

REVIEW and Herald

December 5, 1963

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A preliminary report on the second session of Vatican Council II

By B. B. Beach

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[Dr. Beach is in Rome as an accredited journalist covering for Review readers certain aspects of the Vatican Council that are of special significance to Seventh-day Adventists.—EDDORS.]

FOR several weeks the Roman Catholic hierarchy has been meeting in the Eternal City to carry forward the work of the Second Vatican Council. A spectacle of monarchical splendor, perhaps a little less elaborate than the ceremonies that marked the inauguration of the first session, signaled to the almost 10,000 council fathers, theological experts, non-Catholic observers, lay "hearers," journalists, and many others present in St. Peter's vast council hall and nearby basilican naves, that Vatican Council II's second session was under way.

We will not describe these ceremonies again, since they were similar to those we presented quite fully at the time of the opening session of the council, one year ago. Suffice it to say that those three or four non-Catholic observers who were photographed or seen kneeling during the meeting, were not paying homage to the Pope, as has been wrongly claimed in certain circles, but were kneeling during the consecration of the "elements" of the eucharist and elevation of the chalice, together with the entire conciliar assembly, including the Pope himself.

During the ceremony of obedience



S. APPETITI

Cardinal Suenens of Belgium delivering his memorial speech honoring the late Pope John XXIII. In the background is the statue of St. Peter covered with ceremonial robe and wearing papal tiara.

the cardinals and patriarchs kissed the Pope's right hand, some representative bishops kissed his right knee, and moving still farther down the hierarchical ladder, four representatives of the regular clergy kissed the papal right foot; then Paul VI led out in the recitation of the profession of faith found in the Code of Canon Law. I have read this document, which is typical of the anti-Protestant Counter-Reformation period. Without wanting to overemphasize the significance of the condemnatory and anathematizing language of this ritualistic document, I think it is only fair to say that had Pope Paul and his bishops not repeated this liturgical profession of faith, many would have seen in this a tangible sign of a new ecumenical attitude, besides constituting a real act of consideration for the 64 non-Catholic observers present throughout the ceremony.

At this point let me review what was accomplished during the first session. Those who followed the events that took place in Rome during the

fall of 1962 will remember that a large amount of time was spent discussing liturgical reform. A somewhat desultory discussion of modern means of communication such as press, cinema, radio, and television also took place. A schema on Christian unity was presented to the council fathers, but it was sent back to be improved, because the progressive majority disliked, among other things, the schema's concentration on one rather narrow aspect of unity—the relations between Rome and the ancient Oriental Orthodox churches.

The main excitement of the first session centered around the theological differences on the subject of the Bible and tradition, and on the nature of the church. Discussion on the church schema began during the closing days of the session.

These debates seem to have given evidence of an internal theological conflict between those bishops still clinging to the scholastic theology and philosophy of the manuals, and those
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Elders of the all-Seventh-day Adventist community at Addis Ager, Ethiopia.

The Story of

Addis Ager

an All-Adventist Village in Ethiopia

By Odd Jordal, *President, Ethiopian Union Mission*

R. Unnersten, Northern European Division auditor, preaching to the Addis Ager congregation.

The all-stone Addis Ager School. Enrollment is about 300. All the teachers are nationals.



ADDIS AGER is an all-Adventist village situated on the plains east of Lake Tana in Ethiopia. The population is about 1,000, distributed among approximately 110 families. Children are numerous in the Addis Ager families, consequently they make up the larger part of the population.

Agriculture on a subsistence level is the only means of livelihood. The farmers plow their fields with oxen and wood plows as was done in the days of Abraham. The main crops are teff (a national grain), corn, *shimbora* (peas), red pepper, onions, and sweet potatoes. Cattle raising is also vital to the economy of the community.

Addis Ager is not actually a village but a land area on which ten small villages have been built. The land was formerly an uninhabited malaria-infested wasteland, but through negotiations between the government and our mission in Debre Tabor, the use of this land was made available to Seventh-day Adventist members who had suffered persecution because of their faith. This part of Ethiopia is a so-called closed area dominated by the Coptic church. There have been several outbursts of hostility against our members in recent years.

The history of Addis Ager is not old. Only about ten years ago the first settlers moved in; but today almost all the available land is occupied, and immigration has been nearly stopped.

The center of the community is our school and church, built on a low rise from which all ten villages can be seen. The school is a solid stone building only a few years old. All the teachers are nationals, and the enrollment is about 300. We teach up to and including grade six in the school. The church, which is far too small for the growing congregation, is a poor and primitive structure made of *chicka* (mud) with a mud floor and a corrugated iron roof. However, plans for the erection of a new building have been made, and work will begin when the necessary funds are in hand.

Our believers in Addis Ager are firm, solid Adventists, some of them third-generation believers. Common to many of them is a background of privation and suffering. Many have arrived from the village of Gouda where rioters several times have driven the Adventists away, burned their houses, and stolen their cattle. The most severe of these riots took place in 1946 when two of our members were killed (one of them was the father of our present union evangelist, Pastor Tebedge Guddaye).

It was the Gouda riots that gave rise to the idea of building up a separate Adventist community or village, and the government helped in a very favorable way. The rioters were punished, and land for the new village was made available.

Like the children of Israel on their way to Canaan, Adventist families moved to Addis Ager. The name in itself (meaning "New Earth") was an indication of the hope and joy shared by the settlers. Rules for the governing of the new community were enacted by the people. The authority rests with a council of five *shemagelis* (elders).

These heads are chosen by the families in an open election. Each family head is entitled to nominate one name. Two out of these five, one as chief of the village and the other as assistant, are then appointed by the mission committee in Debre Tabor to carry the main civil authority in dealing with land questions, et cetera. These two officers are paid in kind (produce, et cetera) by the people they serve. Each of the ten villages in the community also has a local elder.

Our Addis Ager members are strong in the faith. Morning and evening the people gather for common worship in their villages. Tithe is mainly paid in kind, and several stores have been erected to store the produce brought in. It is inspiring to see the people working on their threshing floor with their oxen, heaping up the tithe grain separately, and handing it over to be delivered at the church granary.

Sabbaths are big days when the vil-

lage people congregate on "church hill" for worship and study of the Bible. The members sit on rough logs on the dirt floor of the church, the women on one side and the men on the other. No overseas missionary lives in the community, but the mission employs a national evangelist and a number of national teachers.

Addis Ager has no road connection. You cannot reach it by car—only by foot or by mule, and the ride takes one day from the mission hospital in Debre Tabor. Incidentally, this is a most rewarding trip to the visitor because of the interesting scenery with sugar-loaf-type mountains rising from the plain. Last time I made this trip I traveled with R. Unnersten, Northern European Division auditor, and H. Palm, Ethiopian Union home missionary secretary.

Caught in torrential rains, our riding and pack animals struggled along the slippery and sticky trails. We stayed with the people for three days, during which time we had many interesting meetings and planned with them the development of their community center as an aid in helping them reach a better standard of living.

Addis Ager, being an all-Adventist community with a unique background and organization, ought to be an example to the people around of the elevating influence of the gospel of Jesus. We must help and teach these people to develop their community. We need a clinic and a teacher to instruct the women in sanitation, house-keeping, child care, nutrition, et cetera, and the men need guidance in better methods of agriculture and building skills.

Our Adventist believers in this northwestern part of Ethiopia have been recruited mainly from what is known as Sheik Zacharias' people. Sheik Zacharias was a Moslem who accepted Christianity. He had visions of missionaries teaching his people, and he received light on the Sabbath question. However, he never became a member of our church, but many of his followers did. These members have become strong Adventists. Even though their living conditions are far from ideal, they have keen minds and they are well rooted in our doctrines. They can carry on a conversation on theological matters to an extent that will surprise a scholar. They also are strong believers in our educational program. Church schools have been opened in most places where we have a group of believers. Many of these students have continued with a secondary education and made a great contribution to the proclamation of the Advent message in general in Ethiopia.

God Answers Prayer

By Clarence R. Munroe

God answers prayer.

How do I know He answers prayer?

He answered mine. I asked for light;

He took the blindness of the night,

Bade darkness flee, restored my sight.

I know God answers prayer. He answered mine.

God answers prayer.

How do I know He answers prayer?

He answered mine. I prayed for peace,

From strife to know a sure release;

He bade the storms of life to cease.

I know He answers prayer. He answered mine.

God answers prayer.

How do I know He answers prayer?

He answered mine. I knelt to pray

For strength to do His will away;

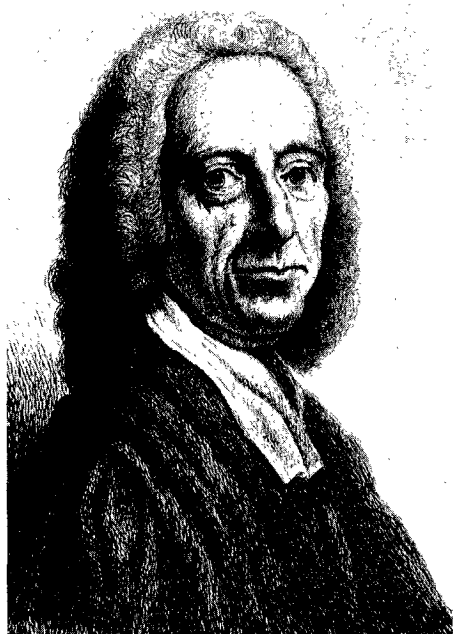
He whispered softly "Just for today."

I know He answers prayer. He answered mine.

Advances in Conditionalism

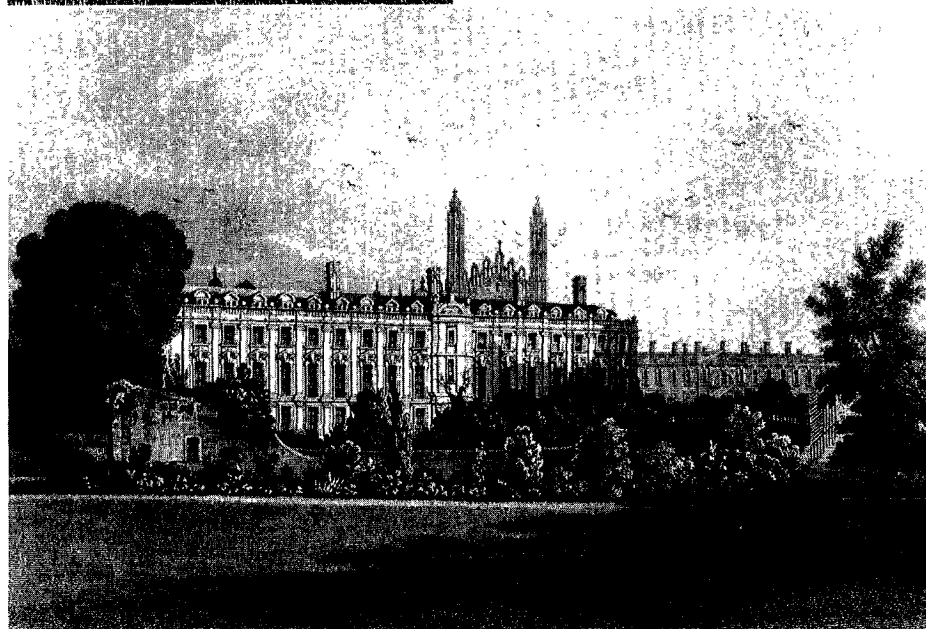
During the 18th Century

By LeRoy Edwin Froom



IN THE eighteenth century many keen, capable, representative scholars came forward to accentuate the conditionalist positions. First there was Prof. William Whiston (d. 1752) to whom we alluded in an earlier article. Whiston was a Baptist theologian, outstanding mathematician, and successor to Sir Isaac Newton as professor of mathematics at Cambridge University. He was tremendously active, conducting daily services in the chapel, preaching twice a day in his own church, lecturing frequently, and authoring some 50 works. He was an able expositor of prophecy, a master of Greek, and a

William Whiston (left), Baptist professor of Clare College (below), Cambridge University, was both a conditionalist and a Sabbatarian.



translator of Josephus. One of his books was *Primitive Christianity Revived*. The title indicates his stature.

Like Dr. Peter Chamberlen, Sir William Tempest, and Commonwealth Speaker of the House of Commons Thomas Bampfield, Whiston became a Sabbatarian. He also was an ardent conditionalist, holding to the ultimate and utter destruction of the wicked. This view he set forth in his work *The Eternity of Hell-Torments* (1740). The "chaff," he contended, is to be burned up in utter destruction. Flaming fire will utterly consume the wicked. Eternal life is for the righteous only. Such was Whiston's clear testimony.

Then there was the nonconformist cleric Joseph Hallett, Jr. (d. 1744), who held not only that the impenitent will ultimately be destroyed but that our lost immortality is restored only through Christ. Similar views were taught by Joseph N. Scott, M.D., who thrust his skilled pen into the conflict. Before becoming a doctor he was a popular dissenting minister and theological writer who attracted large audiences. Because of his changing views he turned to the study of medicine. But he never lost his interest in theology. He became a strenuous opponent of the predominant dogma of eternal torment. He declared that destruction, not "never-ceasing misery," will be the fate of the wicked, and that perpetual torment is in direct conflict with Scripture.

Anglican Bishop, Cambridge Educator, and Glasgow Dissenter

Anglican bishop of Carlisle, Edmund Law (d. 1787), scholar, educator, and theological writer, likewise participated in many important discussions over the nature and destiny of man. His conditionalism, it should be noted, did not impair his standing in the tolerant Church of England, but it did shake the foundations of complacency in other religious circles over the question of the intermediate state.

In his *State of the Dead* (1745) Bishop Law held that death is the complete negation of life, that there is no conscious intermediate state, that the "soul" and the "life" are identical, and that the grave stands for silence, oblivion, and darkness. Death is a return to dust, and the resurrection is a "resuscitation from that dust." Immortality is not inherent in man but is a gift—received solely through Christ. The resurrection is our only hope of immortality. Thus another strong Anglican voice was heard from.

We must also summon Dr. Peter Peckard (d. 1797), Anglican clergyman and Cambridge educator, who was master of Magdalene College, Cambridge. In his *Doctrine of an Intermediate State* (1756) he maintained that if immortality is innate, then Christ is not our "Life." But our hope for the future is based solely on Christ. Indeed, the object of Christ's coming was to bring that more abundant life to men. Subjected to harsh criticisms (for reactions still were intense in some quarters), he reasserted his convictions and stood his ground.

The last eighteenth century voice we will cite is Dissenter Samuel Bourn (d. 1796). Glasgow University trained, he became a zealous champion of the original gospel and a militant opposer of all error and perversion. He stood forth as a vigorous exponent of life only in Christ. He especially was emphatic in contending against eternal torment, as in his *Christian Doctrine of Future Punishment* (1759). Nevertheless, he continued to be held in high esteem as a preacher and "masterly writer." He declared the dogma of eternal torment to be "diabolical" and insisted that punishment will be "proportionate to guilt." He taught absolute and "eternal destruction" for the wicked, with everlasting life restricted to the righteous. The death of the wicked, he affirmed, involves "total extinction of life."

There were a dozen lesser lights—Anglicans, nonconformists, Presbyterians—who supported the testimony of the major witnesses. They all held responsible positions in their respective communions, and authored works championing conditionalism. In stature these eighteenth-century witnesses included archdeacons, historians, theologians, clergymen, hymnists, scientists, educators, physicians, commentators, schoolmasters, teachers, and two bishops. Conditionalism was now quite strong, respected by its foes, and gaining steadily. The great acceleration was to come in the nineteenth century, but before we note that, let us consider another factor.

Two Separate Worldwide Movements Blend

There were two independent time-of-the-end world movements that developed—the paralleling Second Advent and the conditional immortality movements of the nineteenth century. These were in both the Old World and the New. Prior to 1844 the Advent Movement, on both sides of the Atlantic, virtually omitted the question of man's nature and destiny, except for one or two individual voices. As a whole, it never grappled with

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A Letter From Our President

DEAR FELLOW BELIEVERS:

Letters of inquiry have been coming to us from various parts of North America as to whether our members should order Seventh-day Adventist literature from individuals or other sources than our publishing houses and Book and Bible Houses. Our reply consistently is that our publishing houses and Book and Bible Houses were established for this very purpose, to be the sole distributors of our literature. Our denomination has clearly spoken on this:

"Voted, That the Book and Bible Houses in the North American Division be recognized as the only distributing agencies for our denominational publishing houses within their respective territories."--Spring Meeting of the General Conference Committee, 1948.

