Brother Correia is to resume his mission work among the Indians of the North Brazil Union Mission.

Elder and Mrs. James F. Ashlock sailed from New York City on the S.S. *Steel Surveyor*, September 30, returning

after furlough to India. Brother Ashlock will be general field and public affairs secretary of the Southern Asia Division.

Elder and Mrs. James M. Campbell and two children, of Fargo, North Dakota, sailed from New York City on the S.S. *Steel Surveyor*, September 30, for India. Brother Campbell will serve as a pastor-evangelist in the Northwestern India Union.

Dr. and Mrs. Arthur M. Owens and two children left New York City on September 30, for Nigeria, returning after furlough. Dr. Owens will continue as a physician in the Jengre SDA Hospital, at Jos, in Northern Nigeria.

Dorothy L. Kuhn, of Willowdale, Ontario, Canada, left Toronto on September 30, for Ethiopia. She is to be a nurse in the Empress Zauditu Memorial Hospital, at Addis Ababa.

Elder and Mrs. John B. Youngberg and two children, of Berrien Springs, Michigan, left Los Angeles, California, October 1, for Argentina. Brother Youngberg will serve as a teacher in the River Plate College, at Puiggari.

W. R. BEACH



## Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—; Northern Europe—; South America—; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—H. W. Klaser.

### ATLANTIC UNION

► Dr. Leslie P. Fisher, a medical graduate of Howard University, has started his internship in Washington, D.C. He is being sponsored by the Southern New England Conference.

► Dr. Thor Bakland, a recent graduate

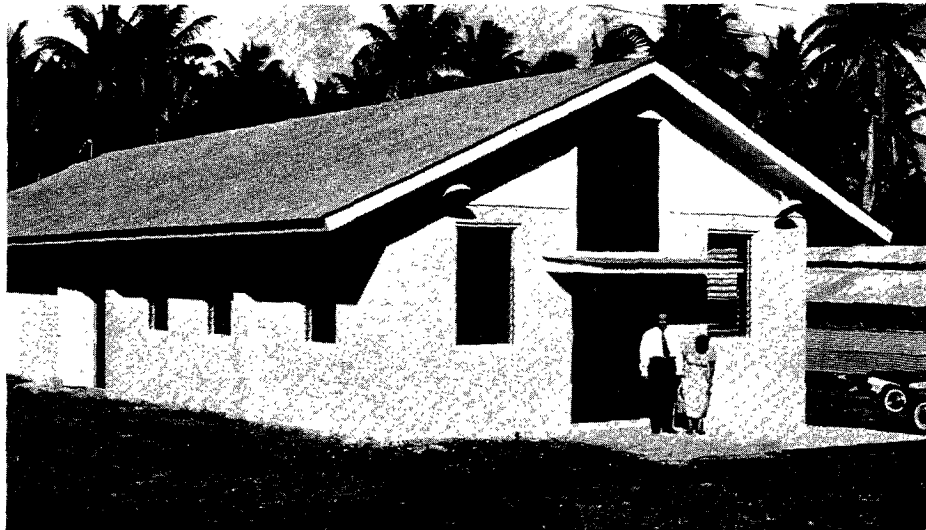
of Loma Linda University, is opening a dental practice in South Lancaster, Massachusetts.

► Rolfe B. Mitchell has been asked by the executive committee of the Southern New England Conference to be an assistant publishing secretary in that conference. He has been serving on a tem-

### Dedication at Talofoto, Guam

Members on the island of Guam recently gathered in the new Talofoto church, Guam, for the dedication service. The dedicatory sermon was given by G. A. Haas, president of the Far Eastern Island Mission. The history of the church was read by G. S. Flores. A. E. Gibb, Far Eastern Division secretary, offered the dedicatory prayer.

G. A. HAAS, President  
Far Eastern Island Mission



porary basis during the summer months.

► R. L. Reynolds, president of Atlantic Union College, has been elected to serve as a member of the General Conference Committee during the first two years of the present quadrennium.

► Vernon H. Siver, business manager of Atlantic Union College, has been appointed by the General Conference to serve on the college accounting committee.

► R. E. Cleveland, academic dean of Atlantic Union College, has been invited by the General Conference Department of Education to preside as chairman of the academic deans' section of the forthcoming college administrators' meeting to be held at Union College the summer of 1963.

► After serving in the mission field for 15 years, most recently as home missionary and Sabbath school secretary of the Southeast Asia Union, Vernon E. Kelstrom has joined the Southern New England Conference office staff. He will assist the treasurer in the work of the conference association and also work with L. J. Gaspie in the church development service.

► The Spanish-speaking youth of the Columbia Union Conference joined with the Atlantic Union Conference Spanish youth on Sabbath, September 8, for the annual Spanish youth rally held in the Salem Methodist church, New York City. Nearly two thousand were present. The main speaker for the event was D. J. von Pohle, Missionary Volunteer secretary of the Antillian Union Mission.

## CANADIAN UNION

► B. M. Preston, Sabbath school secretary of the North Pacific Union, recently conducted Sabbath school rallies in 25 of the churches of the British Columbia Conference. Attendance came to 2,159. Pastor Preston's union leads the entire world field in per capita mission offerings through the Sabbath school.

► The Maritime Conference celebrated its sixtieth anniversary on Sabbath, August 18. Ernest Monteith of Cottam, Ontario, produced and directed the program, and many pioneers took part in the service.

► Eleven persons made their covenant with God and were baptized in beautiful Northumberland Strait at the Maritime camp meeting.