This plan ensures a supply of Seventh-day Adventist literature to our people and also that the literature procured is verily Seventh-day Adventist. We think it is good evidence of loyalty on the part of our church members who raise the question of the proper source of Adventist literature. It indicates that they not only intend to stand by their church organization but also are concerned that what goes forth as Seventh-day Adventist literature shall rightly represent their church in every respect, in content as well as in workmanship. There is on record a series of recommendations, voted by our denomination some years ago, on this point. We quote excerpts:

"With the growing perils of these last days it is becoming increasingly important that the literature issued in connection with the activities of the denomination should receive the most careful editing by competent persons, and the approval of some regularly constituted denominational authority....

"We consider it pre-eminently essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded....

"Our Book and Bible Houses and churches shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, and magazines which are regularly printed under denominational direction or are furnished through our publishing houses....

"The reprinting in tract or other form, of chapters or portions of chapters from our standard denominational works, should be definitely discouraged....

"We appeal to all our denominational employees, sustentation beneficiaries, and membership to stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature."--General Conference Working Policy, pp. 132, 133.

Years ago, our forefathers in the faith believed that it was wise to establish and maintain our own denominational publishing houses. Experience has proved them right. Today we have excellently equipped houses staffed by skilled workmen, producing the finest and most attractive literature in the world. The Book and Bible Houses exist for the sole purpose of acting as authorized channels for the literature that flows from our publishing houses. It is difficult, therefore, to understand why anyone or any group of people would think it necessary to bypass our denominational setup and launch out independently to undertake a program of producing and circulating Seventh-day Adventist literature.

To bring the price of the literature to the lowest possible figure, each year an excellent Seventh-day Adventist book is selected and put out in a large edition for only \$1.00. Such a book is always beautifully illustrated, printed on a high grade of paper with a durable cover, and filled with the message. Among such books in past years have been The Desire of Ages, The Great Controversy, and Bible Readings. Hundreds of thousands of these have gone forth upon their errand of proclaiming this message. We wish that the number were millions rather than hundreds of thousands. It is our conviction that if all would solidly unite behind this program, which has been adopted by the church, of scattering these excellent truth-filled volumes like the leaves of autumn, millions of them would be circulated, and a great impetus would be given to our work.

We believe that the denominational plan of producing and handling our literature through denominational channels is a safe and effective one. We urge all our people to follow it.

R. R. Figueira

President, General Conference

the issue of life, death, and the ultimate disposition of the wicked. There was a tremendous revival of prophetic study, with the great outline prophecies all focalizing in the Second Advent. But there it ended. The immortality issue was not an integral part of it prior to October 22, 1844.

The movements paralleled, we might say, but did not merge. They were distinct, separate awakenings. They both dealt with vital aspects of eschatology, but not with the complete, full-rounded coverage. Only after 1844 did they blend and unite, along with the recovery of other neglected truths, for the final restoration and presentation of apostolic truth in the phase and setting of the third angel's message.

Perhaps it was just as well, for the Advent Movement of the 1830's and 1840's would have been even more complicated and handicapped had the truth of the nature and destiny of the race—involving the mortality of man; his unconscious sleep in death; immortality for the righteous only, bestowed by Christ solely upon the righteous at His second advent; and the utter and ultimate destruction of the wicked—been injected to complicate the issues. There was enough prejudice rampant as it was.

The glorious truths of the imminent Second Advent and life only in Christ joined inseparably in two separate churches following the Disappointment—the Advent Christian and the Seventh-day Adventist. Both developed out of the great October disappointment of the Millerite movement. Conditionalism has since had its rightful inseparable place in God's final threefold message for all mankind. With this understanding of relationships as a background, we are now prepared to survey the thrilling developments of conditionalism in the nineteenth century.

Preview of Nineteenth-Century Development

In the Old World, in addition to the pre-eminent conditionalist of the century, Dr. Edward White, nineteenth century scientists such as Sir George Gabriel Stokes, Cambridge professor and president of the Royal Society, and statesmen such as the illustrious British Prime Minister William E. Gladstone, produced truly remarkable treatises on conditionalism. Clergymen such as Dr. Robert W. Dale of Birmingham, and the famous London City Temple pastor, Joseph Parker, took a strong stand. Coupled with this was the most monumental treatise of the century on conditionalism, by Dr. Emmanuel Petavel of Switzerland. Along with these the

paralleling witness of the New World becomes impressive.

In the mid-nineteenth century there was the new development of whole denominations emerging as conditionalists. At least a dozen periodicals were launched on both sides of the Atlantic, devoted principally to conditionalism. And a publishing work of remarkable proportions issued literally millions of pieces of effective conditionalist literature during the latter half of the century. These were in book, pamphlet, and periodical form. The roster is impressive. Whole countries were blanketed with them.

But during this same period the ruinous ramifications of modern Spiritualism, starting crudely but assuming ever new and appealing forms, erupted in the midnineteenth century to complicate the situation. Spiritualism built upon, and gave devastating life to, the subversive innate immortality doctrine already entrenched in the nominal churches. Penetrating in-



tellectual and scientific circles, and especially exploiting the realm of metaphysics, it has taken on frightening proportions, and it is destined to play a determining role in the last great issue over the nature and destiny of man.

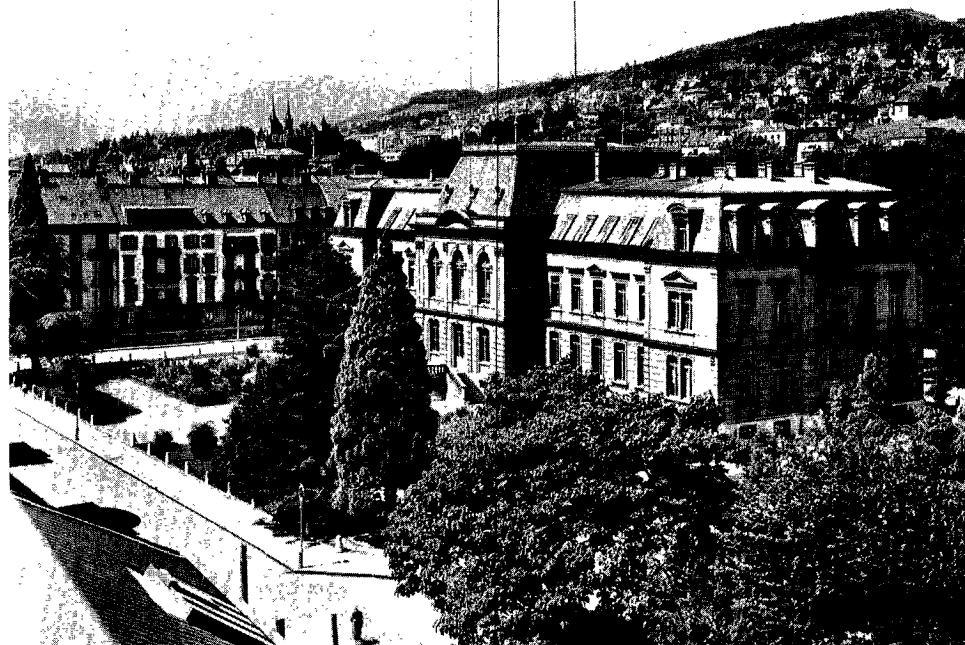
We are now ready for the nineteenth-century portrayal.

The first American discussion of conditionalism that I have been able to find after prolonged search appeared belatedly in New York City in 1795. This was in an anonymous treatise frankly contending that "the soul is inactive and unconscious from death to the resurrection." This title-page declaration tells the whole story.

Shortly thereafter William White (d. 1836), first bishop of Pennsylvania and organizer of the American Protestant Episcopal daughter church of the Church of England, turned away from Calvin's perfervid positions and declared that mortality was inherited by all men from Adam—the Fall bringing "forfeiture of everlasting life." White held that immortality comes solely through Christ. His forthrightness was refreshing and his prominence noteworthy. Now note a further development.

About this same time Elias Smith, founder of the unique Christian Connection, rejected the popular concept of an endless hell and declared innatism to have been derived from Platonism. So it was that conditionalism became an article in the fundamental beliefs of the Christian Con-

(Left) Dr. Emmanuel Petavel (d. 1895), eminent Swiss theologian of Neuchatel University (below) in Switzerland, produced the greatest conditionalist treatise in French.



nection. It should be noted that our own James White and Joseph Bates both came into the Millerite movement from ministry in the Christian Connection. Even Ellen Gould Harmon [later Ellen G. White] with her mother and older sister accepted the conditionalist view in L. D. Fleming's Casco Street Christian (Connection) church, in Portland, Maine, in 1843—the year prior to the great Disappointment. That accounts for three of our founders. The leaven of conditionalism was working, preparing the way for full entrance into the ranks of Seventh-day Adventism, and it penetrated our movement through more than one channel.

Henry Grew-George Storrs Line of Transmission

It is important to note the Deacon Henry Grew-George Storrs line of transmission as it affected us. Congregationalist Deacon Henry Grew (d. 1862), of Connecticut, produced two tracts—one on the *Intermediate State*, the other titled *Future Punishment Not Eternal Life in Misery*. The latter, in 1837, fell into the hands of Methodist preacher George Storrs. After three years of careful study Storrs became a conditionalist. His later famous *Six Sermons* had an amazing circulation of some 200,000 copies, with thousands being distributed in Britain. In these and in the periodical that he edited, Storrs maintained that death is the total deprivation of life, and that the "perishing" of the wicked is ceasing to exist, with "extinction of conscious being." Immortality is for the righteous only, and is received at the resurrection, at the Second Advent.

Next, Presbyterian Charles Fitch (d. 1844), a name revered by us, became Storrs's first Millerite ministerial convert to conditionalism. Calvin French, another early Millerite preacher, likewise accepted the teaching of death as an unconscious state until the resurrection. But these professions were isolated cases. There was violent opposition on the part of the Millerite leaders, especially from Josiah Litch. General acceptance among our group came only after the disappointment of 1844. In connection with the regrouping of forces and the restudy of the whole range of doctrine, it came to the forefront in the crucial 1848 Sabbath conferences, which helped to crystallize our structural beliefs.

This survey places before us briefly both the American angle and our denominational acceptance of conditionalism ere we launch into the impressive worldwide witness of the nineteenth century.

(To be continued)

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

by *Miriam Hood*

Another "Teacher to Remember"

YOUNG people enter each new phase of educational development (college, for example) with such differences of mental, physical, and emotional maturity that it's a wonder teachers can cope with them at all. But cope they do, and in some cases so understandingly, so perceptively, that the student owes them a lifelong debt of gratitude.

Perhaps you'll remember that in the September 12 REVIEW I paid tribute in this column to Prof. L. C. Palmer, one of my former teachers. Right at the end I mentioned that I planned sometime to tell you about Dr. Charles Weniger and the postage stamps—not because the incident itself was so remarkable, but because it has influenced me so long and so well.

When I entered college I was far from mature. Even yet I shudder at several painful memories. (Isn't it amazing how you can writhe with embarrassment years after certain experiences?) Dr. Weniger was probably one of the first completely cultured professional people with whom I had ever been in close contact. Always well groomed, a master teacher, he had no rival for the pedestal on which his students placed him. Each class period was so fascinating that to miss one was unthinkable.

In addition to my classes with Dr. Weniger, I had an opportunity to work in his office a couple of afternoons a week. I didn't do anything that required special skills—I didn't *have* any special skills—but I did some filing, some typing, some errands—in short, a bit of everything. (I now suspect that he took me into his office more because of my glaring need for a bit of "polishing up" than his need of an incompetent, slapdash, get-the-job-over-and-done-with secretary.) On this particular afternoon, I had the mail all ready to go out. It was stacked on my desk, and I was preparing to make my exit.

Just then Dr. Weniger came in. He glanced at the letters, and as he did so a faint frown creased his usually tranquil brow. I was apprehensive. What had I, or hadn't I, done? He picked up the letters and began carefully to tear off the strip of paper that is connected by perforations to the outside row of stamps on a sheet. In stamping the letters I had left this extra paper attached.

"Would you rather I'd always remove that paper from the stamps?" I inquired, somewhat abashed.

He was kind in his reply, as always.

He didn't "bawl me out." He hesitated a moment, then smiled, "Well, it may seem like a small item—even picayune. But people judge us by just such small things as carelessly stamped envelopes." He was tapping the letters softly into the palm of his hand for emphasis. "I like to feel that everything that goes out of my office is neat and carefully done. I don't want our mail to look slovenly. People might think we're slovenly too!"

You can be sure I never again left those bits of paper on stamps that I used in his office! But not only in *his* office. Just the other day, when I was in a frantic hurry and had to stamp a letter, I was so tempted to save one second by leaving the "slovenly" paper on. Oh, I smiled ruefully to myself—but I took it off! I don't want others to judge me by such a small bit of careless workmanship. I need their good opinion more than I needed the extra second of time that I'd have gained.

This kind of thinking keeps you from handing in assignments with lots of crossed-out words or erasures; it inspires you to make the effort to see that your clothes are pressed immediately when pressing is indicated (how revolting to see a young person all "dressed up" in wrinkles and spots); it encourages you to turn the secretary's book over to your successor with straight margins and the minutes recorded in ink; it keeps you from pinning yourself together when a needle and thread is the only possible answer to your dilemma.

"Well," you may protest, "it's the big things that count. People haven't any right to judge me on such little things." And I'll reply that this may not be one of the basic rights guaranteed in any constitution, but people certainly have a way of exercising it. And even if others weren't involved, you'll feel so much better about yourself if you know you aren't sweeping mental dust under mental sofas, but putting it in the dustpan where it belongs.

So that incident with Dr. Weniger and the postage stamps was pretty important. It gave me a valuable stone in my philosophy-of-life structure. I hope you'll at least weigh the implications of this lesson learned from Dr. Weniger, truly a teacher to remember.

Vatican Council II

(Continued from page 1)

fathers advocating the more recent Biblical and patristic theology, which emphasizes a return to the original witnesses and sources. This second approach is rather nicely expressed by the French expression *ressourcement* ("going back to the sources").

Regarding the two basic views in the council on the question of the sources of revelation, it can be said that the first school, which advocates the "dualist theory," emphasizes norms and notions and wants to define the question with unmistakable clearness. This rationalistic, doctrinal, and systematic approach teaches that revelation is partly in the Scriptures and partly in tradition, with certain truths originating exclusively in tradition. Without adopting formally the adage *traditio sola* ("tradition only"), it nevertheless is opposed to the *Scriptura sola* ("Bible only") principle of Protestants.

The second school thinks in terms of the history of salvation and feels that formula is not enough. It proposes a "unitary theory," according to which there is only one source of revelation—the Word of God, Christ Himself. However, the advocates of this less dogmatic approach go on to claim that two channels reveal Christ through the apostolic tradition—inspired Scripture and living tradition, both under the influence of the Holy Spirit. The Bible is then simply written apostolic tradition and no dogma is found exclusively in tradition without Scripture. However, the progressive followers of the "unitary theory," though claiming that there is only one source of revelation, fully agree with their conservative colleagues that there are two sources of dogma and theological teachings.

These conflicting views tend to pinpoint the nature of the theological divisions noticeable during the first session and which are continuing during the second session. Though the unitary school of thought is more palatable to Protestants than the dualist view, it is still a rather far cry from evangelical belief in the Bible as the only rule of faith. Viewed from the inside, the theological divisions within the council are real and important, but for the non-Catholic onlooker they are only relative.

Looking back we can frankly say that the material results of the first session were almost nonexistent. As the council reassembled for its second session the most advanced schema was that on liturgy, which has been about half adopted. The only finally adopted text was the message of the

bishops to the world. Cardinal Léger of Montreal stated, "All is to be redone."

The intervening period between the two sessions has not been simply an interruption, but a time of intense activity. The commissions were hard at work revising the schemata already presented (Liturgy, Sources of Revelation, Media of Communication, Unity, The Church) and studying those not yet considered by the council as a whole. Study of the proposed drafts was undertaken by the individual bishops, to whom the revised propositions were sent, and also—and this is perhaps still more important—by collegial groups of bishops organized in concentric circles on the regional, national, and international levels.

Perhaps the central fact that emerges so far is the existence of the council itself. The fact that Roman Catholic bishops and theologians from far and near are meeting together for the first time within living memory is important. During a delightful conversation at the Boston Hotel, Dr. Douglas Steere, professor of philosophy at Haverford College, representing the Friends (Quakers) at the Vatican Council, expressed the thought that the great thing of the council is that "the fathers have discovered themselves." The bishops have met one another and become bolder with passing weeks as they discover that ideas they have harbored in isolation are shared by many fellow Catholic leaders.

Many believe that as a result the bishops will never again be the same. No longer do they think only in terms of their dioceses; they feel, instead, a collegial responsibility for leadership of the Roman Catholic Church as a whole. This seems to be a significant trend and perhaps an irreversible step. Cardinal Léger is quoted as saying: "The council will not end. The church has become a conciliar church." We will certainly have more to say later regarding this collegiality of the bishops.

A second idea that emerges from the first session is the distinction that is clearly made between dogmatic substance (*depositum fidei*) and doctrinal expression (*modus enuntiandi*). In his opening speech the late Pope John XXIII made a clear distinction between the substance of the faith, which cannot be changed and always remains the same, and the manner of expressing this faith. Over and over the thought has been underlined that the purpose of the council is pastoral, not the proclamation of dogmatic definitions. It is thus quite likely that the doctrinal baggage which the

Catholic Church has to carry around will not be increased. The aim is not to change the deposit of doctrine, but to formulate the deposit in a way that will appeal to modern man and promote the spread of the Catholic religion. Dr. Lukas Vischer, the charming young delegate observer from the Geneva World Council of Churches, says that this distinction represents the theological foundation of the council's work and is thus of fundamental importance.

A third fact that seems clear at the Vatican Council so far is that the council progressives are in control. They want to bring their church into orbit with the world of the 1960's. As a result, powerful bishops' conferences have emerged and decentralization of the administration of the church is the order of the day. Episcopal authority and collegiality is being emphasized and Catholic ecumenism has gotten off the ground. The secretariat for the Union of Christians has been growing in stature month by month. It has received commission rank and been granted a pivotal role in the council activities. Correspondingly, one gets the impression that the authority of archconservative Cardinal Ottaviani's Holy Office has been somewhat reduced.

Changes in Rome

Upon arrival in Rome, the observer soon notices some differences between the first and second session. The most obvious difference perhaps is the presence of a different pope. Paul VI is faced with a very difficult task, that of following an extremely popular pope. During the first session we pointed to the growing stature of John. He has become what can almost be called a legendary figure in Catholic circles. Innumerable anecdotes are already making the rounds. His picture is still in evidence everywhere. The general and official admiration for his human qualities of fatherly kindness is rapidly approaching the level of a popular semi-cult. He is referred to as "Good Pope John" and "John of holy venerated memory." His little home village of Sotto il Monte is increasingly becoming a place of pilgrimage.

The words of Scripture referring to John the Baptist are applied to Pope John. Already he is receiving the martyr's aura. Oft-mentioned is his statement during his last illness that he was willing to offer his life as a sacrifice for the success of the council. Belgian Cardinal Suenens, one of the ablest and most-respected princes of the Roman Catholic Church, in a recent memorial-service address honoring Pope John, quoted John as saying, "I know what my personal collabora-

tion for the council will be, it will be suffering."

Many, including some Protestant observers, feel it is a good thing to promote John in this way, for, as one observer told me, "it promotes the good ecumenical climate John stood for."

The new Pope is in a somewhat difficult situation. His pontificate reminds me a little of the Presidency of Andrew Johnson, who had the misfortune to reach the White House immediately upon the death of the "martyred" Lincoln. Paul certainly is less popular than John. He has much less human communication and warmth, but presents greater intellectual, physical, theological, and administrative capacities. As a result he should be able to do things that John could not have done. Dr. Steere, the Quaker observer mentioned earlier, feels that he will be more adept at circumventing the Curia's control or resistance to the winds of renewal that are sweeping through the open windows of the Vatican.

Nevertheless, partly as a result of the death of John and partly because it is not easy to maintain public interest in the council month after month,

especially when nothing spectacular happens, a lessening of interest, even disenchantment, is quite noticeable here in Rome. This is another difference between the two sessions. The common people seem to have lost interest, and the first session's sense of expectation seems no longer to be projected to people on the streets of Rome. As one simple Roman told me: "It is as if the council had ended with the death of John XXIII."

Attitude Toward the Press

Another important difference between the first and second session is the treatment given the press. Speaking from the viewpoint of an accredited journalist, the situation is greatly improved. During the first session the bishops inside St. Peter's and the journalists outside became almost an antithesis. The former were committed to saying less than nothing and the latter at times eager to say more than everything.

At this session much more news is given the journalists. A truly notable effort has been made by the newly established council press committee, headed by American Archbishop O'Connor and tireless Monsignor

Vallainc. The Coordinating Center for Council Communications (CCCC) is harmonizing the various national centers of information. The bulletins and other releases are much more precise and substantial. Accredited journalists can reserve a box in which this material is regularly put for them. After every general congregation, different press conferences, featuring council experts on various aspects of Catholicism, are held for the several language groups. These briefings can be rather enlightening.

The official communiqués give the list of council speakers and a summary of what each one said, but they do not always make it clear who said what. However, there is no question that the council press service is notably improved. During the first session the distinction between a delegate server and an accredited journalist was much more important than it is during the second session. The day I arrived in Rome, Dr. Willem Visser 't Hooft, secretary general of the World Council of Churches, told me that in Geneva during the first session he had always to await the report of their observer in Rome to find out anything reliable about what was going on at the council, but now he can read in the newspapers a great deal about what is taking place. Putting it another way, one journalist recently said in Rome, "There is no more fun in trying to outwit the ecclesiastical authorities by breaking through their seal of secrecy."

In many ways the main difference between the present and the preceding session is that while the first session was able to deal in generalities, the time has now come to get down to brass tacks and produce the goods. During the first session there was lots of nice talk, a sense of large opening, a drive toward non-Catholics, but now the going is getting a little rougher as points of contrast are put in evidence. We will no doubt dwell on some of these problems during the weeks to come.

The characteristics of the first session — euphorism, nebulous sentiment, fluffy atmosphere — can be called Johannic, because they reflected the character of Pope John. His hopeful, peaceful outlook, uncomplicated by serious theological problems, was a fruit of his emphasis on instinct and sentiment. In contrast, the characteristics of the second session are bound to be more Pauline in nature. Following the lead of Pope Paul the present session will be more rational and realistic. Theological and schematic crystallizations can be expected to take place as the council comes to grips with the contemporary world.

(To be continued)



S. APPETITI

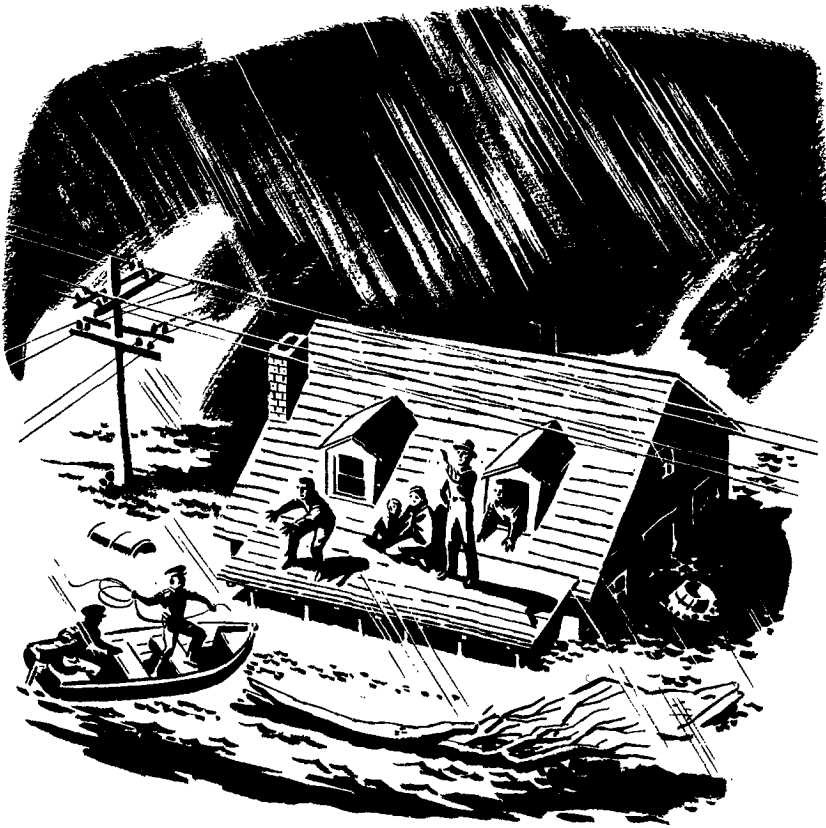
Bishops of Oriental rites in communion with Rome arrive at St. Peter's Council Hall wearing crowns instead of the Latin rite miters.

Satan, Not God, Is

the Author of Disaster

By F. L. Stokes

President, North New Zealand Conference



THIS is an age of scientific achievement and increasing knowledge of many things. Truthfully it can be said, "We live in a wonderful world." Although there is still want and poverty in many places, a large percentage of mankind has never had it so good, and the standard of living is rising continually, so that even the average working man has comforts denied to kings and rulers not so long ago.

In spite of these attractive conditions in many parts of the world, we live in an age when disaster without announcement is apt to arrive and bring suffering and tragedy. Well I remember ten years ago preaching in a church in the southern part of England when news arrived of disaster. The daily ferryboat crossing the Irish Sea from Scotland to Ireland went down in a fearful storm where the waves were more than 60 feet high. One hundred passengers lost their lives. The same day the sea swept in over low-lying land on the east coast of England, and inundated the dikes in Holland. Many lives were lost and thousands were made homeless. The tragedy left its mark on hundreds of people.

Many people, including Christian folks, were deeply shocked by the swiftness with which the tragedy over-

took us. One person even said, "God has broken His promise never to allow the earth to be overrun with water." It is the habit of men, after a tragedy, to look for someone upon whom they can lay the blame. Sometimes they blame the wrong person. Paul, in writing to Timothy, declared: "You must face the fact: the final age of this world is to be a time of troubles" (2 Tim. 3:1, *The New English Bible*)*.

We have reached these days—days of calamity, when evil men are to wax worse and worse, eventually turning on God and His faithful followers and blaming them for all the world's suffering and tragedies. This is part of the master plan of Satan who wants men to believe that God is the author of all disasters.

But the Bible exposes this cunningly contrived plan. It states that God made everything "very good" (Gen. 1:31). Even Lucifer himself as he came from the hand of his Creator was "perfect" (Eze. 28:15). God is not responsible for evil.

It is important that we understand the nature of the controversy that rages between Christ and Satan. We are to understand that next to Christ,

Lucifer in his perfect state possessed the mastermind. The book *Patriarchs and Prophets*, page 36, makes this statement: "To dispute the supremacy of the Son of God . . . had become the purpose of the prince of angels. To this object he was about to bend the energies of that master-mind, which, next to Christ's, was first among the hosts of God."

Why Lucifer chose a course of rebellion against his Creator is beyond human comprehension, but the Lord Jesus said to the scribes and Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John 8:44). The mastermind chose to leave the truth, and every disaster on earth has followed in the train of this decision. Every moment of human suffering has been caused by Satan's rebellion against God, yet he would have men think that God is the real cause.

As we study the controversy between Christ and Satan we need to recognize that when Satan overcame our first parents in the Garden of Eden he took from them their dominion over the earth. Jesus acknowledged this in His statement in John 14:30: "The prince of this world

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

cometh, and hath nothing in me." Reading the story of Job, we notice in chapter 1, verse 7, that Satan had assumed temporary ownership; he claimed the right to walk to and fro in his stolen possession—the earth. He accused Job of being a time-server. Note the following: "Does Job fear God for nought?" "Hast thou not made an hedge about him?" "Touch all that he hath, and he will curse thee to thy face." The Lord then takes up the challenge, knowing the integrity of His servant Job. "All that he hath is in thy power" (verse 12).

What was the result? Disaster overtook Job. His oxen and asses were taken. His sheep and servants were consumed by fire. More servants were slain; his camels were stolen. A tornado struck the house and demolished it. His sons and daughters died.

Job's experience is a perfect illustration of what Satan would do if he were given a free hand to do as he wished. Truly he is the author of all disaster.

As we read the closing pages of *The Great Controversy* we are enlightened as to the disasters that Satan will bring on the earth in these last days. "Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away. . . . It is God that shields His creatures, and hedges them in from the power of the destroyer. . . .

"While appearing to the children of men as a great physician who can heal their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . . These visitations are to become more and more frequent and disastrous. . . . And then the great deceiver will persuade men that those who serve God are causing these evils."—Pages 589, 590.

These statements shed light on why Jesus took our nature in the controversy against Satan. "He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

Christians are pledged to fight against sin in all its forms. One way we can do this is by our health and

welfare work. This is a positive form of action to snatch men from the power of Satan when disaster overtakes. The people of God should be ready for any emergency and in times of disaster be able to supply immediately the needs of humanity, whether material or spiritual. To this work the followers of Christ should dedicate their lives, revealing Christ as the Saviour, Satan as the destroyer.

The health and welfare work is a challenge to every true follower of Christ. The servant of the Lord expresses it in the following words: "Vigilance and fidelity have been re-

quired of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having great light, so important a work, we must double our diligence. Everyone is to do to the very utmost of his ability. My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you."—*Testimonies*, vol. 5, pp. 460, 461. This practical Christianity is assigned to every church member. May God help each one to nobly take up the challenge.



Fight to Win

By Inez Storie Carr

NINE-YEAR-OLD Jack banged into the house and sat down with as much finality as if that were to be his last act in life.

"What's the matter, Jack?" Mother looked up from the letter she was writing.



HARRY BAERG, ARTIST

Jack believed he was too old for tears but they were welling up inside, so he just swallowed and waited a few seconds.

Jack believed he was too old for tears but they were welling up inside so he just swallowed and waited a few seconds.

"They won't let me play with my own things," he blurted. "Jerry and Tom are the meanest boys that ever lived! Jerry has the airplane and Tom the scooter and they gang up on me when I fight for my own things."

Mrs. Janes felt hot anger rising in defense of her son. She got a cold, wet washcloth and wiped it over Jack's flushed face. It cleared more than grime away, and also gave her a moment to think.

"I'm going to suggest three things that you could do, Jack. You may decide which one would be best."

"If I were bigger I'd go out and beat 'em up," Jack growled.

"But there might be a better way, son. First, you could fight, but have you ever read about Jesus fighting to get what belonged to Him?"

"Second, you and I could go out and put the plane and the scooter in the garage and lock them up. Jerry and Tom would go home disgruntled and unhappy."

"I don't want them to go home, just to play fair," Jack interrupted.

"Or you could go out with a smile on your face and help them to enjoy playing with your things. It would not be easy to do, but it would take them by surprise and my guess is it might work quicker than anything else and accomplish more than a fist fight."

Jack twisted and squirmed in his chair. He knew the last suggestion was the best, but—

"I'll try, Mom. But if it doesn't work—"

"Right ways are the winning ways, son."

"I got you a paper rocket to attach to your plane. Why don't you and Jerry put it on and see how it works?" suggested mom.

"Hey, Jerry, let's make a rocket ship out of the plane."

"Why, why, sure," Jerry stammered. He was ready for battle but not for kindness, and Jack's good-natured suggestion took all the fight out of him.

Soon all three were happily taking turns putting the rocket into the sky.

Jack never forgot that the fights that win are the battles with self, instead of with the other fellow.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Mae Carberry Patton

YOU have heard the saying, "Everybody's lonesome." True, everybody is lonesome, but some people are *very* lonesome. These very lonesome ones may be cheered by many of us not-so-lonesome ones. Better yet, they may cheer one another.

All about us we find the widow or widower, the orphan, the isolated, the bereaved, the aged, the stranger. They are in our city, our neighborhood, and in our church.

That dear sister who sat next to you in Sabbath school class last week may need you. The brother across the

dent colporteur. A taste of home cooking would please him, and he wants to tell you some of his best, and worst, experiences. That old man who makes a hasty swipe with his handkerchief occasionally doesn't have a cold. His wife died recently. He needs your encouragement.

The sister sitting near you is going to the hospital Tuesday. She will need a get-well card every day or a frequent visit. Notice the mother with those three little children. Her husband deserted the family. She needs material help as well as kind words.

If you are lonely, show an interest in some of these people. If you are still lonesome, look about you again. You will find many others who need attention. If you do something to help

better prepared to comfort one who is lonely if we have experienced loneliness ourselves. The greatest Comforter of all, Jesus, was lonely throughout much of His life. Often I have thought with sadness of His great longing for human sympathy and comfort as He suffered in Gethsemane while His disciples slept.

"The loneliness of Christ, separated from the heavenly courts, living the life of humanity, was never understood or appreciated by the disciples as it should have been. He was often grieved because His disciples did not give Him that which He should have received from them. He knew that if they were under the influence of the heavenly angels that accompanied Him, they too would think no offer-

The telephone can be a wonderful aid in your efforts to cheer



The Lonely Ones



aisle lives alone. He would enjoy a good home-cooked meal and a chance to eat and talk with someone. The strangers in the back seat are newcomers to our church. They have been coming for several weeks, yet few people have spoken to them. The old couple on the front seat miss their children and grandchildren who have gone to the mission field. They would be delighted to have you chat with them as they leave the church, and to receive a telephone call from you occasionally to show your interest.