► On August 18 Pastor P. E. Uniat baptized five persons from the Beauvallon district in Alberta.

► Opening services for the new church at Canadian Union College took place on Sabbath, September 22. This fine structure, which seats nearly 1,200, will add much to the spiritual atmosphere for students, faculty, and church members.

► New teachers in the school at St. John's, in the Newfoundland Conference, include Robert Schafer, William Van Scheik, and Mrs. Albert Nahorney (nee Bunty Carter). Mrs. Lorraine Best of St. John's has also joined the staff. Miss Shirley Hodder is teaching the lower-grade



## Two Iranian Converts

These two men are the nineteenth and twentieth additions to our membership from the national religion in the 50 years of our work in Iran. Mr. Shirazi (right) is now a teacher in our school. His family disowned him. This meant also the loss of a large inheritance, for his family is wealthy. He was immediately cut off from all support. Later he sent them a greeting card, and they sent back a black card saying, "We wish you were dead." After his baptism he brought a friend, Mr. Keshtkaran (left). He was baptized near Shiraz. He had recently completed his degree in agricultural engineering at the University of Shiraz. He will teach in our training school in Iran next year. Mr. Shirazi will complete his degree in agriculture next year, and then teach at the Iran Training School also.

LYNDON DE WITT, Minister  
Iran Section

classes in the Corner Brook school, and Aubrey Osmond in the Botwood school. Newfoundland's four Adventist schools are staffed with 14 teachers. Eighty per cent of the total enrollment of 339 are from non-Adventist homes.

## CENTRAL UNION

► Pastor and Mrs. Curtis Dale are to assist in district evangelism in the Wyoming Conference. Brother Dale previously served in the Montana Conference, and was on leave last year at Andrews University.

► V. L. Chase has accepted a call to the Fargo, North Dakota, district. He has been pastor of the Hastings district in the Nebraska Conference.

► The Central States publishing secretary, O. W. Mackey, reports that Mutuku John, a student of Union College, returned to Kansas City, Missouri, for the second summer and delivered more than \$1,500 worth of books, thus earning a scholarship.

## LAKE UNION

► The Lake Union literature evangelists and their families, numbering about 400, attended a profitable nine-day retreat and sales-development session at Silver Lake Camp, Portage, Wisconsin, August 24-September 1. It was conducted under the direction of J. W. Proctor, publishing secretary of the Lake Union Conference. C. E. Palmer, J. D. Snider, and R. G. Campbell

were present from the Review and Herald Publishing Association. Jere D. Smith, president of the Lake Union, and R. J. Christian, from the Southern Publishing Association, were present. The Lake Union goal for next year is to deliver \$1 million worth of Adventist literature.

► The Pioneer Memorial church at Berrien Springs, Michigan, recently dedicated a new auxiliary building for the use of its young people. This 120- by 50-foot building is situated in a wooded area near Lemon Creek, at the edge of the campus. L. A. Skinner, world Pathfinder director; Fred Beavon, Lake Union MV leader; Jere D. Smith, president of the Lake Union; F. O. Rittenhouse, president of Andrews University; L. C. Caviness, Michigan MV leader; and the local and school leaders were present for the ceremonies. J. H. Rhoads, pastor of the Pioneer Memorial church, led out in the Act of Dedication, and Milo Sawel, associate pastor and director of youth activities, assisted.

► Members of the Chicago Heights church in Illinois worshiped for the first time in their new sanctuary on Sabbath, October 13.

## NORTHERN UNION

► O. L. Johnston, formerly pastor at Kalamazoo, Michigan, has accepted a call to be home missionary and Sabbath school secretary of the South Dakota Conference.

► Daniel W. Schiffbauer has responded to an invitation to serve as conference evangelist for South Dakota, coming to that State from the West Virginia Conference.

► Eris Kier, newly elected principal of Plainview Academy, reports a gain in student enrollment of nearly 60 per cent.

► Membership for Iowa's "100 Club" has grown to 24 since its beginning less than a year ago. This club was started by a group of laymen proposing that annually a \$20 membership contribution be sent to the conference to support worthy students in the academy and college.

► P. F. Pedersen, public relations secretary of the Minnesota Conference, reports that nearly 2,000 people signed up for Bible correspondence courses as a result of the public relations booth at the Minnesota State Fair. In addition to these enrollments many copies of *Your Friends the Adventists*, *A Quick Look at Seventh-day Adventists*, and a Sunday-closing law tract were given out. More than 20,000 pieces of literature went into the hands of the fair-goers during the ten-day exposition.

► The Minnesota second annual Big Brothers' Camp conducted by Gerald Bras brought 58 boys together this year. This is a camp where non-Adventist children are brought by their "big brother," the Adventist pastor in their area.

► Neville George, educational secretary of the South Dakota Conference, reports the opening of two new church schools in South Dakota. William Kromminga is the teacher at Batesland. Merle Tiffany is teaching the Ridgeview school and serving as part-time pastor of the Indian program

in that area. This increases to nine the number of church schools in South Dakota.

## NORTH PACIFIC UNION

► Luther Crooker, who has been secretary-treasurer of the Upper Columbia Conference, has been elected secretary-treasurer of the North Pacific Union, replacing J. C. Kozel, who has transferred to the treasury department of the General Conference.

► J. W. Griffin, who was assistant treasurer in the Upper Columbia Conference, has transferred to the Idaho Conference as secretary-treasurer, replacing J. O. Hanson, who has retired.