The young woman on the third seat forward has just come to our city to work. Home seems especially far away on Sabbaths. Could you invite her home with you? The young man who sang the solo at church is a stu-

dent colporteur. A taste of home cooking would please him, and he wants to tell you some of his best, and worst, experiences. That old man who makes a hasty swipe with his handkerchief occasionally doesn't have a cold. His wife died recently. He needs your encouragement.

The Wealthy Too

Many have the idea that only the poor are lonely, but this is far from true. There are people in every walk of life longing for a friend who really cares. Some with an abundance of wealth would give much of it to obtain sincere interest and affection; but money cannot buy such. Wealth does not bring comfort to a lonely heart. Possessions fail to satisfy. Some lonely souls, rich or poor, build a wall about themselves that is hard to penetrate, but love will find a way. There is a real challenge in trying, and even the effort results in self-forgetfulness.

As in any experience of life, we are

ing of sufficient value to declare the heart's spiritual affection."—*The Desire of Ages*, p. 565.

Sister White goes on to point out that later the disciples saw how they might have gladdened Christ's heart with loving attentions as did Mary with her box of ointment. I am sure that these grief-stricken disciples learned to give to the needy about them the loving attentions it was not now possible to give to Jesus personally, and I am certain that He accepted these kindnesses as having been done to Himself.

As we think of the blessing that the disciples failed to impart to Jesus, may we each resolve that our heart will respond fully to the needs of those about us, that we will see Jesus

in the lonely souls in our church and neighborhood, and that we will hasten to minister to them before it is too late.

How to Get Started

Some wonder how they may make contact with those who need a cheery word or act. While you are looking about, take a careful look at your own home first. If you have been busy with the cares of this life, you may have let your own dear companion become lonely. Some of the members of the family who most appreciate attention are the least demanding of it, and consequently those we love most are at times neglected the most. An extra pat, a word of love, a little gift, puts a sparkle in the eye and a song in the heart. That special moment is relived in happy thought a thousand times, and it costs so little of time or means.

There are children whose every temporal need is bountifully supplied, yet who are lonely for love and understanding. This is sometimes true of the oldest child. He or she may be your special pride and joy, but you are so busy with the younger members of the family that you haven't thought to cheer this one with special words of commendation and love. The neglected one could be the middle one, or the quiet reserved one, or the naughty one. Take inventory of your family and see whether you are neglecting anyone.

Aged parents are often lonely. Your letters mean so much. Do keep writing. In some ways frequent letters are better than frequent visits, especially if you have children and must stay overnight. The aged are weary and it is difficult for them to have considerable confusion about, in spite of their pleasure at seeing everyone. Few elderly people will relax and let even their own children do all the work. Visit, of course, but rather briefly. Let the letters be as long and as frequent as possible. They will be read and re-read. Words of love and appreciation will be reviewed time after time.

If an aged parent lives with you, in his or her own room, we hope, slip in for a private chat occasionally and help him feel loved and wanted. I'm sure Jesus would.

Your telephone can be a blessing. Go down the list of church members and see who needs a bit of cheer. If you don't know, try calling a few. You'll soon find someone who will thank you for calling and feel better because of your thoughtful act.

Your local welfare department can give you names of lonely persons. These lonely ones may not need money—but they need *you*.

Watch for strangers who come to

your church. They may only be passing through, but their hearts will be warmed by your friendly greeting. And they may be moving to your community. In that case you can do much to encourage and cheer. Introduce them to the pastor and to other church members.

Search out the person who always sits alone. Here may be pure gold. One of the dearest friends I've ever had was a stranger in a large city when I found her at prayer meeting. Her value could never be told, but she was quiet and unassuming and I would have missed her friendship had I not gone to her to become acquainted.

I am one of many people who bless the name and thought of Auntie Long. She wasn't rich in this world's goods, and she didn't have much empty space in her home or at her table, but she watched for the stranger who entered her church. If that

person had no binding connections in that city suburb, he or she promptly found a home where he was always welcome for the Sabbath, or at any time off duty. Many girls worked in homes in that suburb, to earn money for college expenses or to begin nurse's training. Some were far from home and might have been overcome with city temptations. I and many others have spent long years in various branches of the Lord's work, and to dear, motherly Auntie Long should go much credit for our success. O for more Auntie Longs!

Christ will bless our efforts to cheer others. Our efforts will not only relieve loneliness—both theirs and ours—but scores of those about us will perhaps, in turn, be inspired to develop the habit of being a blessing. Let us do all we can to finish God's work on earth so that we may soon go home *together*, never to experience loneliness again.

A Baby's Smile

By Stella Kennedy Salisbury

*A baby's smile
rivals the softness
and beauty of the
rainbow, and it
equals the freshness
of the morning dew.
A baby's smile is
like a burst of
sunshine on a
dreary day, and
like the dainty
perfume of a blue
forget-me-not. A
baby's smile is
like a breath
of heaven, and
is God's own
gift to you.*



From the Editors



A Prayer

Dear heavenly Father: How much I need Thee! I need Thee to calm my spirit in the midst of crises. I need Thee to strengthen me to withstand temptations. I need Thee to impart wisdom for the many decisions, both large and small, that I must make each day. I need Thee to help me see clearly life's true values. I need Thee to fill my heart with love and compassion for the needy. I need Thee to forgive my sins and to cleanse me from all unrighteousness. Pour upon me Thy Holy Spirit just now, and thus supply my every need, I pray in Jesus' dear name. Amen.

What About Christmas?

At this time each year our mail always contains letters from subscribers regarding Christmas. Some are troubled as to whether they ought to give any gifts at this holiday season, lest their actions seem to condone the idea of "observing Christmas." Others are troubled on the point of social activities for fear that such activities might likewise give the appearance that they are "observing Christmas." Underneath the questioning of these and others is the feeling that Christmas has the taint of paganism.

We honor those who raise these questions. Would that more of our people were devoutly concerned as to the propriety of all their conduct and the example they offer to others.

We believe we can do no better in seeking to explore these questions than to note what Mrs. White wrote on several different occasions concerning the subject. For example, when she wrote: "There is no divine sanctity resting upon the twenty-fifth of December."—*Review and Herald*, December 9, 1884. On this point we can all surely be agreed. The only day that God sanctified and set apart, and that calls for our worship, is the seventh day of the week, God's holy Sabbath.

But does it follow from these facts that we should therefore take no notice of Christmas? Fortunately, we believe, Sister White's various statements on Christmas can help us to come to safe and reasonable conclusions, and will not lead us into any denial of the faith.

In the same *REVIEW AND HERALD* article from which we just quoted a line Mrs. White reminds us that God gave the great gift of His Son to mankind, the greatest Gift of all. Christ came down to live as a man that we might be raised to the level of heaven. Then Mrs. White adds, "Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,—not their obligation to each other, to honor and glorify one another by gifts and offerings."

The Other Side of the Picture

But the very next paragraph shows us the other side of the picture, for Mrs. White is best distinguished by her balanced presentation of matters. We read:

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example, that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without

giving it some attention. It can be made to serve a very good purpose.

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

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

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures which shall not taint or corrupt the morals.

She even goes further and declares:

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. . . . I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Several times in this particular article, Mrs. White mourns the fact that at Christmas time "thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to His cause." In a similar vein, she restates the matter thus: "Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world."

"Pleasant to Receive a Gift"

In an article, written a little earlier, she declares:

It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims.

Then come these explicit words, to help us make the matter of gift giving stand in proper focus:

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Years gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings.—*Review and Herald*, Dec. 26, 1882.

Two thoughts stand out here. First, that it is not sinful to give gifts to one another, provided we first pour out our hearts and our pocketbooks in thanksgiving to God. Second, the gifts we give should have some worth-while quality, as for example, good books to read. Certainly, to spend money in needless, worthless, or extravagant gifts to others is to rob the cause of God.

There are still several Sabbaths remaining in 1963. How greatly might we enlarge our offerings on these Sabbaths if we restricted our giving to family and friends along the line that Sister White suggests. A gift does not have to be large, glittering, or costly in order to be a meaningful gift. The question here is one of relative

emphasis. Where shall our first emphasis be in our giving? Let us also keep our thinking clear on the point that we do not "celebrate" Christmas in the sense of giving to it any quality of sanctity by any recognition we may give to it in social contacts or gifts. Furthermore, and for the very reasons that Mrs. White herself so clearly presents, we feel it no sin, no denial of our faith, to enter within limits into the joyous spirit of the holiday season, making sure that before all else we give honor to God and enrich His cause by our gifts to Him.

F. D. N.

Fossils Young and Old

A scientific "mystery" was reported recently in the *Washington Post*. According to Howard Simons, a staff reporter, "fossils that are being formed in a unique New York lake bear a marked resemblance to 100-million-year-old fossils found in prehistoric lake beds of Nevada. The fossils are unmineralized bacteria. Hitherto, such bacteria have been found locked in the black limestone of the Newark Canyon Formation near Eureka, Nevada. They were fossilized before the Rocky Mountains formed and while the last dinosaurs were still roaming North America."

The authority for Mr. Simons' information is a U.S. Government geologist named W. H. Bradley. Interviewed after he had written about his findings in the journal *Science*, Mr. Bradley described Green Lake, near Syracuse, New York, where the fossilization is taking place. He said that the bottom of this fresh-water lake contains black mud teeming with black bacterial cells and calcite crystals. Since the bottom third of the lake is stagnant, this provides an ideal situation for the fossilization process. His hypothesis is that the calcite crystals *have* embalmed and *are* embalming the bacteria.

Mr. Bradley draws two conclusions from what he observes in Green Lake: (1) That 100 to 130 million years ago Newark Canyon in Nevada must have had the same characteristics as present-day Green Lake, and (2) that the unmineralized bacteria in Nevada were fossilized more than 100 million years ago, whereas the bacteria in the calcite crystals of the Green Lake mud have become fossilized within the past decade, possibly as recently as one year ago.

Time to Re-examine Theories

We wonder whether it has occurred to Mr. Bradley that since "fossils" are now forming in Green Lake, the fossils in Nevada might be only about 4,000 years old, having been formed shortly after the Flood. [But, of course, there was no Flood, according to Mr. Bradley and his fellow scientists.] We wonder, further, whether it has occurred to Mr. Bradley that the method used by evolutionary scientists to date rocks and fossils is illogical and nothing less than circular reasoning, i.e., biologists declare that a fossil is of a certain age because it was found in a certain kind of rock, which geologists declared to be of a certain age because a certain kind of fossil declared by biologists to be of a certain age was found in it.

We think it is time for natural scientists who claim to be objective and honest to re-examine the clay feet on which many of their theories stand. Such a re-examination might convince some of them that the creationist position on origins is both more logical and compatible with all the facts than is the uniformitarian, evolutionary theory. Further, it agrees with Scripture, the ultimate test of all truth.

K. H. W.

Christian Stewardship— and Tobacco

For more than a century Seventh-day Adventists have stood almost alone against the use of tobacco as a physical and moral evil, on the basis that it harms the human body and that its use is therefore a sin against the Creator (1 Cor. 6:19; 10:31). In fact, our very first step in the direction of health reform was to advocate abstinence from tobacco. We took that first step in 1848. In December, 1853, the *REVIEW* began warning its readers against the use of tobacco. At a general meeting for believers in Vermont two years later it was agreed that the continued use of tobacco by any member should be considered sufficient cause, after proper admonition, for withdrawing the hand of fellowship from him (*Review and Herald*, December 4, 1855).

In 1861 Ellen G. White branded tobacco, tea, and coffee as "hurtful stimulants" (*Testimonies*, vol. 1, p. 224). In her first comprehensive health message two years later she indicted tobacco as "a slow poison," and added that those who use it in any form "are not clear before God." "He may be merciful to them while they indulge in this pernicious habit in ignorance of the injury it is doing them," she explained, "but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge" (*Spiritual Gifts*, vol. 4, p. 126).

Christianity Today Joins Adventists

Adventists have welcomed the impressive accumulation over the past ten years of scientific evidence against the harmful physiological effects of tobacco. Now, for the first time, a major Protestant journal joins Seventh-day Adventists in condemning tobacco as a moral evil. In its lead editorial for November 8, *Christianity Today*—which is said to have the largest circulation of any religious journal among Protestant ministers—asks the pointed question, "Is there a Christian position in relation to the cigarette problem?" and answers promptly, "We believe that there is indeed such a position and that it is a clear and biblical one."

The editor quotes Dr. Alton Ochsner, an authority on lung cancer and 1962 president of the International College of Surgeons, as saying that "every person who smokes cigarettes will develop cancer of the lung if he lives long enough," and argues that the accumulated scientific evidence has made the use of tobacco a moral as well as a physical problem. He concludes that "the habitual use of cigarettes is incompatible with the biblical principle of the stewardship of the body," and that for conscientious Christians cigarette smoking is no longer a mere take-it-or-leave-it matter.

We commend *Christianity Today* for its courageous, forthright stand on this smoke-beclouded issue. The unholy alliance between the financially motivated barons of the tobacco industry and the multiplying millions of addicts to this pernicious habit, particularly children and young people, needs to be exposed as never before. The U.S. Public Health Service warns that one million Americans under the age of 21 are doomed to die of lung cancer, and brands tobacco as the principal cause. Dr. Daniel Horn, formerly with the American Cancer Society and now with the Public Health Service, declares that there would be 400,000 fewer deaths a year from various causes if smoking were discontinued. Now that the issue is clear, Christian leaders cannot evade responsibility if they remain silent on the physical and moral evils of tobacco.

R. F. C.

Reports From Far and Near

TO THE north of Australia lies New Guinea, 1,500 miles in length and the largest of all tropical islands. Its central mountain range has peaks that rise to a height of 16,000 feet. Great rivers tumble down and through to the foothills and the coastal plains.

One of these rivers is the Sepik. It rises in the Victor Immanuel range and meanders for 700 miles to the northwestern coast; it is navigable by launch for 550 miles. Much of the land bordering the river is swampy and infested with crocodiles.

In the area of the Sepik Mission live some 300,000 people. Many are yet to be brought under control by the government, while others are in various stages of becoming civilized. They live in villages along the river and in the mountain ranges.

In 1949 S. H. Gander pioneered Seventh-day Adventist mission work in the Sepik area, and in 1950 O. M. Speck went to Ambunti, 250 miles up the river, and became the first resident missionary. At this same time the message reached the Schouten Islands, some 40 miles off the mouth of the river. The faithful work of these pioneers and their successors is evident today.

In September I visited the Sepik Mission. Today there are 2,000 church members, in 18 churches. Twice this number are Sabbath school members. Twenty-two schools are operating in the various districts. E. A. Raethel, president of the mission, and four other Europeans, along with more than 50 nationals, are now heralding the gospel in the Sepik River area.

In the **SEPIK RIVER AREA** of **New Guinea**

By **R. R. Frame, Secretary**
Australasian Division

The Adventist village on the island of Koil in the Schouten group, near the mouth of the Sepik River.

Let us journey 450 miles up this river by mission launch to where it is joined by the May River. For several days we battle against the fast-flowing stream. The people of the May River have been a hostile group, and it was only in September, 1961, that they were finally brought under government control. They were formerly headhunters. We join Missionary Roy Aldridge, who in January, 1963, went to the May River area in company with a few national workers to tell the story of Jesus.

No sooner had they entered upon their work than the presence of the devil was evident. One national worker retired to his hut at night and awoke to see what seemed to him to be the devil standing in his doorway. He grasped his tomahawk, which he swung in a wide arc at the prince of darkness. He was immediately thrown upon his back, but had the presence of mind to call upon the name of Christ. As he did so his assailant disappeared. Despite satanic opposition, however, God's word triumphed. In the first nine months of this year some 550 of the May River people have joined the Sabbath school, and nine other villages are asking for mission workers. Unfortunately, we do not have either the means or the men to answer these nine calls. Brother Aldridge and his associates cannot cope with the demand.

In the high ranges bordering on West Irian is the government outpost of Telefomin. For many years Telefomin has been one of our objectives. Recently, a policeman from this outpost was serving on the May River and he observed the work of the "Seven-dei" mission and ex-



Top: Roy Aldridge preaching to heathen people along the Sepik River in New Guinea. Center: The mission launch *Durua* ("Helper") on the Sepik River at Ambunti, 250 miles from its mouth. Bottom: Pupils at Nagum, the Sepik Mission Central School, 37 miles from Wewak, New Guinea.

claimed, "This is the mission for my people." He tried to persuade Brother Aldridge to transfer to Telefomin, but he could not leave his work on the May River. Later the policeman went to Wewak, Sepik Mission headquarters, more than 400 miles away, and asked Pastor Raethel for a missionary. Brother Raethel sought permission for a European to walk to Telefomin—inasmuch as the mission budget would not permit a trip by air. Permission was refused, as it would have been necessary to travel through country occupied by hostile natives. Finally, Paul Barava, assistant president, and a Solomon Islander flew in. On their arrival the policeman called the people together, and Paul preached to them for a week. He received an enthusiastic welcome.

While Elder Barava was in Telefomin he met the district officer, who upon learning that he was a Seventh-day Adventist missionary, encouraged him to take up permanent residence there. Of course, Elder Barava could not do so, for his duties called him elsewhere. We are confident, however, that in the near future we will be able to occupy this lonely outpost.

The leading training institution in the Sepik Mission is the Nagum Central School, 37 miles from Wewak over a mountainous, muddy road. Here 160 young people are in training in an institution that is in every way a credit to the denomination. The principal, Alwyn Campbell, and his national staff are maintaining high standards, and in the near future many of those now in training will return to their home villages with the message.

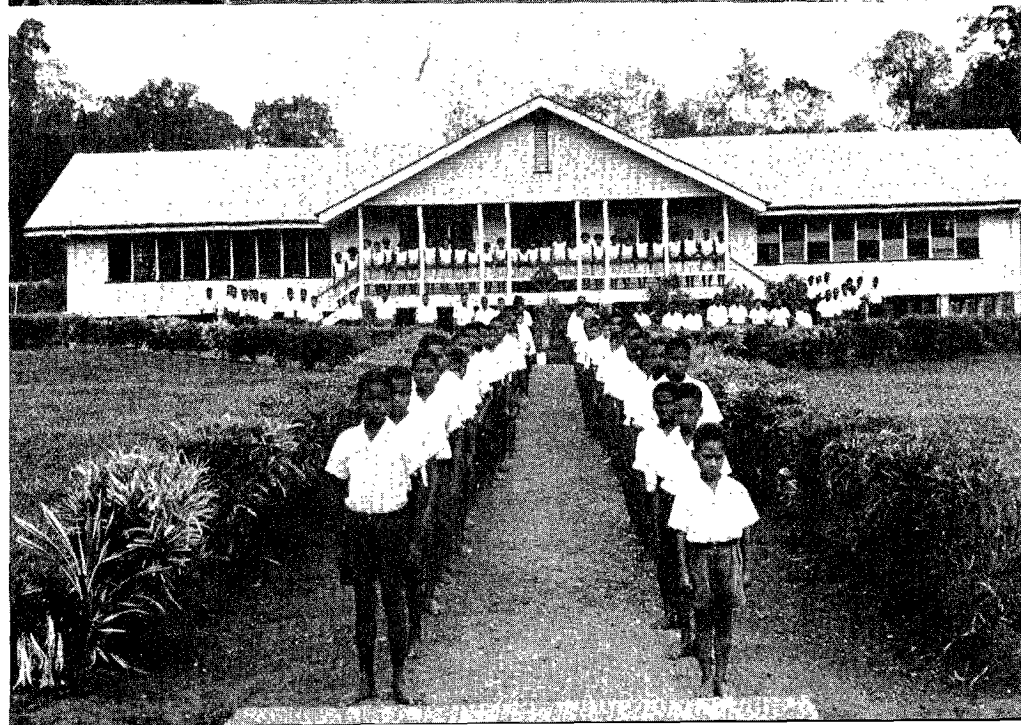
Ten years ago the people of the Schouten Islands were in barbarism. As we approach the island of Koil we see a large group of people standing on the beach, many of them dressed in white. Drawing closer, we hear a song of welcome that reflects their determination to be ready when Jesus comes. Gone are all the marks of heathenism from this dot of land off the mouth of the Sepik River, and the people rejoice in the third angel's message.

"It Is Written" in Southern California

By Cree Sandefur, *President Southern California Conference*

At the close of the third quarter the church membership in the Southern California Conference passed the 23,000 mark, including 1,067 who joined the church by baptism and profession of faith during the first nine months of 1963.

The It Is Written program has contributed much to the success of evangelism in southern California. The choice hour of 7:30 P.M. Saturday became avail-





Korean Orphans Happy in Adventist Homes

In the Seoul Sanitarium and Hospital Orphanage are more than 200 children. Those pictured above are of mixed race. Seven of them have already left for the United States for adoption into Seventh-day Adventist homes. Others will be leaving in the near future. We are happy to see our orphans adopted into good homes where they will be taught to love and serve Jesus. We receive thrilling letters telling of the rapid adjustment of these children to their new homes, and of how happy they are. During the past few years we have placed 260 orphans in Adventist homes in America.

GRACE RUE

able over channel 13. A large retail firm opened its 40-unit telephone service for the overwhelming flood of viewers' responses. The Sports Arena, probably one of the best-known public-assembly centers on the West Coast, became available for the four weeks of reaping meetings. Public response to the telecast and the meetings in the Sports Arena far surpassed expectations. More than twice as many enrolled in the Bible course, Take His Word, as originally expected.

Approximately 11,000 people were in attendance the opening night, and from 7,000 to 9,000 on succeeding nights. Even though the laymen, pastors, Bible instructors, and office staff did yeoman service, we were not able to keep pace with the interest created. One church with a membership of less than 200 had more than 500 interested names. To date, 13,157 have enrolled in the Take His Word Bible lessons.

Especially to keep in touch with the many who have evidenced interest, *It Is Written* is being released on a different channel at 9:30 P.M. on Sundays.

Results

Today many are worshipping in the churches of southern California because of the *It Is Written* crusade. One Friday afternoon a man called to ask the location of a Seventh-day Adventist church and inquire about church school facilities for his children. During the course of the conversation he mentioned that his interest had been aroused by *It Is Written*. The following Sabbath he attended church. Today he is a baptized member.

Another person wrote: "We listened to you tonight and found great strength in your words. This strength we need. . . . Please help us. My wife and I are both alcoholics." On a recent Sabbath a fa-

ther and daughter attended worship at an academy church. They waited at one side at the close of the service. When the principal introduced himself, the father stated they had found a better way of life through watching the *It Is Written* program. He wanted to enroll his daughter in this Christian academy. The arm of television reaches far—not alone into the home but also into human hearts.

Thousands of others who have not as yet joined the church have a warm place in their hearts for Adventism. In time many of these will cast their lot with us. Letters pour into the office revealing the deep appreciation viewers have for this telecast. Only eternity will reveal the total accomplishment. This evangelistic endeavor has warmed the hearts of the members of the church. Their vision and cour-

age have been enlarged as they see a great metropolitan area blanketed with the third angel's message. *It Is Written* has accomplished much for the work of God in southern California.

Fiftieth Anniversary of Chicago Italian Church

By W. A. Nelson, President
Illinois Conference

On a cold January night in 1912 O. A. Olson, General Conference secretary for foreign work, waited in a railway station in Chicago to welcome a young ministerial intern from New York. The young man's name was Rosario Calderone.

Brother Calderone had a burning ambition to win the Italian people in the Chicago area to the Adventist faith. His was a difficult assignment. There were no church members, and no Italian literature was available. He had 5,000 handbills printed advertising a series of lectures to be held in the Swedish Seventh-day Adventist church, and he distributed the 5,000 handbills himself.

Among the few who attended these meetings was young Anthony Catalano. Some nights he was the only one in attendance. Elder Calderone and this young man would sing hymns for an hour and a half, then go home.

The seed sown began to produce fruit, and on September 20, 1913, Elder Olson organized the Italian church with 12 charter members. The church grew rapidly, and in 1914 a church school opened with 22 children enrolled. Several of the sons and daughters of the Italian church have entered denominational work; some of the young men are successful doctors. Others entered the business world and are strong supporters of the church.

From the small beginning in 1912 the church now has a membership of 176, making it the largest Italian Seventh-day Adventist church in the world. Sabbath, September 28, marked its fiftieth anniversary. Theodore Carcich, vice-president of the General Conference for North America, was guest speaker.

The fiftieth anniversary program of the Chicago Italian church.





Philip Moores (left) and Lewis A. Shipowick (right) present a merit award to G. A. Bartley, president of CHCA-TV in Red Deer, Alberta.

Camp Meeting Televised in Canada

By E. R. Walde, Secretary
GC Radio-TV Department

Philip Moores and Lewis A. Shipowick, president and radio-TV secretary of the Alberta Conference, recently presented a merit award to G. A. Bartley, president of CHCA-TV in Red Deer, Alberta, Canada, for a first in TV history—televising the first Seventh-day Adventist Camp Meeting of the Air. From Banff to the Saskatchewan border the powerful facilities of CHCA-TV enabled a large audience of TV viewers to enjoy the inspiration of the camp meeting held on the beautiful campus of Canadian Union College near Lacombe.

Because the remote unit was 17 miles from the transmitter, there was some doubt as to whether the telecast was technically possible. There was also uncertainty as to whether the viewing audience would follow a religious program seven or eight hours a day. These anxieties soon vanished, and the program now promises good things for the future.

"Camp meeting will never be the same again," exclaimed Elder Moores.

Southwestern Union College Week of Prayer

By J. R. Spangler, Associate Secretary
GC Ministerial Association

Compare the 500 young people of Southwestern Union College in Keene, Texas, with those from any secular school, and you will thank God anew for the youth of the Advent Movement. A similar comparison of the faculty leads to deep appreciation of dedicated men and women willing to work harder for a smaller salary. The fall Spiritual Emphasis Week at Southwestern Union College was one of large personal spiritual benefit for the speaker as he witnessed the growth of grace in the hearts of our dedicated young people.

A faculty member approached each student personally. The daily counsel periods revealed that the advance of science has in no way altered the basic spiritual needs of the human race. Our youth need our prayers and encouragement, not our condemnation.

The meetings came to a climax on Friday evening, October 4, and the final meeting was followed by the communion service.

President Raymond S. Moore and the faculty are to be commended for the high spiritual goals they have set. The sincerity and earnestness exhibited by the student body testify to their strong spiritual leadership.

Adventist Dentists Accept Mission Project

By Carl Sundin, Chaplain
National Association of
Seventh-day Adventist Dentists

The twenty-first annual meeting of the National Association of Seventh-day Adventist Dentists was held in Atlantic City, New Jersey, October 10 to 13. NASDAD, as the association is known among its members, is an affiliate organization of the American Dental Association.

Outgoing president Glen Curtis, of Palm Springs, California, passed the gavel to Thomas Davis, of Philadelphia, Pennsylvania, incoming president. Other officers elected for the ensuing year were Robert W. Swan, of Sacramento, California, president elect; Howard L. Lilly, of Lawrenceville, Georgia, vice-president; Edwin M. Collins, of Loma Linda, California, secretary-treasurer; Robert H. Sundin, of Decatur, Michigan, editor of *NASDAD Journal*; and Carl Sundin, of Monterey Park, California, chaplain for the twelfth consecutive year.

The outstanding feature of the association meeting this year was acceptance of the call from the General Conference to assist in establishing a dentist in Blantyre, Nyasaland, Africa. This project received enthusiastic support. Another project is a new color motion picture on nutrition, which is to be ready for the 1964 meeting.

Guest speakers were W. J. Hackett, president of the Atlantic Union Conference; M. K. Eckenroth, director of religious activities and professor of evangelism at Columbia Union College; Neal C. Wilson, president of the Columbia Union Conference; E. W. Dunbar, associate

Philippine Student Wins Eight

Geronimo Calangan (right), a junior at Philippine Union College, recently conducted an evangelistic effort in Umingan in Pangasinan, which resulted in the baptism of eight. Twenty others are preparing for church membership. Inspired by the Friendship in Christ Crusade conducted in Manila by Clinton Shankel, Geronimo enlisted the help of lay members and began this effort with no financial support from the mission. The baptism was performed by Potenciano Jimeno (left), of the Northern Luzon Mission.

O. C. EDWARDS, Instructor
Philippine Union College





Florida Conference Rebuilds Forest Lake Academy

William Fuchs (left), principal of Forest Lake Academy, and H. H. Schmidt, Florida Conference president, watch Mrs. Dorothy Cole writing in the grand total of the Loyalty Day offering. This offering is part of a continuing program to rebuild the entire academy.

On October 5 the churches of the conference took this special offering for the Forest Lake Academy building program. Next day representatives from the churches presented the offering to the academy.

After presentation of the offering a tour was made of McClure Hall, the new boys' dormitory, almost completed and already in use. During the past two years Forest Lake Academy has added a new maintenance building, an industrial building for the academy press and bindery, and a cafeteria and home economics building. Plans have been announced for a new girls' dormitory.

CHARLES R. BEELER, *Departmental Secretary*
Florida Conference

secretary of the General Conference; and C. E. Wittschiede, professor of pastoral counseling at Andrews University.

The 1964 annual meeting will be held in Hotel Bellvue, San Francisco, November 5-7.

Arkansas-Louisiana Workers' Retreat

By E. L. Minchin
GC General Field Secretary

It was a joyful experience to meet with I. M. Evans, president of the Arkansas-Louisiana Conference, and his team of dedicated workers during their retreat in beautiful Petit Jean State Park lodge, about 60 miles from Little Rock, from September 30 to October 2. L. C. Evans, president of the Southwestern Union Conference, also was present part of the time. This retreat provided opportunity for fellowship, rest, spiritual refreshment, and for studying the needs of the work.

Plans were laid for an aggressive evangelistic program this coming year. The conference four-point evangelistic program is being greatly blessed by the Lord. The four aspects of the work featured are evangelism, church construction, church school construction, and the develop-

ment of Ozark Academy, where a new and greatly needed girls' dormitory is being built. Our people are being invited to dedicate 10 per cent of their income to the combined budget.

There is no high pressure solicitation, and a strongly spiritual approach is followed. It is marvelous how our church members are responding to this program.



Workers attending the Arkansas-Louisiana workers' retreat at Petit Jean State Park.

They love the message and long to see the work finished.

Brother I. M. Evans revealed his deep interest in getting our church paper, the REVIEW AND HERALD, into the homes of all our people.

The Spirit of the Lord was manifested in a special way during the devotional meetings. Many earnest prayers and testimonies revealed the great longing in the hearts of our workers for a deeper spiritual life. We thank our heavenly Father, also Brother Evans and his group of consecrated workers, for the blessing at Petit Jean State Park.

Overseas Reports on Lay Evangelism

By J. E. Edwards, *Secretary*
GC Home Missionary Department

Reports are coming in from overseas divisions on the accelerated program of soul winning in this Golden Anniversary Year of the Home Missionary Department. O. Brozio reports from Central Europe that a ring notebook binder with 25 Bible lessons and colored illustrations especially for laymen has been prepared. Each issue of the German *Advent Messenger* carries a column entitled "Fifty Years of Home Missionary Work." It features reports and experiences.

C. V. Brauer of the Middle East writes: "We believe the enrollment in our new health course will be heavy. This is the first of a series of courses designed to interest and win Moslems to Christ. We now have nearly 100 per cent member participation in missionary activity."

G. W. Maywald of Southern Asia sends this word: "This is the best year we have had as far as lay activities are concerned, and it is our best year in the Ingathering program. At our coming lay congresses we expect to commission at least 1,000 members in the '120.'"

R. W. Taylor reports from the Central Pacific that the work has expanded, and their needs are so great that they have enlisted 12 unpaid lay teachers to conduct schools. They have recently placed a lay family among completely heathen people.



Harris Pine Mills Initiates New Offices

New general executive and accounting offices of the Harris Pine Mills were recently opened at Pendleton, Oregon. The company, owned and operated by the General Conference, has 12 other offices in connection with its branches and subsidiaries. The new facility embraces electronic and central accounting and customer account servicing.

Ten branch factories in proximity to educational institutions

employ as many as 500 students during the school year and an additional 200 during the summer months. Sales for 1963 will reach an all-time high, up 13 per cent for the first nine months over 1962. Gross income for the year is expected to be approximately \$15 million.

CHARLES J. NAGELE, President
Harris Pine Mills

"This year we are preparing a booklet to guide our lay members in giving Bible studies."

The Inter-American Division reports that 1,500 persons from the 15 districts in the conference are to be baptized at the East Jamaica camp meeting.

West Jamaica's lay preachers are active. Typical is one sister who conducted cottage meetings, with the result that 43 now are attending Sabbath school. Nine persons won by a lay preacher have been baptized. As a direct result of one quarter's work of West Jamaica lay preachers, 71 have been baptized.