► Other personnel changes in the Idaho Conference are as follows: Peter Tadej, publishing department secretary, goes to the Washington Conference in the same capacity; E. G. Fresk, pastor of the Boise church, transfers to the Oregon Conference as pastor of the Albany-Corvallis district; Dell Phelps, who has been pastor of the Idaho Falls district, is the new Boise pastor; Dean Dudley, of the Washington Conference, is locating in Jerome, Idaho, to serve as pastor of that district, to release Gary Patterson to work with David Watts as a conference evangelistic team.

► New additions to the faculty of Portland Union Academy include the following: Robert K. Hamilton, principal; Richard Gibbon, science; Mrs. Wanda Krein, shorthand; Francis Crofoot, to direct guidance services, and to teach commerce and religion; Max Qualley, music.

## PACIFIC UNION

► Joining the staff of the Southern California Conference as manager of the Book and Bible House is Harold A. Iles, formerly manager of the Central California Conference Book and Bible House. He replaces Andrew Running, who recently joined the Pacific Press Publishing Association. Brother Iles has had nearly 20 years' experience as a literature evangelist and Book and Bible House manager. He has served in Ohio, Illinois, and Oklahoma besides Central California.

► Gilbert Plubell, principal of Hawaiian Mission Academy elementary school, reports that more than 300 children began school there on September 4. The new first-grade teacher at the school is Mrs. Jessie Hauch. Two other new teachers there this year are Mr. and Mrs. Robert Russell from Inglewood, California. He is teaching the junior high grades, and she, the fifth grade.

► Alger H. Johns, religious liberty secretary of the Pacific Union Conference, and W. S. Jesske, of the Voice of Prophecy, were guest speakers at the Nevada-Utah Conference workers' meeting held in Reno, Nevada, October 1-4.

## SOUTHERN UNION

► Clifford Reeves has been named chaplain of the Florida Sanitarium and Hospital.

► Six Carolina churches were reported over the top in the 1963 Ingathering drive when the campaign opened Sabbath, September 15.

► The Carolina Conference reports the largest church school enrollment in its history—600 students. There are 41 teachers in 22 schools. A new school was opened at Banner Elk, North Carolina, and two more are scheduled to open next year.

► A new three-quarter-million-dollar building is well under way at Mountain Sanitarium and Hospital, Fletcher, North Carolina. It will be ready for occupancy in July, 1963.

► Graduation exercises were held recently in the Miami Spanish church for 31 students of the Spanish Voice of Prophecy Bible course. Two have been baptized, according to E. C. Santos, pastor. Others are preparing for baptism in the near future.

► Woodson Walker, Lenoir City, Tennessee, has accepted a call to the Bristol, Tennessee, district, where he will pastor the Kingsport church.

► A 1962 graduate from the Watkins Memorial Hospital School of Practical Nurses received the highest score in a state-wide examination given by the Georgia State Board of Examiners of Practical Nurses. Mrs. Ruby W. Daly topped the list with a score of 603. She was one of four students from the hospital to take the examination.

► Noble Vining has been elected factory superintendent for the Southern Publishing Association. He succeeds N. C. Nelsen, who retired August 1, after serving the institution with distinction for more than 17 years. A little more than two years ago he helped launch the house into offset printing. Brother Vining has served as assistant superintendent since September 1, 1960. Previous to this he was manager of the press at Atlantic Union College.

## SOUTHWESTERN UNION

► H. P. Evens, who has served as secretary-treasurer of the Texico Conference for the past eight years, is retiring after 40 years of continuous service to the denomination.

► Sandia View Academy is completing a furniture manufacturing plant that will begin making bedroom furniture in a few weeks. This will provide work for a number of students. D. E. Spenst, formerly of Thunderbird Academy Industries, will be the general manager.

► A. E. Randall, who has been office manager for the Home Health Education Service in the Southwestern Union, has accepted a call to be an auditor in the Southeastern California Conference.

► The apple crop at Sandia View Academy is one of the largest ever. They are harvesting between 10,000 and 12,000 bushels, the proceeds of which will greatly help the finances of the school.

► Elias Gomez, pastor of the Spanish church at Corpus Christi, Texas, has conducted three Vacation Bible Schools in surrounding dark counties. There is a prospect of a new church being organized as a result of one of these schools.

► A workers' meeting of ministers and

schoolteachers was held September 24-27 at the Lone Star MV Camp in the Texas Conference. The high light of the meeting was the launching of the 1963 Ingathering campaign. Commitments from pastors amounted to \$31,000 above the Silver Vanguard goal.

► The Texas Conference reports 351 baptisms during the first eight months of 1962.

► R. A. Bata, home missionary secretary of the Texas Conference, began a four-week evangelistic effort in the Dallas church, September 30.

## In Remembrance

ANDREWS.—Romanda Pontius Andrews, born Aug. 13, 1866; died Feb. 25, 1962. [Obituary received Sept. 12, 1962.—Eds.]

BERGOLD.—Paul Ernest Bergold, born May 25, 1895, in Santa Catarina, Brazil; died at Fort Smith, Ark., Aug. 31, 1962. Dr. Bergold is survived by his wife, Margaret Combs Bergold.

BOKOVOY.—Helen Elsa Bokovoy, born Sept. 14, 1915, in North Dakota; died August, 1962, at Walla Walla, Wash. She obtained her B.S. degree in nursing education at Walla Walla College, in 1960. As a nurse she had served in hospitals and sanitariums in North Dakota, Washington, and California. Survivors are her mother, Annie Bokovoy, of College Place, Wash.; her brother, Dr. Alex Bokovoy, of San Diego, Calif.; and four sisters, Minnie Bokovoy, of College Place, Alice Anderson, of Walla Walla, Emma Bokovoy, of Lethbridge, Alberta, and Sadie Sinclair, of Loma Linda, Calif.

BOWMAN.—Mildred Stackhouse Bowman, born Aug. 19, 1915, in New York State; died Sept. 2, 1962, at Takoma Park, Md. Her husband, Herbert W. Bowman, of Takoma Park, Md., survives.

BRENSINGER.—Josia Pearl Brensinger, born May 18, 1890, in Indianapolis, Ind.; died April 10, 1962. In 1909 she moved to Takoma Park, Md., where she was employed by the Review and Herald Publishing Association. The survivors are her husband, Howard D. Brensinger, a son, Oliver M., of Silver Spring, Md.; two daughters, Marguerite Comben, of Towson, Md., and Virginia McCullough, of Wheaton, Md.; five grandchildren; and two great-grandchildren. [Obituary received Sept. 23, 1962.—Eds.]

BROMME.—Elsie Edna Waterhouse Bromme, born Feb. 1, 1914, in Duluth, Minn.; died Sept. 2, 1962. Her husband, William L. Bromme, Jr., survives.

BROWN.—Susan Ellen Brown, born April 8, 1879, in Nebraska; died Aug. 6, 1962.

BULLARD.—Elvira E. Bullard, born Jan. 22, 1882, in Idaho; died at Paradise, Calif., Sept. 2, 1962. For a time she was matron at Mt. Ellis Academy in Montana. Surviving are four daughters; eight grandchildren; 12 great-grandchildren; one brother; and one sister.

CHILDS.—Maude Edna Childs, born Oct. 4, 1874, in Six Center, Minn.; died at Palo Alto, Calif., Aug. 1, 1962. Surviving is a son, Clifford, of the Pacific Press Publishing Association.

CLOSE.—George Rutherford Close, born Sept. 29, 1879, in Pennsylvania; died May 20, 1962, at St. Helena, Calif. He served the denomination in medical, educational, and religious liberty lines, both in the homeland and overseas. Survivors are his wife, Bertha, of Angwin, Calif.; a daughter, Grace Gerhart; a grandson, Harvey Close; a brother, the Reverend Ray Close; and a sister, Helen Muir.

CONLEY.—Charley R. Conley, born Jan. 28, 1887, in Benton Co., Ark.; died in Benton Co., Ark., May 14, 1962. His widow, Josie Ann Pace Conley, survives. [Obituary received Sept. 27, 1962.—Eds.]

ELLEGARD.—Christian Peterson Ellegard, born in 1883, in San Francisco, Calif.; died at Lodi, Calif., Sept. 14, 1962. His wife, Myrtle, survives. Other survivors are two daughters, Mrs. G. W. English, of Hayward, and Mrs. Virgil Robinson, of Takoma Park, D.C.; a foster son, Bud Harris, of Concord, Calif.; and six grandchildren.

ELLIS.—Frank L. Ellis, born Feb. 16, 1887, in Richmond, Va.; died March 18, 1962, in Phoenix, Ariz. His wife, Blannie O. Smith Ellis, survives. [Obituary received Sept. 4, 1962.—Eds.]

ELLS.—John Ells, born Nov. 3, 1888, in Walter, Russia; died at Brighton, Colo., June 10, 1962. His



wife survives. [Obituary received Oct. 1, 1962.—Eds.]

**ELSTON**.—Doreen Kimble Roosa Elston, born March 27, 1913, at Fernwood, N.Y.; died Sept. 3, 1962. She nursed for many years at the Middletown, New York, Sanitarium and Hospital. Surviving are her husband, Charles Elston; a daughter, Mrs. Edward Mosher, of Harpursville, N.Y.; three sons, Norman, of Bloomingburg, N.Y.; Robert, of the U.S. Marines, and Richard, of New York City; eight grandchildren; and two sisters, Mildred Kupjian, of Claymont, Del., and Ruth Seitz, of Glendale, Calif.

**FISHER**.—Edison A. S. Fisher, born Dec. 9, 1888, in New Brunswick, Canada; died Dec. 26, 1961. His wife survives. [Obituary received Sept. 28, 1962.—Eds.]

**FLOWERS**.—Mary Ann Flowers, born April 26, 1960, at Denison, Tex.; died July 22, 1962.

**FOSTER**.—Helen Sundall Cole Foster, born Oct. 20, 1871, in Sweden; died at Kirkland, Wash., June 26, 1962. She and her first husband homesteaded in South Dakota in 1893, where they met two Adventist colporteurs. They joined the church in 1894, and Mr. Cole died in 1919. After a number of years Helen married Elder J. C. Foster and became the school nurse at Laurelwood Academy. Five children survive: Florence Blanchard, of Kirkland, Wash., Ida Kalda, of Geddes, S. Dak., Emma Shultz, of Pierre, S. Dak., Raymond Cole, of Loma Linda, Calif., and Eva Wade, of College Place, Wash.

**FRIESEN**.—Dick R. Friesen, born April 27, 1900, at Delft, Minn.; died April 25, 1962, at Angwin, Calif. His wife, Pearl, of Angwin, survives. [Obituary received Sept. 16, 1962.—Eds.]