Brethren of the Dominican Republic have organized a project they call "Christ to the Home" in which 175 are preaching and giving Bible studies. Thirty-one have already been baptized and 34 are preparing for the next baptism.

Juan Riffel of South America writes: "We confidently expect to baptize 16,000 this year, many of whom have been won by laymen."

Japan Laymen Train for Evangelism

By H. E. McClure, Departmental Secretary
Far Eastern Division

Last August 80 men, women, and young people attended an eight-day laymen's retreat conducted by the North Japan Mission, the first ever held in Japan. The retreat place was our permanent campsite at the foot of beautiful Lake Saiko, one of the five lakes that skirt Fujisan.

The delegates came from all over north Japan, from Odawara and Kamakura on the south, to distant Hokkaido on the north. The Tokyo area was well represented. The newly organized church at Toyama on the west coast, where our work is still in its infancy, sent a wide-awake delegate. These were busy people, and some of them hold important posts in their communities. They had dedicated their vacation time to the goal of learning to be more effective lay evangelists.

They had been selected, chiefly, from members of the "120" in the various churches, with additional delegates as recommended by local church boards and a few by the mission committee. The majority of the churches in the mission were represented by one or more delegates.

Instruction was given daily from nine to twelve and from two to four. Representing the Far Eastern Division at this epoch-making retreat were home missionary and Sabbath school secretary of the Far Eastern Division, Howard E. McClure; the Japan Union Mission, W. T. Clark and T. Kajiya, president and home missionary secretary, respectively; the North Japan Mission, Kensaku Yasui, the president; and the majority of the departmental secretaries, together with several successful pastor-evangelists. Special instructors included D. L. Venden, head of the theology department at Japan Missionary College; Jack Sager, pastor-evangelist, currently stationed in Tokyo; Minoru Hirata, of the theology department at Japan Missionary College; and Dr. Haruo Ichinose, of the Tokyo Sanitarium and Hospital. Forty-seven certificates were issued.

Nine present at the North Japan Mission laymen's institute who had won one or more to Christ during the past year.



The Sabbath afternoon service featured soul-winning experiences by laymen. At a dedication service the closing evening of the institute the delegates responded to a challenge issued by Masaji Nemoto, treasurer and home missionary secretary of the mission, to go back to their homes in the great cities and smaller towns and break the barrier that had seemed to block the way to a successful laymen's soul-winning program in Japan. All present, candles alight, marched out to the campfire circle for the dedication.

*From Home Base
to Front Line*

Mr. and Mrs. George E. Bryson and daughter, of Napa, California, left New York City for Liberia on October 28. Brother Bryson is to be a teacher at the Konola Academy, in Monrovia.

Mrs. Ernest A. Pender, of Collegedale, Tennessee, left San Francisco, California,

October 29, for Thailand. She will re-join Brother Pender, who left on September 18. Brother Pender is press manager in the Thailand Mission.

Mr. and Mrs. D. E. Richert and three children, of Northridge, California, left New York City on October 29, for Ghana. Brother Richert has accepted a call to be science teacher in the Bekwai secondary school.

Dr. and Mrs. Gaylen W. Johnson and children, of Loma Linda, California, left New York City on November 3, for Ethiopia. Dr. Johnson is to serve in the Gimble Hospital, Wollega Province.

Dr. and Mrs. Kenneth D. Doran and son, of Glendale, California, left Los Angeles on November 3, for Thailand. Dr. Doran has accepted an appointment to connect with the Bangkok Sanitarium and Hospital for medical service.

Mr. and Mrs. Melvin R. Lyon and four children, of Des Moines, Iowa, left San Francisco, California, November 5, for Java. Brother Lyon is to be publishing secretary in the Indonesia Union Mission.

W. R. BEACH

Health Message Centenary Observed

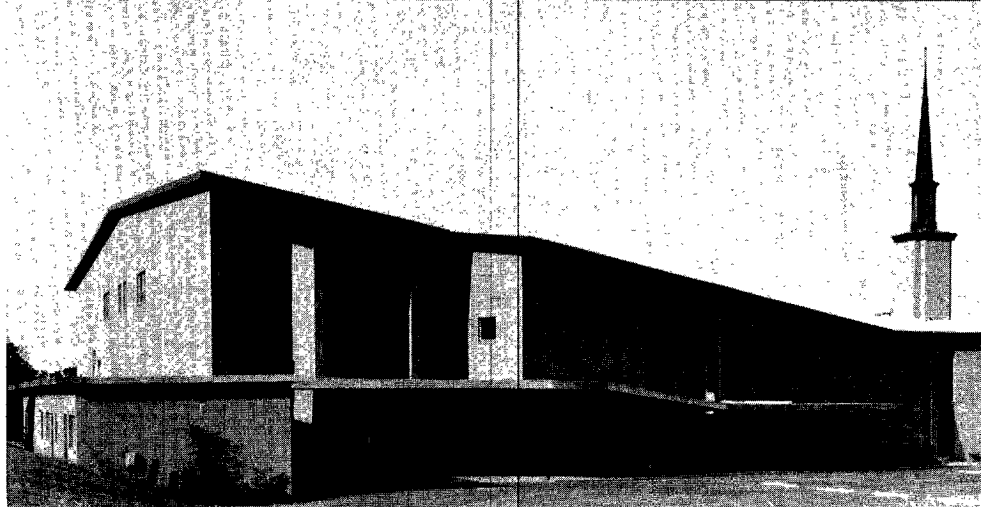
By Wesley Amundsen, *Secretary
Association of SDA Self-supporting
Institutions*

An unusual meeting opened in the Battle Creek Tabernacle church on Wednesday morning, October 2, marking the centennial of the health message to the remnant church. It was in Otsego, Michigan, on June 6, 1863, that Ellen G. White received a vision from the Lord on "the great subject of health reform" (*Our Health Message*, p. 76).

The meetings of the first day, under the auspices of the General Conference Medical Department and the Association of Seventh-day Adventist Self-supporting Institutions (ASI), were moderated by T. R. Flaiz, M.D. The day was replete with messages, counsels, and reminiscences presented by G. T. Harding, Sr., M.D., whose father was prominent in pioneering the development of mental health work among us; A. L. White, who reviewed guidelines in healthful living covering the past century; and Mrs. Dorothea Jones, nutritionist, who briefed us with factual data in her field. A symposium presented developments down through the century to the new Kettering Memorial Hospital in Dayton, Ohio.

The evening address was given by the editor of the *REVIEW AND HERALD*, who reviewed the progress of the health message through the century.

The following days were devoted to the business of the biennial convention of the ASI. Officers and members of the executive committee were elected. Reports were given. Workshop periods focused on the varied types of enterprises conducted by ASI members. On Sabbath W. R. Beach, secretary of the General Conference, presented a stirring appeal to which there was unanimous response.



Keene, Texas, church.

Keene, Texas Dedication

By Laura Locke Winn
Press Secretary

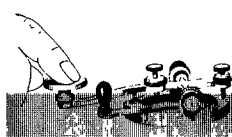
Formal dedication of the new Keene, Texas, church took place Sabbath, October 5. Theodore Carcich, vice-president of the General Conference for North America, delivered the dedicatory address. Assisting in the service were L. C. Evans, president of the Southwestern Union; B. E. Leach, president of the Texas Conference; R. S. Moore, president of Southwestern Union College; M. D. Hannah, pastor; and C. L. Strickland, Jr., associate pastor.

Situated on the campus, and serving both the college and the community, the church can accommodate 1,800 worshippers. Present membership is 1,200. It was built at a cost of \$340,000.

The history of the Keene church goes back to 1893 when the conference purchased 800 acres for the proposed Texas training school. Blocks of land were made available to families who wished to live near the school. The land was wooded wilderness, and the first settlers lived in tents while their homes were being built. Some attended Sabbath services in a country schoolhouse three miles distant, while others met in a dugout near the present campus. There were approximately 60 charter members when the church was organized January 6, 1894. Three of them still live in Keene.

The program for a new church was launched in 1954 under the leadership of R. R. Patzer. In 1955 the late L. G. Scales became pastor and designer. He was assisted by C. D. Wellman.

Groundbreaking ceremonies took place before a large crowd of members and friends on July 4, 1956.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Southern New England Conference executive committee has voted to sell the Danvers, Massachusetts, church, one of the oldest in the conference and now located in a factory area. The congregation has purchased the Nazarene church in Beverly. This forward move will strengthen our work in the Beverly and Salem areas.

► A series of district laymen's workshops was recently held in the Rochester, New Hampshire, church. M. E. Payne, conference home missionary secretary, led out. In the afternoon June Story and Robert Parker, delegates to the Atlantic Union lay congress, joined Elder Payne in giving instruction. Sunday afternoon Paul Chapman and G. E. Rice gave instruction on visitation evangelism. In the evening W. S. Jesske, Voice of Prophecy field representative, ex-

plained how to use the Bible correspondence course as an effective means of evangelism.

► Dr. Leif K. Bakland, a dental graduate of Loma Linda University, has opened his office in Stoneham, Massachusetts. He has been assisting Dr. D. M. Olsen in Taunton, Massachusetts, since August 12.

► The New York Center recently welcomed a new member to its staff. Herbert Hass will care for public relations in addition to the many other evangelistic assignments which make up the Center's yearround soul-winning program. Prior to coming to the New York Center, Pastor Hass served as public relations director for Faith for Today.

► Dr. Simon E. Witter is now associated with Dr. Leon Rittenhouse in Northboro, Massachusetts. Dr. Witter was in charge of the clinical laboratories at the New England Sanitarium and Hospital from 1956 to 1958. He obtained his medical degree with the June, 1962, graduat-

ing class of Howard University in Washington, D.C., and served his internship at the Washington Sanitarium and Hospital.

► Leonard Lee recently joined the ministerial working force of the Greater New York Conference. He is now pastor of the Babylon, Long Island, church. For the past five years Elder Lee has been the head of the Faith for Today Bible school.



Columbia Union

Reported by
Don A. Roth

► Seventeen were baptized in Huntington, West Virginia, as a result of the evangelistic crusade held August 25 to September 15. Some 17 others took their stand as a result of the meetings held by the Holley-Speyer team.

► Robert Zamora is the new pastor in the Atholton-Laurel district of the Chesapeake Conference. He comes from the Norwalk and Glendale churches in California.

► Aaron Brogden, pastor of the Columbus church in the Allegheny Conference, has been selected pastor of the Cleveland Glenville church. He succeeds Charles D. Brooks, who is now a member of the Columbia Union Conference staff.

► James A. Washington, pastor of the Roanoke and Danville, Virginia, churches in the Allegheny Conference, was transferred to the Columbus-Delaware, Ohio, churches.

► Gordon T. Blandford, formerly of the Southern New England Conference, more recently principal of the Newark school, has accepted the Morristown-Somerville district in the New Jersey Conference.

► Nine persons made their decision for Christ at the recent meetings held in Distant, Pennsylvania, by the pastor, Harry Van Pelt. Twenty-six people received *Your Bible and You* for attending 13 of the 15 meetings, and seven children received a volume of *The Bible Story*.

► Isaac Lester has been called to be pastor of the Roanoke, Danville, and Martinsville, Virginia, churches in the Allegheny Conference.



North Pacific Union

Reported by
Mrs. Ione Morgan

► On October 27 ground was broken at the site of the new \$430,000 academy for the Walla Walla area. J. V. Peters, secretary of the building and site committee, presided. Mrs. Eva Stull, county superintendent of schools, was present for the ceremony, as well as union and local conference officials, local pastors, educators, students, and citizens. Principal H. D. Schwartz anticipates making use of some of the new facilities next fall.

► A new church was organized October 19 in the Upper Columbia Conference, when 27 people became charter mem-

bers of the Walla Walla Hospital church. The group will hold services in the new chapel in the hospital building, with Arthur Dahl, chaplain of the hospital and of the Washington State Penitentiary, as pastor.

► Personnel leaving the Upper Columbia Conference in recent weeks include: R. T. Minesinger to a pastorate in central California; Irving Gray to work as assistant manager of the Loma Linda University Association; Lawrence Heath to Kettering Hospital in Dayton, Ohio; Betty Hendershot, office secretary, to the MV Department of the General Conference; and Beverly Holm, secretary, joining her husband in the armed forces.

► The following pastoral vacancies in the Upper Columbia Conference have been filled recently: Philip Welklin from Colorado to the Lewiston and Clarkston churches; Harry Hannah from Texas to the Pendleton church.

► The Stone Tower church in Portland, Oregon, is a center for evangelistic meetings from November 17 to December 14. Fordyce W. Detamore and his associates, O. H. Bentzinger and Robert G. Collar, are in charge.

► Each Sunday is church construction day for church members in Choteau, Montana. They are erecting their own sanctuary after worshiping in rented quarters for several years. The men of the Great Falls church have been lending much-appreciated assistance.

► The Evergreen Community Center in Walla Walla, Washington, is in use on Sunday and Friday evenings from November 1 to mid-December for an evangelistic series featuring members of the Walla Walla College evangelism class. Divided into four teams, the senior theol-

ogy students all participate. Will Degeraty is coordinator. G. S. Balharrie, dean of the school of theology, is sponsor and conducts the question box. Dr. Eugene Winter gives tips on physical fitness.

► As a result of the recent evangelistic effort held in the Kalispell, Montana, church by G. D. O'Brien of the Upper Columbia Conference, 17 new members were baptized by Charles Allaway, the pastor.



Northern Union

Reported by
L. H. Netteburg

► Minnesota ministers are receiving a good response from public libraries in which they have placed the book *Century of Miracles*.

► A. J. Iseminger reports the opening of a branch Sabbath school at Fort Yates, South Dakota, among our Indian people. He will soon open meetings in Cannon Ball.

► A Vacation Bible School was conducted for the first time this summer at the Red Shirt Indian village in South Dakota. Twenty-three children were enrolled.

► C. E. Larsen, district pastor, and Dr. O. B. Doll recently conducted a pilot stop-smoking clinic in Knoxville, Iowa. It proved to be most successful. Many requests have come in for another clinic, and plans are now under way for one.

► More than 100 persons are in the valley of decision as a result of the meetings being conducted by Don Houghton in Winterset, Iowa. To help relieve the pressure on Brother Houghton, members of the Winterset church have completely

Porter Graduates Practical Nurses

Nineteen students graduated from the second class of the program of practical nursing at Porter Memorial Hospital, September 5. Graduation exercises were conducted in the Denver South church. Gene A. Gerdts, associate chaplain, gave the graduation address.

A new class of eighteen students began studies September 23. The practical nursing program, which is expanding, will conduct two classes each year.

MARIE E. GREENE, *Coordinator*
Program of Practical Nursing



finished their business Ingathering solicitation in Winterset.

► Lee Hammond, literature evangelist for the Waterloo, Iowa, area, recently conducted a booth exhibiting *The Bible Story* at the nationally known Cattle Congress. This was the last in an excellent series of fair exhibits conducted throughout Iowa this year.

► The Northern Union elementary teachers' convention, under the direction of H. E. Haas, was held recently in the Sylvan Lake area in the Black Hills. Instruction was provided by W. A. Howe, E. Stanley Chace, Millie Urbish, G. E. Thompson, and Mrs. Autumn Miller.



Pacific Union

Reported by
Mrs. Margaret Follett

► Dr. and Mrs. Gaylen Johnson, members of the Loma Linda University church, and their family took a plane from New York to Addis Ababa, Ethiopia, the first of November. Dr. Johnson will be at the Empress Zauditu Memorial Hospital for a few months, and then will go to Gimbie, where he will be the only physician.

► S. H. Horn, noted archeologist and faculty member of Andrews University, spoke at the Glendale Sanitarium church and school of nursing Week of Prayer held November 9 to 16.

► Almost one thousand Pathfinders attended the Southern California Conference Camporee at O'Neill Park recently, according to Emmett Watts, associate secretary of the conference MV department.

► Seventeen persons were baptized on Sabbath, October 19, in the Tucson, Arizona, Spanish church, their largest baptism.

► Horace E. Walsh, chaplain of the Loma Linda Sanitarium and Hospital, reports the baptism of four patients in the hospital hydrotherapy department. One patient and his wife, and another man, were baptized in the new therapeutic pool, and a woman patient was baptized in the Hubbard tank. It is a joy to the hospital staff to see patients go all the way with Christ while they are still in the hospital.

► Arthur Jackson, a graduate of Pacific Union College, is teaching the mission school at Monument Valley, where ten students are enrolled in six of the first eight grades.

► Wilber Alexander, chairman of the undergraduate Division of Religion at Andrews University, conducted the fall Week of Prayer at La Sierra College, November 3 to 9.