**HALE**.—Laura D. Hale, born May 20, 1887, at Reading, Pa.; died at Reading, June 28, 1962.

**HOOPER**.—Lyda Ethel Robinson Hooper, born March 23, 1889, at Savoy, Tex.; died at Loma Linda, Calif., Aug. 20, 1962. In 1907 she married Thomas J. Hooper, a publishing secretary, and with him served in Texas, Oklahoma, New Mexico, and Arkansas. Survivors are her husband, of La Sierra, Calif.; two sons, Wayne Hooper, of Glendale, Calif., and Thomas J. Hooper, of Reseda, Calif.; four daughters, Norma Phillips, of Omaha, Nebr., Vira Grik, of Pomona, Calif., Alma Tucker, of Manila, Philippines, and Colene Schwandt, of Los Angeles, Calif.; 15 grandchildren; five great-grandchildren; two brothers, Lark Robinson, of Vinita, Okla., and Leonard Robinson, of Chicago; and three sisters, Perdita Turner and Gertie Johnston, of Vinita, Okla., and Trevie Feikes, of Loma Linda, Calif.

**JACKSON**.—Matilda Jackson, born Jan. 28, 1882, near Mulberry, Ind.; died April 19, 1962, at Overland Park, Kans. She assisted her husband during more than 40 years in the literature ministry. Surviving are her husband, J. Albert Jackson, and a son, Paul T. Jackson, who served in the Indiana Conference as pastor of several churches and also as secretary of the home missionary and Sabbath school departments. [Obituary received Sept. 7, 1962.—Eds.]

**JONES**.—Edward Franklyn Jones, born June 15, 1886, at Thayer, Mo.; died July 10, 1962. His wife survives.

**MANGER**.—Lena Vicari Manger, born May 8, 1904, in New Orleans, La.; died in New Orleans, Sept. 9, 1962. Her husband, Arthur E. Manger, survives.

**MARTIN**.—Anne Paget Martin, born Dec. 1, 1894, in London, England; died Sept. 1, 1962. She completed the nurse's course at the St. Helena Sanitarium and Hospital and soon thereafter went as a missionary to India. There she met and married Elder S. O. Martin. After 13 years of mission service, they returned to the States, where they labored for many years. Survivors are her husband; a son, Gordon H. Martin, of San Francisco; a daughter, Mary Lou Tate, of Los Gatos, Calif.; two grandsons, a stepmother, Dorothy Bishop; and a brother, Alfred Paget.

**MARTIN**.—Delilah Lelan Martin, born March 23, 1888, in Kansas; died Nov. 16, 1961, at Auburn, Calif. Her husband, Ernest E. Martin, survives. [Obituary received Sept. 24, 1962.—Eds.]

**NYQUIST**.—Paul Victor Nyquist, born Oct. 12, 1884, at Lake Lillian, Minn.; died at Modesto, Calif., Aug. 26, 1962. His wife, Anna, survives.

**PATTERSON**.—John R. Patterson, born April 10, 1876, in Iowa; died in San Francisco, Calif., Sept. 5, 1962. He was ordained to the ministry in 1912 and served churches in California, Oregon, Idaho, Arkansas, and Oklahoma. He received a Doctor of Theology degree in 1940. Surviving are his wife, Maude A. Patterson; two daughters, Velna Lotz, of Sutter Creek, and Edith Greilich, of Livermore; three sons, Paul, of Paradise, John Richard, of Benicia, and Louis, of Long Beach.

**RAU**.—Elsie Rau, born Oct. 8, 1893, near Frankfurt, Germany; died Sept. 13, 1961, at Burlington, Iowa. [Obituary received Sept. 6, 1962.—Eds.]

**RIMMER**.—James Gordon Rimmer, born May 12, 1886, in Southport, England; died May 17, 1962. He studied music and engineering and came to the United States at the age of 25. He invented and manufactured organ blowers for the Estey Organ Company. He also invented gear-cutting machines.

In 1918 he was baptized by Elder E. L. Cardey. After completing nurse's training at Madison Sanitarium and Hospital, he took charge of a treatment room in Nashville and was also a laboratory technician at Madison Sanitarium. In 1923 he married Miss Laura Alice Stout. Later he obtained his B.S. degree at Madison College and his M.A. degree from Peabody College. He was in charge of the chemistry and health departments of Madison College. In 1940 he passed the Tennessee State Board of Pharmacy. For 20 years he was a first-aid instructor for the American Red Cross. The survivors are his wife; two sons, Richard and Andrew; a daughter, Constance Tiffany; two grandchildren; two sisters and a brother in England.

**ROCKEL**.—Anna Marie Rockel, born Oct. 30, 1887, in Missouri; died July 9, 1962, in St. Louis, Mo.

**SADLER**.—Jill Sadler, born Jan. 24, 1950, at Ann Arbor, Mich.; died near Bakersfield, Calif., Sept. 7, 1962.

**SADLER**.—Penrod Sadler, born Jan. 17, 1953, at Ann Arbor, Mich.; died Sept. 7, 1962, near Bakersfield, Calif.

**SADLER**.—Thomas Sadler, born Aug. 18, 1924, in Lansing, Mich.; died Sept. 7, 1962, in an automobile accident near Bakersfield, Calif. His wife, Lillian Penrod Sadler, of Bakersfield, Calif., survives.

**SCHUTTER**.—Katherine Schutter, born Nov. 25, 1889, in Pleternica, Yugoslavia; died Aug. 23, 1962, in Memphis, Tenn. Surviving are her husband, Frank Schutter; two sons, Frank Schutter, Jr., of Memphis, Tenn., and Elder Louis Schutter, of Antioch, Calif.; and two daughters, Leona Kay, of Memphis, and Emma Thornton, of Bradfordsville, Ky.

**TIEDE**.—Henry Frederick Tiede, born Aug. 17, 1875, near Chicago, Ill.; died Aug. 6, 1962.

**WIDMER**.—Wilhelmina Carolina Yucker Widmer, born in 1872, in Zurich, Switzerland; died in Paterson, N.J. At 18 years of age she came to America, and in 1895 married Herman Widmer. For many years she distributed *Life and Health*. She is survived by four children.

## NOTICES

### Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Thomas Bailey, Joyeau and McInroy Sts., Curepe, Trinidad, W.I., wishes *Instructor, Guide, Life and Health, These Times, Signs, and Listen*.

Mr. and Mrs. Tobias Batulayan, Kiamba, Cotabato, P.I., need *New English Bible, Collins' Bible, songbooks, Spirit of Prophecy books, Your Bible and You, God Speaks to Modern Man, Love Unlimited*, children's books, small books, pamphlets, flannel-graph, cutouts, *Quarterly, Morning Watch*, recent copies of *Signs, Life and Health, Ministry, Guide, temperance papers, Instructor, Review*. Also Arabic literature (not constant).

Henry William Heller, School St., Cassopolis, Mich., desires *Life and Health, These Times, Signs, Listen, and Liberty*.

**WANTED:** *Life and Health, Listen, Smoke Signals, health magazines, Know Your Bible, tracts, Good News, Hope series, Present Truth, Signs, and other tracts and booklets*, by Jonathan Earl Anchant, 513, Upper Serangoon Rd., Singapore 13, Singapore.

Mrs. A. Henry, 33 Junc Crescent, May Pen P.O., Clarendon, Jamaica, W.I., needs *Life and Health, Listen, Signs, Message, Guide, Little Friend, Liberty, Instructor, The Marked Bible, Bibles, songbooks*.

Send clean copies of literature to Ira Newkirk, Curb Market, Highway 41, 9th and Clay Sts., Nashville 8, Tenn.

Consolation Rufon, Looc, Romblon, P.I., wishes old Bibles, songbooks, *Spirit of Prophecy* books, missionary literature, and Dorcas materials.

Ruth Claros, New Life Studio, Washington St., Butuan City, Agusan, P.I., desires pictures for children's devices and religious literature.

E. M. Berry, 3129 1/2 Pasadena Ave., Los Angeles 31, Calif., wishes *Listen, Smoke Signals, Signs, Message, These Times* and *Alert*.

**WANTED:** a continuous supply of songbooks, Bibles, Christmas cards, greeting cards, picture cards, Christian Home calendar, periodicals and materials for Vacation Bible School by the following: Gil B. Masing, Calag-itan, Hinunangan, Southern Leyte, P.I.

Adelaida Holanda, 461 P. Pio St., Caridad, Cavite City, P.I.

Aurora B. Masing, 461 P. Pio St., Caridad, Cavite City, P.I.

Miss Levi B. Masing, 461 P. Pio St., Caridad, Cavite City, P.I.

Send Mae Tumalinan, 176 Jalandino St., Iloilo City, P.I., old Bibles, *Worker, MV Kit, Signs, Instructor, These Times, Guide, Review, and Quarterly*.

The following wish to receive Bibles, *Review*, and missionary literature:

Alice Flay, Library, University College of the West Indies, Mona, Jamaica, T.W.I.

Tessie Dionisio, Fabella Institute, Roxas, Oriental Mindoro, P.I.

Patria de la Veda, 123 Magdalo St., La Paz, Iloilo City, P.I.

Leony Salubre, East Visayan Mission, Box 119, Cebu City, P.I.

Tripina Najano, Mahayag, Trinidad Bohol, P.I.

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, Go, Missions Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and finger plays to the following:

Mrs. Esperanza R. Rabino, Tuquis Looc, Romblon, P.I.

Ruth Valenzuela, Banga, Cotabato, P.I.

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Amelio B. Cachola, Lambo, General Santos, Cotabato, P.I.

Marie Rodriguez, Tinagacan, General Santos, Cotabato, P.I.

Elena H. de Vera, Catangawan, General Santos, Cotabato, P.I.

Albert Cabangil, Jr., Doinolok, General Santos, Cotabato, P.I.

Daniel D. Antonio, Mabuhay, Panabo, Davao, P.I.

Dionisio J. Naval, Metimos, Rizal, Zbga. del Norte, P.I.

Generoso Vidal, Jimalalud, Negros Oriental, P.I.

Rosie F. Sotes, Lipat-on, Calatrava, Negros Occidental, P.I.

J. Daniel, Seventh-day Adventist Mission, Kollegal, Mysore State, South India.

Mrs. Zenaida Geographia, SDA Elementary School, Salug, Zamboanga del Norte, Mindanao, P.I.

Melo Jane Geographia, SDA Elementary School, Salug, Zamboanga del Norte, Mindanao, P.I.

Gideon Geographia, SDA Elementary School, Salug, Zamboanga del Norte, Mindanao, P.I.

Agapito Lorch, Jr., SDA Elementary School, Salug, Zamboanga del Norte, Mindanao, P.I.

Elmira V. Moralde, 14 Solidor St., Ormoc City, P.I.