► Thirty-four foreign countries and 35 of the 50 States are represented in the present student body at La Sierra College.

► Ministers of the Nevada-Utah Conference met in the Reno church recently

for a ministerial council. R. R. Bietz, president of the Pacific Union Conference, spoke at the opening meeting. R. W. Engstrom, pastor of the Mountain View, California, church, presented a series of studies, and other local and union men contributed to the meetings.



Southern Union

Reported by
Mrs. Cora Kindgren

► A new school is being constructed to serve the membership of both the St. Matthews and Pewee Valley churches in Kentucky. The new plant will be known as Pewee Valley Junior Academy. The tract of land, donated by the Rural Educational Association of Kentucky, also is large enough to provide space for the future erection of a church building.

► Ingathering field day at Bass Memorial Academy brought in a total of \$2,150. Each of almost 30 carloads of students received at least \$15 during the day.

► The annual Southern Union teachers' convention drew about 350 persons. Highlighting the convention sessions were addresses by G. M. Mathews of the General Conference Department of Education and Ruth Murdoch of Andrews University. The meeting was under the chairmanship of V. W. Becker, educational secretary of the Southern Union Conference.

► Harold L. Flynt is the new pastor of the Morganton, North Carolina, district. He comes from the Florida Conference, where he has served for ten years.

► B. Page Haskell and his family have taken up work in the Hazelwood, North Carolina, district. He spent some years in the Far Eastern Division as hospital manager, first in Singapore, then in Malaya, and most recently in Manila.

► Mr. and Mrs. David J. Dobias have joined the working force of the Carolina Conference, he as an intern. At present he is assisting Elder J. C. Wyckoff with an evangelistic meeting in Wilmington.



Southwestern Union

Reported by
H. W. Klaser

► Jake Knight, pastor of the Guymon, Oklahoma, church, reports four baptisms. The beautiful new church building at this place was dedicated on Sabbath, November 30.

► Construction on the new church building at Pryor, Oklahoma, is progressing nicely. Work in Pryor, a previously unentered city, is the result of giving at camp meeting time. A group is already meeting in a private home.

► The Sabbath tract "This May Startle You" is being distributed in every home in McCurtain County, Oklahoma, by the church members at Eagletown, Oklahoma.

► The Oklahoma City Central church is undergoing renovation on the inside. New carpeting, pews, pulpit furniture, and alterations give the appearance of a new church building.

► F. F. Schwindt, a retired minister of Lodi, California, is planning to spend several months this winter in the Oklahoma Conference assisting workers with three-week efforts in the churches. Elder Schwindt is a soul winner and is always welcome.

► A recent fire in the paint room of the Brandom Corporation, which is on the campus of Southwestern Union College and provides work for many of the college students, was soon brought under control and no one was hurt. Loss is estimated at \$200,000. Production of kitchen cabinets is continuing despite rebuilding.

In Remembrance

ACKERMAN.—Delilah Esther Ackerman, born Jan. 22, 1895, in Idaho; died Oct. 5, 1963, at Kanner, Pa. Survived by husband, Royal S. Ackerman, and son Orva Lee of Takoma Park, Md.

AMES.—Dessa Jane Ames, born Sept. 4, 1879, at Blackash, Pa.; died at Paradise, Calif., Sept. 22, 1963. Her husband survives.

ANDERSON.—Mary Albertson Anderson, born April 13, 1912, at Ketchum, Okla.; died at Modesto, Calif., Aug. 23, 1963. A graduate of La Sierra College, she taught in the Southeastern, Northern, and Central California conferences. Survivors are her husband, Victor Anderson, principal of Modesto Union Elementary School, and four sons, two of whom are church school teachers.

BAILEY.—Betty Bailey, born May 19, 1883, in Wabunsee County, Kans.; died Aug. 10, 1963, at Garden City, Kans. Her husband, C. A. Bailey, survives.

BARBER.—Lillian Barber, born Sept. 13, 1886, near Waldon, Kans.; died July 31, 1963, at Dodge City, Kans.

BIVENS.—Robert E. Bivens, born March 23, 1902, in Philadelphia, Pa.; died Sept. 3, 1963. His wife, Edna, survives.

BRITTON.—Mary Ellen Britton, born Sept. 18, 1895, at Oakland, Ga.; died Oct. 21, 1963, at Jacksonville, Fla.

BURTON.—Lenora Pierce Dalton Burton, born Jan. 10, 1896, in Washington, D.C.; died at Willowdale, Ontario, Canada, Oct. 7, 1963. From 1927 to 1948 she and her husband were pioneer missionaries in the Zambezi Union of the Southern African Division. Survivors are her husband, Elder I. B. Burton, pastor of the Six Nations Indian Reserve church in Ontario; son Barry, a missionary in Central Africa; and son Gordon, of the Branson Hospital, Willowdale, Ontario, Canada.

CLARKE.—Roy Manning Clarke, born March 29, 1883, at Leslie, Mich.; died Sept. 27, 1963, at National City, Calif. He studied at Battle Creek College, and received his degree of Doctor of Medicine from the George Washington University, Washington, D.C. In 1907 he married Ethal A. Gilbert. The first five years of his professional life were spent in Seventh-day Adventist institutions, serving as medical director. He connected with the College of Medical Evangelists in the department of medicine at the time the Los Angeles division was opened. For more than 27 years he continued teaching. Surviving are his wife; a son, Dr. Gilbert Manning Clarke; two granddaughters; and three great-grandchildren.

CONNELL.—Ota C. Connell, born Jan. 28, 1885; died at Gallon, Ohio, Jan. 16, 1963. [Obituary received Oct. 24, 1963.—Eds.]

CRISLER.—Minnie Hawkins Crisler, born Jan. 28, 1874, in Tasmania; died Sept. 17, 1963, at Sanitarium, Calif. She attended Avondale Missionary College in Australia. Her first denominational work was at the Signs of the Times office in Melbourne, Australia. From 1896 to 1900 she was secretary to Mrs. E. G. White at Avondale. From 1900 to 1906 she taught church school in Avondale, Australia, and in Hobart, Tasmania. In 1906 Sister White invited her to join her staff at Elmshaven, St. Helena, California. In 1913 she married Elder

C. C. Crisler, and from 1917 to 1941 she labored in China as teacher, editor, and secretary. Elder Crisler died prior to World War II, and she was interned in the Philippines for more than three years. She is survived by a step-daughter, Beatrice Skarupa; and two foster sisters, Mrs. F. L. Chaney and Mrs. Arthur Currow.

DIXON.—Pauline Meeth Dixon, born Sept. 2, 1920, in California; died Oct. 11, 1963. Her husband, Dr. Harold R. Dixon, survives.

EGNER.—Larry A. Egner, born June 28, 1939; died Aug. 26, 1961. [Obituary received Oct. 24, 1963.—Eds.]

EMMER.—Dudley Charles Emmer, born Sept. 25, 1908, in Allahabad, India; died July 15, 1963, at Holloway, England. His wife survives. [Obituary received Oct. 17, 1963.—Eds.]

FOSTER.—Jessie Mae Foster, born May 6, 1883, at Yates, Pa.; died Oct. 12, 1963, at Jacksonville, Fla.

FRY.—Frank F. Fry, born Oct. 28, 1873, at Pfoutz Valley, Pa.; died Sept. 23, 1963, at Azusa, Calif. He became a colporteur and earned scholarships for Battle Creek College. In 1906 he became publishing secretary of the Minnesota Conference. Later he was connected with the Hinsdale Sanitarium and Hospital for 26 years. In 1907 he married Edwina Webb. Survivors are his wife; two daughters, Ruth Hanson, of Glendale, Calif., and Virginia Azzordello, of Hinsdale, Ill.; a son, Homer LeRoy Fry, of Granger, Wash.; nine grandchildren; and four great-grandchildren.

GANT.—Kenneth L. Gant, born Feb. 9, 1893, at Liberal, Kans.; died in Los Angeles, Calif., Sept. 18, 1963. He and Elder H. M. S. Richards began their ministry together in 1914. For a time he served as assistant editor of the *Review and Herald*; as president of Oshawa Missionary College, in Ontario, Canada; as principal of Mount Vernon Academy, Mount Vernon, Ohio; and as MV and educational secretary of the Oklahoma Conference, the Iowa Conference, and the Northern Union Conference. In 1950 he became a civilian chaplain in the San Diego area, which service he rendered for 12 years. Survivors are his wife, Ollie; brother, Dr. Julian Gant; and sister, Leah.

GEARING.—Ida Gearing, born Aug. 15, 1881, in Coffey County, Kans.; died Sept. 25, 1963, at Paradise, Calif.

HART.—Verl Hart, born March 25, 1904, at Olweine, Iowa; died Aug. 21, 1963, at Montevideo, Minn.

HARWOOD.—Marie A. Harwood, born Aug. 28, 1876, near Copenhagen, Denmark; died Oct. 19, 1963. She was employed for a time at the Battle Creek Sanitarium. In 1898 she married Harry Harwood, and during depression days they operated a free restaurant in Marysville, California, for the unemployed.

HOOVER.—Tressa Hoover, born Nov. 24, 1874; died at Mount Vernon, Ohio, Nov. 21, 1962. [Obituary received Oct. 24, 1963.—Eds.]

JOHNSON.—Carl Penkawa Johnson, born Jan. 6, 1884, in Minneapolis, Minn.; died at Wilmington, Calif., Sept. 19, 1963. His wife, Neva, survives.

JOHNSON.—Ollie Johnson, born in 1880, in Duval County, Fla.; died Sept. 24, 1963, at Jacksonville, Fla.

KAHLSTROM.—Arthur O. Kahlstrom, born April 11, 1871, in Gotland, Sweden; died Sept. 23, 1963, in Los Angeles, Calif. He attended Walla Walla College and in 1899 married Sophia Rasmussen. For a time he was connected with the mission school at Nyhyttan, Sweden. In 1907 he and his wife entered the first training class for nurses at the Washington Sanitarium and Hospital. After graduation they worked for three years in sanitariums in the United States, then returned to Sweden in 1913, where they assisted his brother in operating treatment rooms. In 1915 they opened their own treatment rooms and continued until retirement in 1945. Survivors are his son, Dr. Samuel Kahlstrom, of Pasadena, Calif.; three adopted daughters in Sweden; three grandchildren; and five great-grandchildren.

KROUPA.—Antonia J. Vlasak Kroupa, born in 1883, in Czechoslovakia; died Oct. 6, 1963.

LARSON.—August Harold Larson, born in Kansas; died Oct. 15, 1963, at Los Angeles, Calif. In 1901 he graduated from Union College. After teaching church school a short time he entered the American Medical Missionary College and graduated in 1906. He became the first full-time member of the clinical faculty of the School of Medicine of the College of Medical Evangelists on its Los Angeles campus and maintained his faculty appointment without interruption until his death. His daughter, Dr. Ruth Larson, survives.

MORRIS.—Cullie Taylor Chenault Morris, born March 11, 1884, at Corsicana, Tex.; died in Los Angeles, Calif., Sept. 14, 1963. She was a colporteur for four years, and then taught music at Oakwood College. For twelve years she served the Christian Record Braille Foundation. A daughter, Marilyn Chenault, survives.

PARMELE.—Dona C. Neeley Burnett Parmele, born Feb. 21, 1875, at Cassile, Mo.; died at Azusa, Calif., Sept. 19, 1963. In 1895 she married George C.

Burnett, who died in 1932. In 1936 she married Elder R. W. Parmele. From 1912 to 1936 she was a Bible instructor in Texas, Nebraska, New York, and California. Her daughter, Elva Macaulay, and son, Bryan K. Burnett, survive.

PEARCE.—Herbert B. Pearce, born Aug. 23, 1879, in Sutton Veney, England; died Oct. 6, 1963, at Casper, Wyo.

PETERSON.—Lillian Schollmeyer Peterson, born March 9, 1889, at Mehalen, Ore.; died at Sanitarium, Calif., Sept. 6, 1963. Her husband, Guy Peterson, survives.

RATHBUN.—Floyd Otto Rathbun, born Jan. 1, 1874, at St. Charles, Mich. From 1894 to 1903 he was employed at the Review and Herald Publishing Association in Battle Creek, Mich. He attended Emmanuel Missionary College and married Laura Foster. Their first assignment following college was at Adelpian Academy. In 1909 he joined the staff of Emmanuel Missionary College, teaching and managing the college press. In 1918 he went to Pacific Union College as press manager. From 1922 to 1933 they taught at the West Indian Training College in Jamaica. Part of that time he was president of the college. He later served as secretary-treasurer of the Nausau Mission and as manager of the

printing press at Southern Missionary College. His wife died in 1947, and in 1954 he married Ruth D. Rathbun, who survives, with her son Donald.

SCOTT.—Marie E. Scott, born Feb. 19, 1881, at Pleasant Hill, Mo.; died May 14, 1963. She took nurse's training at the Battle Creek Sanitarium and spent years in medical service. [Obituary received Oct. 14, 1963.—Eds.]

STURGEON.—Mary Fannie Evins Sturgeon, born Nov. 10, 1867, at Joplin, Mo.; died Oct. 2, 1963, at Loma Linda, Calif. Her husband, David Foster Sturgeon, sold our books and ministered to the spiritual needs of those around him.

SWAFFORD.—Syntha Ann Swafford, born Oct. 20, 1870, in Vernon County, Mo.; died in September, 1963, at Pittsburg, Kans.

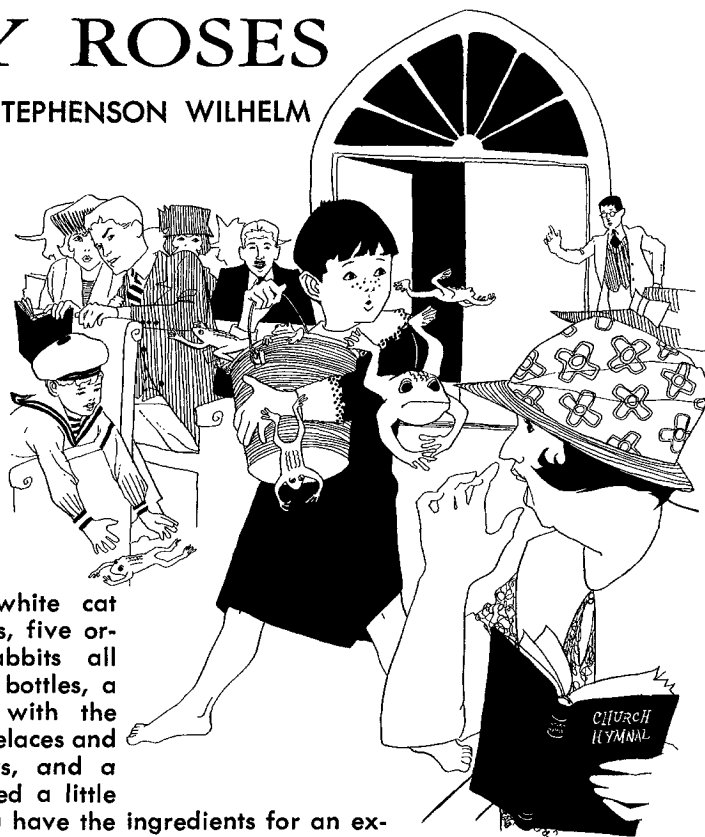
TAYLOR.—Walton Percival Taylor, born near Trenton, Mo.; died at Loma Linda, Calif., Oct. 27, 1963. His wife survives, as well as a daughter, Mrs. Ernest Christensen, of Loma Linda University.

TURNER.—Lois A. Cowin Turner, born Sept. 21, 1910, at Oakdale, Nebr.; died at Loma Linda, Calif., Oct. 3, 1963. She served with her husband at Southwestern Union College and later at Caribbean Union College. Surviving are her husband,

SALLY ROSES

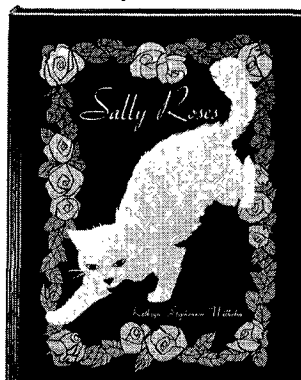
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NOTICES

Literature Requests

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

Pastor G. S. Wilson, 17 Abbott Rd., Lucknow, U.P., India, requests *Review, Instructor, Guide, GO, Sabbath School Worker*.

Miss T. L. Manalo, Hong Kong Sam Yuk Secondary School, 17-A Ventris Rd., Hong Kong, wishes *Guide, Instructor, Primary Treasure, Little Friend, Life and Health, Review* and other missionary literature.