## Church Calendar

|  |                                   |
|--|-----------------------------------|
| Witnessing Laymen Consecration Service | November 3                        |
| Church Missionary Offering             | November 3                        |
| Week of Prayer                         | November 10-17                    |
| Week of Sacrifice Offering             | November 17                       |
| Ingathering Campaign                   | November 24, 1962-January 5, 1963 |
| Home Missionary Day                    | December 1                        |
| Church Missionary Offering             | December 1                        |

## REVIEW and HERALD

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

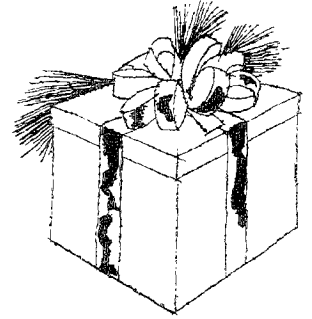
|                               |  |
|-------------------------------|--|
| <b>Editor:</b>                | Francis David Nichol   |
| <b>Associate Editors:</b>     | Raymond F. Cottrell<br>Kenneth H. Wood, Jr.  |
| <b>Consulting Editors:</b>    | R. R. Figuhr, M. V. Campbell<br>Theo. Carcich, W. E.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

**Subscriptions:** United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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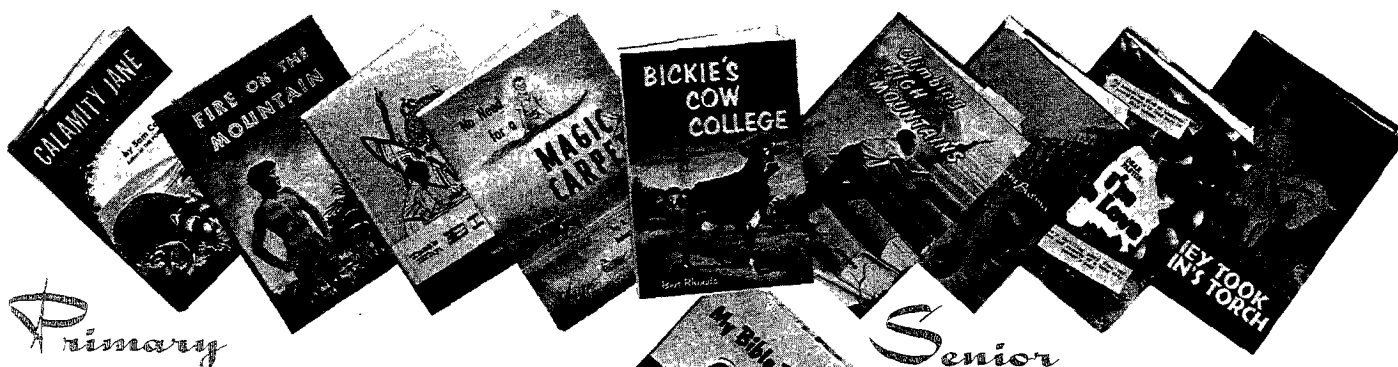
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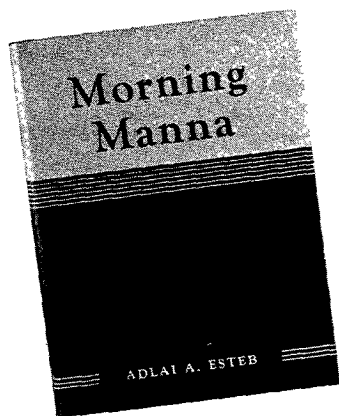
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# Family Worship Themes for 1963



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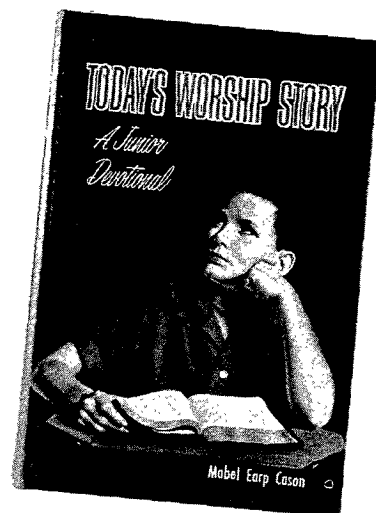
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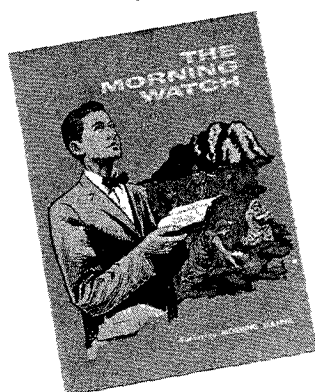
A discussion topic is provided at the close of each day's reading to allow the parents to enlarge upon the story. This feature enriches the worship period with personal teaching suitable to each child's experience.

Beautiful cover in color—Price **\$3.00** each.

## MORNING WATCH CALENDAR, 1963

As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

They make inexpensive gifts. Mailing envelopes furnished. Prices—paper, **20 cents** each, de luxe, **30 cents** each,



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REVIEW AND HERALD, November 1, 1962

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# News of Note

## The Autumn Council

The 1962 Autumn Council has adjourned after recording a number of important decisions, the details of which will be reported in a future number of the REVIEW AND HERALD. Here we should mention four high lights of the council.

The two-year Ministerial Internship Plan has been expanded to provide for a third year, with financial assistance, which will precede the present two-year internship in the field and will be spent at Andrews University as the present fifth year of ministerial training. The plan will also include scholarship grants for a further number of ministerial students who can likewise qualify to continue the fifth year of ministerial training at the Theological Seminary.

Loma Linda University requested counsel from the Autumn Council with regard to recent Board of Trustee decisions relative to giving the four-year undergraduate medical course at Loma Linda, and continuing graduate medical work at Los Angeles (see REVIEW AND HERALD article entitled, "Further Statement on Loma Linda University," October 18, 1962). The council gave its approval.

The 1962 Autumn Council was empowered to set the date and choose the location for the next General Conference session. The date will be June 16-25, 1966, and the place Detroit, Michigan.

A heartening budget was voted for 1963; funds made it possible to include a substantial increase in base (re-occurring) appropriations to all divisions.

W. R. BEACH

[A report of the Autumn Council will appear in an early issue—EDITORS.]

## Faith for Today in Brisbane, Australia

Speaking of the Faith for Today telecast in Brisbane, Australia, the advertising and public relations manager of the TV station that carries the program said: "It is remarkable that you have received so many letters. Compared with our other programs, what you have been receiving is above anything that we would normally expect. For it to come from a religious telecast is nothing short of remarkable."

Many thousands are studying the Word of God because of the influence of Faith for Today. One administrator recently said, "Without Faith for Today we could never hope to compass the needs of our huge cities."

E. R. WALDE

## Articles on Vatican Council

On page one of this issue is found the first of several articles on the Vatican Council that are being written by B. B. Beach. Dr. Beach is a member of the head-

quarters staff of the Northern European Division, which graciously let us borrow him for some weeks to give REVIEW subscribers a firsthand account of the council. He is writing his stories from Rome. He is a duly accredited news correspondent and thus has access not only to a seat where he can see all that is happening but also to press releases that enable him to write the most authoritative reports. This is simply an exhibit of what we are trying to provide our subscribers. There's a moral to this story: Don't let your subscription run out, and do your good deed for the REVIEW by getting someone else to subscribe.

## It Makes a Difference to Every Adventist Home

Great events are happening in the world these days. This is not a hackneyed phrase, but a hard truth. More important even, these events have prophetic import—indeed, they are a running commentary on prophecy. Take, for example, the Vatican Council that recently opened in glittering pageantry at Rome. In this very issue of the REVIEW is found the first of a series of articles on the council. This and the succeeding articles ought to be read by every Adventist, to say nothing of all the other excellent material constantly coming out in the REVIEW.

This is but another way of saying that the REVIEW belongs in every home where the English language is read. To our administrators, pastors, local church leaders, and our people at large, I appeal: Be sure that the REVIEW will come to every home for the year ahead. Now is the time to do this. The publishers have extended the special low price of \$3.95 for some weeks more. Let us all be prophetically well-informed Adventists. Great are the days ahead; let us see them with the aid of the REVIEW.

THEODORE CARCICH, Vice-President  
of the General Conference  
for North America

## Ingathering's Finest Hour

Each year an increasing number of baptisms have resulted from Ingathering contacts. Ingathering calls count for Heaven when one is alert to interest, speaks a word in season, and grasps the opportunity to direct attention to the Bible correspondence course coupon in the magazine.

The new 10-minute tape, "Ingathering's Finest Hour," contains two Ingathering soul-winning experiences in which a store interview and a home contact lead to decisions for truth. This tape, with its thrilling recital of how Ingathering wins souls, will be widely used in the churches of North America, as 1,365 have been produced. Someone will live in heaven

because you made your Ingathering call a missionary visit call; for "it is through personal contact and association that men are reached by the saving power of the gospel."—*Thoughts From the Mount of Blessing*, p. 36.

J. ERNEST EDWARDS

## Addition to Review and Herald Promotion Staff

C. M. Willis, former publishing secretary of the Allegheny Conference, has accepted a call from the Review and Herald to join our staff for promotional work. The call has been voted by the General Conference Committee, and he is now on the job and will be filling appointments in the field. There is much promotion work that can be done in behalf of our church paper and other periodicals. His years of successful service qualify Elder Willis to do a great work. We welcome him to our publishing house.

C. E. PALMER, General Manager  
Review and Herald Publishing Assn.



Selected from Religious News Service.

WASHINGTON, D.C.—President Kennedy, in a personal message to Pope John XXIII, expressed the hope that the decisions of the Second Vatican Council will "significantly advance the cause of international peace and understanding." The President assured Pope John that millions of Americans, Catholic and non-Catholic, have shown "lively and sympathetic interest" in the work of the commissions preparing for the council.

KAMPALA, UGANDA—As this British protectorate in East Africa became independent on October 9, there were some indications of strained relations between Christian churches and the Government that will head the territory as it joins the parade of free African nations. Approximately 40 per cent of Uganda's population of 6,536 million is Christian. There are an estimated 1,710 million Catholics, and some 921,000 Protestants. According to the *World Christian Handbook*, the country is served by 203 foreign-born and 118 native Catholic priests; and 731 ordained Protestant ministers, 92 of whom are foreign born.

WASHINGTON, D.C.—Anthony J. Celebrezze, the Secretary of Health, Education and Welfare, said here he will campaign for Federal aid to public schools, but added he could see no constitutional method to provide such aid to church-related schools. The Catholic cabinet member said he was convinced, after study, that "aid to private elementary and high schools is unconstitutional." The Supreme Court, he said, "has made that clear, and we have no alternative but to follow its rulings."