WANTED: Memory verse cards, junior lesson *Quarterlies*, by Sabbath school secretary, Thailand Mission, P.O. Box 234, Prakanong, Bangkok, Thailand.

The prison physician of Folsom State Prison requests books. Send to Prison Library of Patmos, Folsom State Prison, Represa, Calif. 95671.

URGENTLY NEEDED: Books, *Signs, Listen, Life and Health*, by D. D. Somoso, Chaplain, Mindanao Sanitarium and Hospital, National Rd., Tibanga, Iligan City, P.I.

Ira E. Harris, John's Town, Lysson P.A., St. Thomas, Jamaica, W.I., requests that literature packages not weigh more than 10 lbs., and that no *Reviews* be sent.

Elder S. L. Gadsby, P.O. Box 221, Port-of-Spain, Trinidad, W.I., desires *Little Friend, Primary Treasure, Guide, Instructor*, and memory verse cards.

Mrs. N. L. Doss, Box 51, Blantyre, Nyasaland, Africa, needs Spirit of Prophecy and doctrinal books for local pastors. Mark packages "Book Rate" and send in small parcels.

Send a continuous supply of *Life and Health, Listen, Signs, and These Times* to College Park Church, P.O.B., 2020, Beirut, Lebanon.

WANTED: *Signs, These Times, Message, Life and Health, Liberty, and Listen*, by R. H. Lucy, 314 Cleveland, Baxter Springs, Kans. 66713.

WANTED by Mrs. F. C. McCune, 1327 W. Ma-

jone, San Antonio, Tex. 78225: *Signs, Life and Health, These Times, Message, Listen*, children's papers and books, but no *Reviews, Workers, or Quarterlies*.

NEEDED: A continuous supply of *S.S. Quarterlies, Worker, Signs, These Times, Review, Instructor, Life and Health, Guide*, picture cards, old Bibles, small books, children's stories, and tracts, by Elizabeth Velasco, c/o Hilton Style, Bansalan, Davao, P.I.

Literature for distribution in a continuous supply to the following: Bartolome P. Pilotin, Labu, General Santos, P.I.; Rudy T. Bautista, Negros Mission of SDA, 164 Lacson St., Bacolod City, P.I.; Nelson A. Tabingo, Negros Mission of SDA, 164 Lacson St., Bacolod City, P.I.; Restituto B. Sabate, Jr., Negros Mission of SDA, 164 Lacson St., Bacolod City, P.I.; Emmanuel Adjepong, Domiabralkonongo, Ashanti, Akim, Ghana, West Africa.

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: Literature Band, c/o T. C. Murdoch, Mountain View College, Malaybalay, Bukidnon, P.I.; Vincenta M. Fondevilla, Corcuera, Romblon, P.I.; Salvacion Galicha, Colstrova, San Augustin, Romblon, P.I.; J. G. Solis, Acmonan SDA Elem. School, Acmonan, Tupi, Cotabato, P.I.; and Hilda Cobham, Colon SDA Church, Box 480, Colon, Republic of Panama.

Church Calendar

Ingathering Campaign
Ingathering
Church Missionary Offering
Thirteenth Sabbath Offering
(Southern African Division)
1964

Nov. 23-Jan. 4, 1964
December 7
December 7

December 21

Home Missionary Day
Church Missionary Offering
Liberty Magazine Campaign
Religious Liberty Offering
Bible Evangelism Crusade
Church Missionary Offering
Faith for Today Offering

January 4
January 4
January 11-18
January 18
February 1
February 1
February 8

REVIEW and HERALD

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

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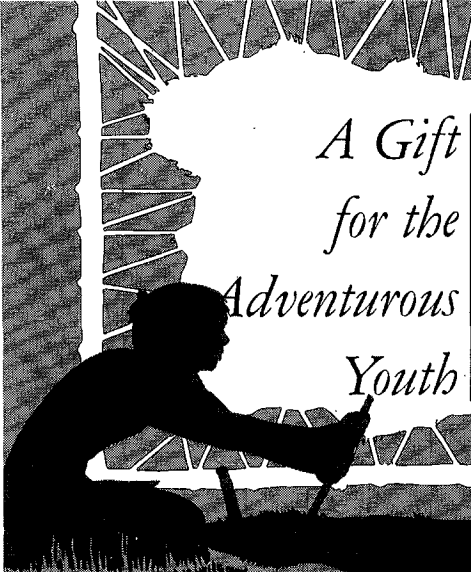
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News of Note

Articles on Vatican Council

On the front page of this issue begins the first of several articles on the second session of the Vatican Council now being held in Rome. We are happy that we can provide this excellent material by one of our ablest writers. The Review and Herald borrowed him from the headquarters office of the Northern European Division—for which we deeply thank that division—and flew him down to Rome. In other words, this is a repeat of what we did a year ago in connection with the first session of the Vatican Council. We want all our readers to know that everything possible is being done to provide them with current, authoritative information on the great present-day events that are prophetically significant.

We hope all of you have renewed your subscription and that you have encouraged others to subscribe. You can be a committee of one to bring the church paper into every home. Though the campaign is now ended, the special price of \$4.75 is in effect a little longer. If you are a pastor or other church leader, why not take a moment in the announcement period to remind your flock?

Georgia-Cumberland Elects New President

The Georgia-Cumberland Conference committee met on Thursday, November 21, and elected Leroy J. Leiske as the new conference president. Elder Leiske has been associated with the Southern Union as secretary for the past few years. A. C. McKee, former president of Georgia-Cumberland, has joined the Southern Union office as association secretary and assistant treasurer.

THEODORE CARGICH

Lay Workers Win Souls in Inter-America

The soul-winning impact of our 6,730 lay workers of the Inter-American Division has been most inspiring. Thus far this year 756 souls have been won and baptized. B. L. Archbold, home missionary secretary of the division, reports:

"This is a new day in soul winning in the Inter-American Division. Our laymen are on fire with the message, and are engaged in a united laymen's soul-winning effort.

"Lay Preacher McLeod of Jamaica accepted the message 14 years ago. He had a burden to be a soul-winning preacher, but could not read or write. He prayed and fasted, seeking help from God to know how to work for Him in spite of his handicap. He was impressed to launch out, with his consecrated wife as his reader and writer.

"During the past 14 years, he has held four public efforts each year. About 200 souls have been baptized. In his first effort he was stoned, but six souls were baptized. In the second effort milk was thrown in his face and on his clothes, but he would not be defeated. He raised up a Sabbath school with 54 members in that very locality. This year, 1963, he organized 15 lay efforts that were held simultaneously by 15 groups, and already 55 have been baptized from those efforts."

C. L. TORREY

Australian VOP Twentieth Anniversary

This year marks the twentieth anniversary of the Voice of Prophecy in the Australasian Division.

Twenty-four radio stations carried the broadcast on the first network presentation of the program on November 28, 1943. L. C. Naden, the first speaker, soon became the best-known and loved religious radio voice in Australia. R. C. Piper served as associate speaker. Today Australia is blanketed by the Voice of Prophecy, and the program also reaches out to the farthest islands of the division territory.

We pay tribute to the far-sighted leaders who blazed trails in the air long before many sensed its potential. How can millions ever learn of Jesus except by radio and television? We salute W. R. L. Scragg, the division radio-TV secretary and associate speaker on today's broadcast, and all who have had part in the radio work.

E. R. WALDE

Week of Prayer Date

A number of questions have come to us as to the correct date for the Week of Prayer. The issue of the REVIEW and HERALD that printed the Week of Prayer readings gave November 9 to 16 as the date. But other sources of information that had been placed in the hands of our ministers and people a considerable time ago, gave the date November 16 to 23. The explanation is this: The Autumn Council, held in October, 1961, set the date for the 1963 Week of Prayer as November 16 to 23. Accordingly, the Pacific Press published this date in the useful diary that it provides for our workers; likewise the Southern Publishing Association and the Review and Herald in their 1963 calendars. These good publications were already printed in readiness for 1963 by the time the 1962 Autumn Council changed the Week of Prayer date to November 9 to 16, which date appears in the special Week of Prayer issue of the REVIEW. All three houses acted in good faith. So, in days to come, may there be more diaries circulated, more good calendars—and more copies of the REVIEW.

To All Overseas Offices

Through the long years the REVIEW has followed the practice of publishing requests for free literature for missionary work that have come to us from individuals here, there, and elsewhere over the world. At times, as might be expected, improper advantage has been taken of this opportunity and literature has gone to those who ought not to receive it. We are from this point on publishing regularly in the REVIEW in connection with requests for literature the following announcement:

"All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor."

We are calling this fact to the attention of all of our overseas missions and conferences that they may know how to handle the matter. We must depend on our administrative leadership throughout the world in deciding which requests are worthy of being sent on for publication.

Faith for Today Purchases New Building

For a number of years Faith for Today has been housed very inadequately in two old residences purchased 11 years ago. One of these had to be vacated a year ago because its type of construction violated city ordinances. Even prior to this, growth of the organization necessitated the renting of additional space in other locations several miles from the original property, with the result that work had to be carried on in seven widely scattered buildings.

Hope for a new building suited to our needs has met with delays that could conceivably last for months or even years. A builder who desires to erect an apartment house on our property recently offered more than three times the amount we paid for the buildings 11 years ago. The Faith for Today Board has authorized acceptance of this offer and the purchase of a building in Carle Place, Long Island, which would bring the entire organization under one roof again. While necessarily accessible to the TV and film-making facilities of New York City, this building is in a suburban area well removed from metropolitan congestion.

Part of the organization is already moved, and the rest happily anticipates doing so shortly. Despite this change of location, Faith for Today's mailing address will continue to be Box 8, New York 8, N.Y.

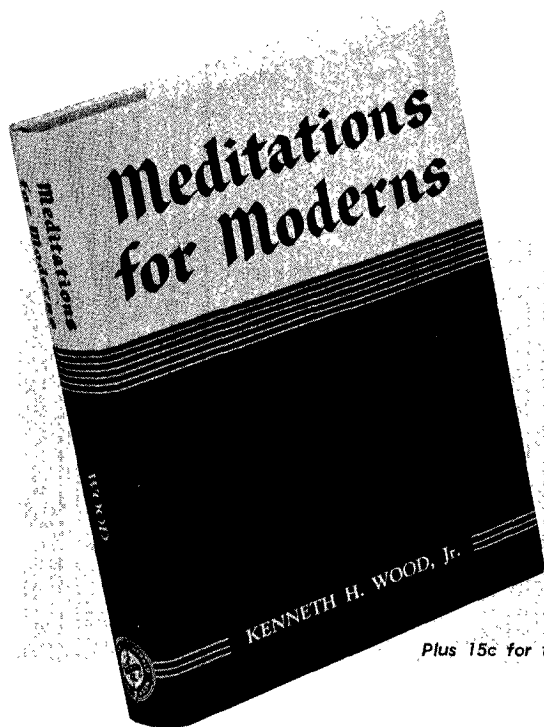
W. A. FAGAL

Southern Asia Division Adopts MV TARGET 1000

From headquarters in Poona, India, comes news that Missionary Volunteers, under the leadership of G. J. Christo, have accepted the goal of winning 1,000 persons for Christ in 1964. Let us pray that divine agencies will give success to these youth as they take part in MV TARGET 1000.

LAWRENCE NELSON

For That Closer Walk Each Day of 1964



Meditations for Moderns

BY KENNETH H. WOOD, JR.
Associate Editor of the Review and Herald

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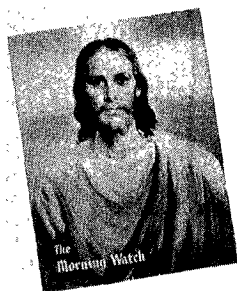
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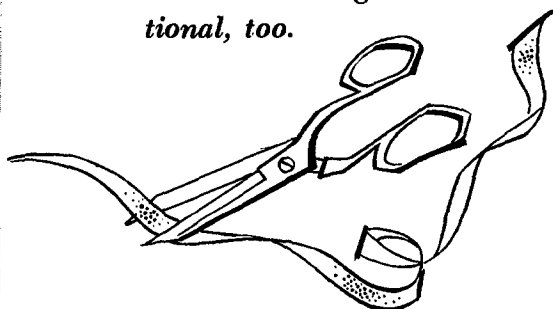
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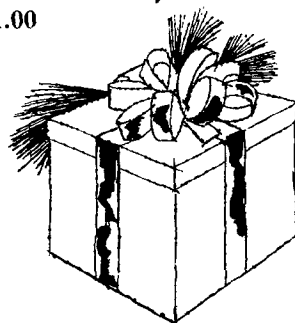
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THE DEATH OF PRESIDENT KENNEDY

"The President has been shot," came the paralyzing news flash. And then a little later: "The President is dead." In the United States of America, where live most of our readers, the news came with stunning force—their beloved President was dead. Nor was it long before the shock wave had reached the most distant shores.

By radios and TV's we sat dazed, awed, unbelieving. How could we bring ourselves to believe that in this land of peace and plenty, in this land so oft described as Christian, a crime so senseless, so ghastly, could occur? But it had occurred—the President was dead—though the sun shone brightly in Dallas and all seemed serene.

And why so horrible a crime? Perhaps only the judgment day will provide a clear answer. But this much we *can* say: Sunshine and prosperity provide no immunity against the mysterious virus of sin that warps men's minds, fills them with hatred, and stimulates them to foul deeds. We venture no guess this Sunday morning as to whether the assassin's reason had been dethroned, or whether he was demon-possessed. But whatever the motivation for the dark deed, sin was the ultimate cause. Physical, mental, and moral sickness stem from it.

The assassination shocks us into a new realization that we live in a world of sin, of dastardly deeds, and of death. Brave officers of the law may restrain in part the sinful heart, but only the gospel can change it.

President Kennedy had been the center of much strong debate; some of it measured and proper, some of it acrimonious and questionable, some of it villainous and unpardonable. But the black pall of death suddenly blots out all tumultuous controversy. We hear, instead, the tolling of church bells and the sound of weeping. We see only the shocked faces of men and women. How sacrilegious seem hard words in the presence of death.

What a lesson we may all learn from this. And learn it we must, for death is but a little distance removed from all of us. Tomorrow it may claim one we love and respect, but to whom we so often reveal only the unlovely side of our lives. Ah, the brevity and the brittleness of life! None of us has claim upon tomorrow. Not even title, wealth, or honor can stay the hand of death. We may see the sun rise this morning,

but that gives no assurance we shall see it set tonight.

These are the somber thoughts that fill our heart this hour. But there is more we must say. The Holy Scriptures instruct us that governments are intended of God to fill a most important place in His plans. "The powers that be are ordained of God" (Rom. 13:1). And so He commands us to pray for all rulers of state (1 Tim. 2:1-3). We are to pray for the peace of the land in which we dwell. Politics may ever hang heavy and low over the nations, but prayers go upward through the pall to the ear of God.

May God preserve for us peace in this land, where so many of us dwell. May He give wisdom, skill, and understanding to him who must now guide the United States ship of state through the stormy seas that trouble our sorry world. Yes, we pray for President Lyndon B. Johnson.

Nor should we here close our prayer. To the great God of compassion, who has promised to be a husband to the widow and a father to the fatherless, we raise our voices in behalf of a grief-stricken widow and mother, and the little girl and baby boy that are hers.

With equal appropriateness may Seventh-day Adventists who dwell in other lands raise their voices in prayer in behalf of those who direct the affairs of their countries, particularly in hours of crisis and tragedy. Adventists should be known throughout the whole earth as the most dedicated, law-abiding, and loyal citizens of the countries in which they dwell. We may ever pray God to hold back the winds of strife and give us tranquillity, though darkness covers the earth.

In a time of darkness we can never go wrong by turning our faces upward toward the bright light that streams from the Throne. Where else can we safely turn? In an hour of calamity and even consternation we may calmly stay our hearts on the sublime truth that the God whom we serve sits enthroned, serene—overruling tragedy and evil men, to bring to final fruition His ultimate purposes—"for the Lord God omnipotent reigneth" (Rev. 19:6). And those ultimate purposes, let us never forget, find their expression in the second coming of our Lord. And so we would close with the brief but passionate prayer that closes God's Holy Book: "Even so, come, Lord Jesus" (Rev. 22:20).

F. D. N.

Telegram to Mrs. Kennedy

Immediately upon the death of President Kennedy, Theodore Carcich, vice-president of the General Conference for North America (in the absence of Elder Figuhr, who is overseas), called together certain headquarters officers, who drafted and sent the following telegram to Mrs. Kennedy:

Mrs. J. F. Kennedy
White House
Washington, D.C.

In this tragic hour of your and the nation's great loss, we express our profound sympathy and pray that the never-failing love of God may sustain you.
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS