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REVIEW and Herald

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ADVENTISTS AND THE

To meet the thrust of evolution, the church has created a new institution—the Geoscience Research Institute.

By R. M. RITLAND

MOST of our people are aware that the theory of organic evolution is deeply rooted in geology, as well as in biology. The related concept of uniformity and long geologic ages is based primarily on geological studies. The influence of these two concepts, which have become integrating principles for the broad scope of human knowledge and inquiry, has been enormous.

Today, such concepts are no longer considered merely theories by most scholars. The "fact of evolution" as it is sometimes called, is set forth on every hand through the principal channels of education: the school, the home, and in many instances, even popular churches. In books for children as in profound works for erudite scholars, in the public press, over radio and television, in classrooms from the grade school level to that of the graduate university, the meaning of evolution is interpreted to all segments and levels of society. The thinking of the present, and more particularly the oncoming, generation is undergoing a significant change. The rapidly advancing level of education and marked emphasis on science makes the impact far greater on the individual.

We are living at a time when science is not only feared but trusted. The layman who sees the "impossible" happening on every hand can hardly help developing faith in the reliability of scientific teaching and theories—the facts of science, as they are often called.

Every Adventist is aware that the great fact of Creation is not only the foundation of the Sabbath but gives full meaning and significance to all else in Christian faith. To the devoutly religious person whose faith is based on a personal experience with the Creator and a firm confidence in the Word of God, problems of science pose no threat and may seem unimportant. But for a few doubting Thomases, for many of our young people whose faith may not yet be secure, and for an increasing number in the world who must be reached with the gospel proclamation, such issues may take on prime importance. How the church of God relates itself to the present pattern of human thinking may be of major importance to the destiny of all mankind.

With the exception of two or three faithful workers among us, such as Prof. Harold Clark and the late Prof. George McCready Price, who devoted part of their time to geology, we have not had men in the field of historical geology. This is because modest-sized liberal arts colleges, such as our institutions, are not frequently called upon to include geology in their curricula.

Recognizing the need for a more thorough study of recent geology and evolutionary bi-

ology, the General Conference, about three years ago, established the Geoscience Research Institute at Berrien Springs, Michigan. This institute is designed to supplement and strengthen the work of our colleges in research in science and religion, particularly the areas of geology and related aspects of biology.

Problems and Objectives

The primary objective of the institute is to study the data of geology, paleontology, and biology with a view to discovering and setting forth the

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Geoscience Research Institute, Berrien Springs, Michigan.

EVOLUTIONARY THEORY

[See also editorial, "Evolution Versus Adventism" on page 14.]

By
Marjorie Lewis Lloyd

THERE is a satisfying security in possessing unbroken confidence in those you have learned to admire and respect—a Christian teacher, your doctor, the one who gave you your first Bible study, the evangelist who baptized you.

It is a satisfying thing, I say. Looking up to something. Seeing it steady and strong. Like looking up into the heavens at night, the stars all in their place. Knowing that all is right with God's universe.

There is nothing more unsettling than to see one of those stars drop down across the horizon into oblivion. Stars of the human variety, I mean. But God said it would happen.

"At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness."
—*Prophets and Kings*, p. 188.

These words, of course, apply to California—if you live in Maine. To Africa—if you are in Australia. But to your own circle of acquaintances? Hardly.

The moderator of a Sabbath afternoon discussion group thought she was suggesting a stimulating topic when she asked, "What would you do if your pastor apostatized?" She mentioned their loved leader by name. But there was no discussion, only the firm answer, "That could never happen!"

I called at a non-Adventist home, a home into which the third angel's message had reached by radio. The lady of the house greeted me warmly and spoke fondly of the radio pastor. "I don't believe it would be possible for him to do any sin," she said.

But the thing that couldn't happen does happen occasionally. And when it does, the pieces are not easy to pick up.

New Adventists Especially Susceptible

I suppose that new Adventists are especially susceptible to this kind of shock. The joy of finding truth is so breathtaking that it is only natural to expect the bearers of truth, every last one of them, to be as perfect as truth itself. Naturally the Seventh-day Adventist school will be a heaven on earth. The little church, or even the big one, will be a place completely



T. K. MARTIN, ARTIST

The son of the morning, unless he should turn from his strange course, must be banished from heaven.

free from the blight of hypocrites, a place where everybody lives what he preaches, everybody is kind, and nobody talks about anybody. And every Seventh-day Adventist minister will be forever above reproach.

It may be almost true. But there are exceptions. And you may not be prepared for the shock. Some of the students in the church school aren't exactly angels. Your favorite teacher dropped by the lunch counter and ordered something that you had been taught wasn't healthful. And when the minister betrayed your confidence, it was too much.

But these things you learn to take in stride. True, the church isn't yet ready for translation. But you soon learn that Christ alone is your example. And you learn, too, that where you find one hypocrite, you find a dozen loyal hearts.

The serious thing is that once in a while—thank God it is seldom—a light whose brilliance has shone around the world, admired by Ad-

ventists new and old, will go out. A veteran warrior will fall, a victim of his own indiscretion. A champion of truth will turn to the propaganda of error. A name will drop out of our church papers and be seen no more. It could be someone you know, someone to whom you thought it could never happen.

But now it has. What are you going to do?

It is not only a comfortable thing, but a good thing, to have confidence in others, especially in the leadership of the church. There is nothing more deadly than the spirit of suspicion and criticism. And it does its cruelest work upon the person who indulges in it. Never should the influence of a minister of the gospel be weakened by careless words or subtle implications that fray the edges of a man's reputation. If your confidence is shaken keep it to yourself. God will right every wrong in His own way. He has not committed that work to you or to me.

Many
bright lights
will go out, . . .
but

Gabriel Is Standing By

Please do not misunderstand me. But there is such a thing as placing too much confidence in people, leaders though they may be. There is such a thing as idolatry of the human personality that God used to bring truth into your life. That is why our evangelists endeavor, as quickly as they can, to help new Adventists merge into the life of the church, to establish helpful contacts with local leadership, and most of all, to turn their eyes away from men to the Eternal God and the movement He is leading.

Never confuse your confidence in men with your confidence in God, nor your certainty that men will go through, with certainty that the movement will go through. They are not one and the same thing.

Peter didn't know his own weakness when he said to Jesus, "Though all men shall be offended because of thee, yet will I never be offended" (Matt. 26:33). But I like what he said. I think there could be no higher or safer determination than to say,

and deeply mean it, "Lord, even if every shepherd of the flock should be untrue, yet I will follow Thee."

Again, do not misunderstand. I am not suggesting that there is, or ever will be, any wholesale betrayal of the flock by false shepherds. But the apostasy of even one leader, however rare, however isolated, however infrequent, can be pretty unsettling if it involves someone in whom you personally have placed great confidence. Settle it now that you will never allow your confidence in God and His movement to be dependent upon the spiritual integrity of any one man or group of men.

An inspired pen wrote, "It is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea."—*Testimonies*, vol. 4, p. 558.

Someone may have stumbled. Someone may have failed. But I can tell you this: The work will go on. Another will step in to fill the ranks.

When a star of exceptional brilliance burns out, some may ask, "Does God have other lights like this? Does any other man possess the unique combination of talents needed for this particular place in God's plan?"

Perhaps not.

The Experience of Lucifer

Come with me back, past the beginning of time, into eternity. This planet, and those who would dwell upon it, existed only in the mind and plan of God. We see a great company of angels, and at their head, standing tall and straight, the mightiest, most beautiful being ever created. Son of the morning! Among all the angels he had no equal. God had created no other like him. God had especially prepared him for his position—leader of the heavenly choir, leader of the angels.

The angels looked on in admiration. There, tall and straight and mighty, was their beloved leader. No other had ever been able to sing the praise of God so appealingly as he. No other could so eloquently tell the love of the Father. His words were like the brush of an artist upon the canvas. His voice was captivating in its modulations.

But then came the day when the angels were troubled. For now, it was said, this glorious angel had allowed strange feelings to enter his heart. God called it sin. Heaven had never before heard that word. Angels could not understand it. Sin. And in it, God said, were the seeds of death. The son of the morning, unless he turned from his strange course, must be banished from heaven.

Not he! The angels were confused.

How could this be? Some other angel, perhaps. But not the son of the morning. Another angel might be replaced. But God had prepared no other like the mighty one who stood now in the distance, making his decision.

The angels watched, and wondered, and waited. Lucifer turned and saw them watching. And then, his decision made, he slipped down, down to do his strange work. And the angels never understood—until Calvary.

They watched beside the cross. They saw loving hands lay the Son of God in the tomb. They waited through the long weekend. And then, in the early hours before dawn, they saw a mighty being come to call Him forth.

Who was this mighty one? It was their beloved Gabriel—the one who had taken the place of the son of the morning. Not created so beautiful as he, perhaps. Lacking slightly in talent and eloquence of voice, maybe. But mighty in power. And his heart inviolate, perfectly reflecting the image of his Creator. Gabriel—standing daily beside the throne where Lucifer once stood.

And Lucifer, by his own choice, stood at that moment in the shadows, furious because all his wicked devices had failed to hold the Saviour in the tomb!

Sin can never be explained. It is without explanation or excuse. It attacks all, the lowest and the highest, but especially the highest. Those with exceptional talent and preparation are its special targets. Men's hearts still are lifted up because of their beauty. Popularity is still a slippery road. And when a bright light dims, scores may stumble in the sudden, unexpected dark.

Every man, high and low, must one day stand at the point of decision. Those who walk the heights of human acclaim must decide whether applause will be their master or their servant. Shall God or self be first?

Somewhere Is Someone God Can Use

God will still have His Josephs and His Daniels. God will find His Gabriel, should these fail. Somewhere, standing by, is someone that God can use. Not so talented, perhaps. Not so eloquent. But with a heart inviolate. The work will go on. Yet we might as well recognize that a few of the lights shining most brilliantly now, just before earth's midnight hour, will go out, never to be truly replaced.

God Himself cannot prevent it without making every man a slave. We need not be surprised. We need not stumble. For as long as men are free, there will be lights—brilliant,

(Continued on page 8)

WE CLOSED last week's article by presenting a list of nine contemporary British witnesses to conditionalism. This list included college and university professors, rectors, evangelists, theologians, and a university librarian. In this, the final article of the series, we turn to similar groups of American, Canadian, Swiss, French, Scottish, German, and Dutch witnesses. Prominent voices in other lands might be mentioned—such as Japan—but space forbids additional coverage.

Altogether, these selected witnesses comprise an imposing array, with a

from God—that man is not half mortal and half immortal, that life after death rests on the “immortality of God.” It is not an inalienable possession but a loan from God.

Robert McAfee Brown (formerly of Stanford University's Union Theological Seminary) similarly holds to the resurrection—not Greek innate immortality—with the total personality to be restored at the resurrection. And Dr. Theodore A. Gill, president of the Presbyterian San Francisco Theological Seminary, similarly asserts that the concept of “discarnate spirits” is not sanctioned by the Bible. As the whole man dies, so whole men are re-created at the resurrection.

Methodist Dr. Clarence T. Craig, of Drew Theological Seminary, also holds that immortality is not inherent but is to be “put on.” And Lutheran Dr. Taito A. Kantonen, professor of theology at Hamma Divinity School,

but Greek. And Prof. George A. F. Knight, of McCormick Theological Seminary, Chicago, says that innatism is premised on the Apocrypha, not on the canonical Scriptures. The resurrection is the proffered hope of life after death.

An interesting contribution is made by Princeton's Dr. George Stuart Hendry in his contemporary reinterpretation of *The Westminster Confession for Today* (1960), wherein he speaks of present-day reservations on the propriety of taking exceptions. He states that belief in the immortality of the soul is derived from Plato, and points out that an immediate reward at death would nullify the need for a judgment.

A Presbyterian “Bible Lesson,” prepared by Dr. Murray Newman, professor at the Protestant Episcopal Theological Seminary, presents immortality through Christ as coming from God, not man, and the resurrection as the guarantee of the life to come. Baptist Charles E. Andrews deplores the blanketing Hellenic “fog” that enveloped the early faith, and insists that if the soul is now in heaven or hell, there is no need of the Advent. Also Methodist Carl Michalson, professor of theology at Drew University, argues, in *Faith for Personal Crises*, that there is no immortality apart from resurrection, that souls do not exist independent of bodies, and that resurrection, not innate immortality, is God's provision.

Canadian Voices Attest Conditionalist Views

A ringing Canadian voice, Dr. John M. Shaw, of Queen's Theological College, Ontario, rejects eternal torment and stresses “ultimate extinction” for the incorrigibly wicked. He holds that man is not immortal by nature or constitution. Another Canadian scholar, John Stuart, likewise insists that the soul is not inherently immortal. And Dr. Derwyn R. G. Owen, provost of Trinity College, University of Toronto, similarly asserts that man does not have an “independent soul” in a “corruptible body.” Such dualism, he says, comes from Greek Platonism.

Then there was Eric Lewis, missionary to Sudan and India, who settled in Canada, and wrote two valuable books—*Life and Immortality*, and *Christ, the First Fruits* (both dated 1949). In these volumes he contends that man is mortal, that immortality is not his by nature, but is a gift of God to him in Christ, conditioned on faith and obedience. Immortality is to be put on at the resurrection. He as-

Amazing International Awakening on Conditionalism

By LeRoy Edwin Froom

remarkable spread among the various religious bodies. The spokesmen summoned are men of stature—scholars whose testimony cannot lightly be brushed aside. They are men learned in Biblical languages, theology, history, philosophy, philology, and the humanities. To these further witnesses we now turn with respectful ear, to hear what they have to say, and to catch the underlying unity of their testimony. We will begin with the American group—some 14 men in all.

Methodist professor Edmund Perry, of Northwestern University, contends that at death the whole man dies—that there is no “disembodied existence” beyond death. Similarly, Dr. William Hamilton, of the Baptist Colgate-Rochester Divinity School, declares that the Platonic contention of innate immortality is “a lie.” Likewise, Dean James J. Heller, of the Moravian Theological Seminary, says that immortality is not from man, but

says man has no inherent capacity to overleap the tomb. Immortal-soulism is a pagan Greek view, entirely foreign to the Bible position. We have existence after death only by resurrection, with the soul “destructible,” as well as the body. Moreover, the dead are unconscious of the passing of the slumber time, and the fate of the wicked is destruction.

Dr. David Elton Trueblood, of Earlham, Quaker professor of philosophy, disavows an eternal hell, while Dr. William E. Hocking, of Harvard, holds to “immortality” (the availability of immortality through Christ), instead of innate immortality.

Dr. J. Carter Swaim, executive director of the Department of English Bible of the Christian Education Division of the National Council of Churches of Christ (U.S.A.), asserts that immortality is a gift, not an inherent endowment, that the notion of an immortal soul is not Biblical,

serts that no personal entity persists apart from the body, but that at death man passes into unconscious sleep until the resurrection. The wicked totally perish in the second death from which there is no resurrection.

The Canadian United Church Committee Report on "Life and Death" states that immortality is put on at the resurrection, that our hope is in the resurrection, not in natural immortality, and that a separable soul and body is not Biblical but Platonic. Only God "possesses immortality" by "nature," and all afterlife depends on resurrection.

Clear Positions Recorded by Swiss Savants

Across the Atlantic in Switzerland, Reformed Church Dr. J. J. von Allmen, of the University of Neuchâtel, and certain associates, in a unique *Companion to the Bible* (1958), affirms that death is a sleep, that man has no innate immortality, that eternal destruction, not eternal torment, awaits the wicked; that human life is derived life, and that man does not possess independent existence as he was not created immortal. "Gehenna" connotes the "second death."

Widely known Dr. Oscar Cullmann, professor at the University of Basel, also is a champion of conditionalism. He holds that the resurrection restores the whole man, with the body not the soul's prison but its temple; and he holds the restoration to be at the resurrection, not at death. Another Swiss scholar, Dr. Emil Brünner, declares that Platonic innatism is not Biblical, that the sinner deprives himself of eternal life.

In the world of French scholarship, Prof. Roland de Pury, missionary in the West African Protestant Seminary in the Cameroons, in his *Présence de l'Eternité* (1946), says that our deliverance is at the Advent, not at death. And Dr. Roger Mehl, of the University of Strasbourg, says the Bible teaches the mortality of the soul, while De Coppet says the punishment of the wicked is eternal in its results. Scholarly Georges Crespy repeats that man is not a soul imprisoned in a body. Nikolai A. Berdiaeff, Russian-born theologian, likewise asserts that there is immortality only in Christ.

Have these "flash views" of witnesses in various lands, appearing in the midst of so many religious bodies, seemed fragmentary or scattered? It was our purpose to give this impression—to indicate the amazing spread of conditionalist testimony among those of different religious faiths in many countries. The numerous witnesses indicate the penetration of

A Letter From Our President

DEAR FELLOW BELIEVERS:

Many questions agitate our tense world today. Among them is the race question. It is acute not only in America but in many other lands, and it is bringing different groups into conflict. Such a live issue raises questions within, as well as without, the church. Frequently letters come asking what is the position of the Seventh-day Adventist Church in this matter. Some urge that an extreme position be taken, since it is felt by not a few that the question is a moral one. Others hold and urge an opposite view. From different areas come different urgings. It is clear that no statement satisfactory to all could ever be framed. The subject is too charged with emotionalism and age-old prejudice to make this possible.

There were many issues in Christ's day, heatedly discussed by various groups. They often looked to Jesus for a pronouncement on these questions.

"Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His only exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high He enforced the importance of justice and mercy. But He refused to become entangled in personal disputes."—*Testimonies*, vol. 9, p. 218.

Jesus could have uttered many scathing rebukes against the evil practices of His day, for there existed "iniquitous proceedings and great tyranny." But He refused to do so.

"Christ gave the man [who asked for a pronouncement against his defrauding brother] plainly to understand that this was not His work. He was striving to save souls. He was not to be turned aside from this to take up the duties of a civil magistrate.

"How often today labor is forced upon the church that should never be allowed to enter the work of the gospel ministry!"—*Ibid.*, p. 217.

Testimonies, volume 9, pages 213-225, though written years ago, has much good counsel for all on the race question. True, conditions have greatly changed since 1904-1909 when this was written, but the guidelines have been established which, if followed, will prove a blessing in our day. Particularly apropos are the following lines:

"If we move quietly and judiciously, laboring in the way that God has marked out, both white and colored people will be benefited by our labors. As we are led and controlled by the Spirit of God we shall find that this question will adjust itself in the minds of our people."—*Ibid.*, pp. 214, 215.

We know that God is no respecter of persons, that "in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:35). A world church such as ours could believe nothing less than this. The gospel's objective is to make us all one united people. Some day soon all national and racial divisions will be swept aside and God's people will stand forth before the entire universe as one. For that great day we must labor and pray.

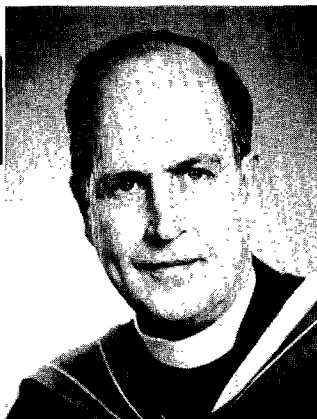
R. R. Fiquhr

President, General Conference



Dr. Oscar Cullmann,
professor, University of
Basel, Switzerland.

Derwyn R. G. Owen,
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Dr. Taito A. Kantonen,
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these principles now being diffused around the world. They show that we are neither alone in our views nor the first to proclaim them. We are in the climactic final segment of the conflict of the centuries. These witnesses are independent pioneers in the heralding of certain principles of con-

ditionalism. They are, therefore, potential friends as regards our larger, full-rounded emphasis.

Do some seem to hold fragmentary and incomplete views? That is inevitable. One aspect of conditionalism impresses one personality, other aspects grip the convictions of others.

Not all have the over-all grasp of the multiple involvements of the full conditionalist faith. Neither did our denominational forefathers at first. But time perfected and rounded out their early concepts. We can rejoice in those aspects already seen and declared by others, and help them to get the full view.

These men are unquestionably some of Christ's "other sheep," witnessing in their own way. They have been feeding in the green pastures of Bible truth. These we must reach with our fuller light, for we are told that there will yet be "one fold and one Shepherd" for the honest-hearted in the final heralding of Heaven's truth in time's last hour. Thousands in a day will take their stand during the final, full-rounded heralding of God's all-embracing truth due the world in this last vital interval before the Life-Giver returns in glory to bestow His matchless gift of immortality. We need spiritual vision to recognize these "other sheep"—or "My people," as they are called in Revelation 18—who are scattered throughout the various churches of Christendom.

[As mentioned at the beginning of this series, the full presentation, with documentation, of the ground covered in these articles will appear in the two forthcoming *Conditionalist Faith of Our Fathers* volumes (Review and Herald Publishing Association).—Eds.]

(End of Series)

Pencil + Faith = Tithe

By J. Humberto Cairus
Minister, Corrientes, Argentina

I WAS studying the Advent message with a man who was employed as an insurance adjuster. This man accepted each subject as it was presented to him. As we progressed with the studies we came to the subject of the support of the gospel through the tithe. To him this was a wonderful plan for God's people to provide for the finishing of His work. However, I noticed that he was somewhat perplexed.

At our next meeting he told me that he had been meditating on the subject of tithing. Thereupon he took paper and a pencil and began jotting down figures, saying as he did so, "This is what I have earned." Then, pointing to another column of figures, he added, "These are my monthly expenses." All were minutely detailed.

"Tell me," he said, "how can I pay ten per cent as tithe? Where will I get it?"

I noticed that the figure for food expense was low indeed. To alter that figure would be unreasonable. I replied:

"If we figure with a pencil only, truly there is no place to squeeze the tithe out of such a tight budget. But in addition to the pencil, you will find it necessary to do some calculations with faith. By combining the pencil and faith, you will find a way to pay your tithe."

We did not discuss the tithe any further, but took up another subject. After a lapse of some three weeks, this gentleman spoke to me again with considerable feeling.

"I have been happily surprised. I had thought to make a real sacrifice for God. When I received my last pay check I gave the Lord His full tenth, and my wife and I were resolved to deprive ourselves of certain things. But something unexpected happened. In the line of duty, and on orders from my company, I visited

a certain factory. After I had done the work I was sent to do, and while I was in the administrative office of the factory, I was asked whether I would write some fire insurance policies. This was not my work, but my insurance company permits me to write policies when the opportunity presents itself. The employees of the factory had agreed among themselves that each would take out an insurance policy. I thought I would have to endure a month of privation, but because of this sale I had extra income that amounted to a month's wages. I did not think the Lord would fulfill His promise to me so soon."

Some years have passed since this occurred. This brother has continued as a faithful member of the church, and has been a loyal worker in the various activities of the church. He has continued to be well grounded in the truth ever since his happy beginning in the faith, never failing to pay an honest tithe.

The formula for a successful spiritual experiment.

A Preventable Malady

An article
every woman
should read.

By Elisabeth Larsson, M.D.
Clinical Professor, Loma Linda University

THE incidence and death rate of cancer of the cervix, the mouth of the womb, is being reduced, and it is indeed heartening that further progress in the eradication of this disease is possible.

In current medical literature we are told that "cancer of the cervix could . . . be made a preventable disease." Let us analyze the situation.

The skin of our bodies and the mucous membranes lining our body cavities constantly shed cells. These are shed from the skin as dry particles, one example being dandruff from the scalp. The body cavities, on the other hand, are moist with secretions, as, for instance, the saliva from the mouth and mucus from the nose. Therefore, the cells shed from these cavities are found in these secretions.

It was in studying cells of such secretions that Dr. George N. Papanicolaou found that in some instances the cells looked abnormal. He made special studies of the mucus, or secretion, from the cervix and found some cells that he felt represented cancer. As he followed these women from year to year by repeated smear tests, he found that after some time they developed cancer (carcinoma) of the cervix. Thus it was discovered that cervical carcinoma can be detected in a preventable or early curable stage.

Cancer of the cervix grows slowly. It takes about 10 years to develop from dysplasia, the precancerous stage, to advanced cancer. It progresses as shown in the following table:

Stages of Carcinoma of the Cervix

| | Per Cent Cured After Five Years |
|------------------------------------|------------------------------------|
| Dysplasia—Precancerous | 100 |
| Stage 0—Preinvasive cancer | 98 |
| Stage 1—Very early invasive cancer | 75 |
| Stage 2—Early invasive cancer | 50 |
| Stage 3—Moderately invasive cancer | 25 |
| Stage 4—Far-advanced cancer | 5 |

How do we detect that the cervix is developing changes that may be cancer? By yearly pelvic examinations, Papanicolaou tests—also called smear or cancer tests—and treatment of any sore of the cervix before it progresses into cancer.

It was because of this possibility of preventing cancer of the cervix that

cancer tests were offered to the women who attended the General Conference session in San Francisco in 1962. Out of the 5,000 women over 20 years of age who attended the conference, 2,248 were tested. They represented 48 States and 45 foreign countries. Women from 20 to past 90 years of age had the test; half were over 50.

It was heartening to find that 35 per cent of the women had had previous smear tests, and 17 per cent had either had the cervix removed or treated for some discovered abnormality. Among the remaining 48 per cent a number of abnormalities were found and eventually treated by private physicians to whom the reports were sent.

However, it is not enough to have one smear test in a lifetime. Every woman 20 years of age and over should have at least one pelvic examination and smear test a year, and even more often if the doctor thinks it is necessary.

Many women, when approached regarding the value of yearly vaginal

examinations and pap smears, say in essence, "Why should I go to the doctor when I feel so well and have no pelvic pain or abnormal bleeding, the symptoms of the disease?" The answer to this question is that cancer of the cervix is symptomless until it has advanced to Stage 2 or Stage 3, and by that time the five-year cure rate has dropped from 98-100 per cent to 25-50 per cent. (See graph.)

Throughout the United States, only 6-8 per cent have had smear tests. In some of the more health-conscious areas, 50-70 per cent of the women have had at least one smear test. As a result, there has been a decrease in invasive or advanced carcinoma of the cervix both in America and Canada.

The medical reports now say, "Pap-smear rise brings invasive cancer fall." Deaths from carcinoma of the cervix have decreased from 32 per 100,000 in 1940 to about 12 per 100,000 in 1960. During the past 15 years invasive cancer of the cervix has decreased by 20 per cent. For every one per cent of the population screened there has been a one per cent drop in the incidence of invasive uterine cancer.

If every woman over 20 years of age, and every woman who has had one or more children, would have a pelvic examination, Papanicolaou test, and correction of any existing abnormality at least once a year, carcinoma of the cervix would practically disappear as a fatal disease. Almost all the 16,000 women who die of carcinoma of the cervix every year in America could have been saved.

The Wayside Pulpit

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth." Proverbs 22:20.

The adulation given in magazine articles and book reviews to modern intellectuals who write salacious novels is surely another sign of the times. Many of these literary sophisticates flout all standards of decency and are as much at ease portraying the intimacies of the boudoir as they are in ordering exotic liquors for their cocktails. They are praised for their uninhibited daring and admired for the brilliancy of their style in satirizing old-fashioned virtues and down-grading marital fidelity. Interviewers hang on their words as though they were oracles from heaven. Their personal lives are studied and held up for younger writers to emulate. Even the trivia of their daily habits are made to seem important. Their success is doubly extolled if their sordid tales have been made into movies.

Jesus once wrote the sins of men too, but only to shame those who had brought an erring woman to Him for stoning. And as the Pharisees looked over His shoulder and saw what was portrayed there in the sand, they silently lost themselves in the crowd, for they knew themselves condemned. The merciful evening breezes obliterated the record, and no man knows to this day what those specific revelations of the Master were. But the "Neither do I condemn thee: go, and sin no more" of the Saviour of men who converted the Magdalene has come ringing down the years of time to every human heart that is sick of the burden of sin. How lustrous are the words of Holy Writ in comparison with the lurid passages of the best-sellers of our current novelists who know no shame in writing for gain.

H. M. TIPPETT

Adventists and the Evolutionary Theory

(Continued from page 1)

harmony between revelation through God's Word and revelation through His works. General areas of apparent conflict concern the problems of evolution and time. Data from science that give evidence of the necessity of a Creator and of the veracity of the revealed Word are sought out.

Specific Problems Now Under Study

Specific problems under study include many of those features of earth history that have been interpreted by skeptics to be in conflict with the Bible and Spirit of Prophecy writings. It is always necessary to examine carefully both what the Word of revelation and the record of the rocks have to say. As Sister White counsels, we must always recognize that human comprehension of either science or revelation may be imperfect; but, rightly understood, they can only speak in harmony and shed light on each other. (See *Patriarchs and Prophets*, pages 114, 115; and *Education*, page 128.) Success will be possible only as we have the blessing and guidance of the Spirit of the Lord.

Typical specific problem areas include:

1. Internal evidence within the rock strata and fossil deposits for catastrophic instead of slow accumulation; comparison of rates and magnitudes of present and past geologic processes;
2. Age-dating problems by use of radio-carbon (popularly known as carbon-14), potassium-argon, uranium-lead, and other methods;
3. Identification of the geologic effects of the Flood and of possible pre- and post-Flood geologic features in the crust of the earth;
4. Extent to which the rock formations form a recognizable sequence that may be correlated from region to region; evaluation of methods used in correlation;
5. Study of the order of the fossils, out-of-order deposits, and overthrust problems;
6. Evaluation of the reported evidence in the fossil record for evolution; the nature of the fossil record; bias in preservation; recent formation of fossils;
7. Problem of extent of glaciation and "glacial ages";
8. The frozen muck and mammoth deposits;
9. The problem of past climates and climatic change;
10. Evaluation of the data regarding "prehistoric" races of man;
11. Biological aspects of the evolution problem, including nature of change, mechanisms and limitations of change, present and past distribution of animals, et cetera;
12. Evidence of plan, purpose, design, and sustenance in the natural world.

The problems are manifold. Readers will recognize that many of these problems confront our students, teachers, ministers, and laymen repeatedly. Careful study requires extensive tech-

nical background and cannot progress rapidly; nevertheless, the results in many areas are encouraging. In certain areas we have made little progress as yet. There are some problems for which we may never have all the answers, but this need not disturb us. The preponderant weight of evidence is clearly on the side of the creationist.

It is anticipated that as studies approach a state of mature evaluation certain reports will be made in our church papers from time to time and in books designed for the specific levels needed, including: elementary, secondary, college, the ministry, and the world field. More technical studies will be reported in manuscripts for our science teachers and students at our science teachers' conventions and workers' meetings.

The progress in assembling an adequate reference collection for the library has been most encouraging. Sets of all of the more important American geological journals and national, State, and provincial geological survey and society publications, together with basic reference books, are being assembled. The Institute has been fortunate to obtain several collections of duplicate publications from university libraries. One such donation from a Midwestern university library included approximately \$3,000 worth of books and publications.

A few of the more important foreign periodicals also have been purchased. One set, which we value most highly, is from England, the country where geology was "born." This is a complete set of the *Quarterly Journal of the Geological Society of London*, which began publication in 1826. It covers the crucial formative years of the young science. The library collection to date includes approximately 5,000 volumes devoted to geology, paleontology, and related sciences.

The institute is fortunate in having as a physical plant the former Lake Union Conference office, a fireproof building adjacent to the campus of Andrews University in Berrien Springs, Michigan.

In the laboratories for geochemistry, age-dating techniques, such as the radiocarbon method, are being studied and the possibility of developing parallel dating methods to check the results are being explored and evaluated.

Museum study materials are of necessity largely limited to study specimens from selected significant rock formations and fossil localities.

The only way many of the significant geological problems can be properly evaluated is by field investigation of the evidence. In recent summers the institute personnel have made recon-

naissance studies of many of the most instructive field localities in North America, primarily in the Western States, but also in the Appalachian Mountains, the Canadian Rockies, and Alaska.

Objective Research Is Difficult

All research must proceed from assumptions or hypotheses, which may be discarded, modified, or retained and enlarged. Since any investigator, whether a creationist or evolutionist, is biased by his particular background, previous explanations he has heard, and presuppositions he holds, the ideal of completely objective research and evaluation is often difficult or impossible. Formulation of scientific concepts always involves data from so many sources that some selection is required. Here, of course, is where one's presuppositions and bias may unconsciously influence the choice. Therefore, the immense body of information and theory that goes into the formulation of modern thinking is colored by a prevailing bias. In the case of the study of life science and earth history, evolution and uniformity have been among the fundamental presuppositions. Hence, the body of data should, in all fairness, also be carefully studied and evaluated by those who trust in the Word of the Lord. Herein is defined the immensity of our task.

The staff need your prayers and support as they endeavor to search out those truths that contribute to the vindication of the Creator's name in the earth.

[In the next five issues of the REVIEW, Dr. Ritland, a member of the Geoscience Research Institute, will set forth something of the current results of the work of the institute. These five articles, though they have not been designed for people who insist on light reading, will, we believe, prove interesting and refreshing to all our readers.—EDITORS.]

Gabriel Is Standing By

(Continued from page 3)

talented, gifted lights—that will go out in blackness and never shine again. Such is the mystery of sin.

But such is also the mystery of freedom. For only so long as men are free to sin are men free not to sin.

And so, with the eyes of the multitude upon them, great minds decide. No man can decide for them. Decision belongs to the soul alone. They may choose to follow the son of the morning in search of applause. Or they may push self aside and let Christ be King. We can only pray that Christ shall reign in their lives.

But if not, Gabriel—some Gabriel somewhere—is standing by!

CALENDAR REFORM

An evaluation of the recent action of the Vatican Council dealing with a fixed date for Easter, and calendar reform.

and
the

By B. B. Beach

Catholic Church

ON OCTOBER 29 the Second Vatican Council made a decision regarding the controversial question of calendar reform. In Rome this vote produced only a ripple of attention. In the newspaper world the reaction was of two opposite kinds. By one segment, the decision was completely ignored or given minimum coverage; by the other, it was heralded by extravagant claims. Some publications went so far as to claim that the Vatican Council voted to establish a fixed date for Easter and to sponsor a perpetual calendar of a blank-day type.

This is not true. As we write these lines we have before us a leading Swiss newspaper in which the following lines appear in French: "The Council could transform the life of the world: it has voted for the principle of a universal calendar. The first of January would always be a Sunday, the feasts would always fall on the same day." These are clearly exaggerated claims; however, we do not want to minimize the significance of this council vote, especially in the light of possible future developments.

What did the Vatican Council actually vote for? At present the exact wording of the statement approved is still not easily available, for a schema or sections of a schema that have been accepted are still considered confidential information until the schema has been officially promulgated by the Pope. The statement on the revision of the calendar voted by the Vatican Council is actually only an appendix of some four paragraphs to chapter V (which deals with the liturgical year) of the Liturgy Schema.

The statement approved by the council deals with two separate but related questions: (1) fixation of the Easter date which is really a matter regarding the Catholic liturgical calendar, and (2) a perpetual calendar,

which is a general calendar for civil society.

The council stated that it considers the numerous requests for stabilizing the Easter date and for a fixed calendar to be of no small moment, and hence, after paying due heed to possible consequences that may follow the acceptance of a new calendar, it declared that it *does not oppose* the assigning of Easter to a fixed Sunday in the present Gregorian calendar, provided that *those for whom this question is of importance are in agreement, especially the separated brethren* (the non-Roman Catholic Christian churches).

Similarly, the council affirmed that it is *not opposed* to the various initiatives for establishing a perpetual civil calendar, *provided the week of seven days with Sunday is safeguarded*, without any days outside the week being interjected. The succession of weeks must remain intact, *unless there are important reasons*, on which the Apostolic See must make the decision.

As any reader can see from the foregoing paragraph, the Second Vatican Council did not vote to assign Easter to a fixed date; it only declared that it is *not opposed*, provided the other Christian churches who are involved in this matter are agreeable. It seems reasonable to assume that it would take long and perhaps tedious negotiations to reach some kind of agreement, even if only among the major churches, in regard to changing the present system for calculating the Easter date. At the present time Rome and the Orthodox churches use the same system, nevertheless, because of the difference in liturgical calendars used and because of the Orthodox proviso that Easter must never fall on the same day as the Jewish Passover, the Easter feast usually takes place at a different time in Rome than in Constantinople.

It is obvious that the Roman Catholic Church has not voted in favor of the type of perpetual calendar that would interfere with the weekly cycle. It has not even voted for a calendar revision that would keep the week intact. All the council has done is to declare that it *does not oppose* initiatives by others to bring about a change of the calendar, provided that the week and the succession of weeks are not tampered with. The council itself is taking no initiative toward calendar revision.

Past Position on Reform

In order to better understand the Vatican Council's statement on revision of the calendar, let us review the past position of the Roman Catholic Church regarding calendar reform.

On February 24, 1582, Pope Gregory XIII in his bull *Inter Gravissimos* proclaimed a completely new calendar. This is a clear indication that in those days the Roman Church felt that a change of civil calendar came within its competency and jurisdiction. Over a period of several centuries this calendar came to be the generally accepted one. It was introduced in Russia in 1919, in Greece a few years later, and in Romania as recently as 1928.

Not long after the proclamation of the Gregorian calendar it began to be criticized by some. From the eighteenth century onward these criticisms took a precise direction: the elimination of the instability of this calendar by introducing a new fixed and perpetual one. It appears that according to Vatican sources the Italian abbot Marco Mastrofini was the initiator of the calendar reform movement. In 1834 he published a volume in which he advocated a universal symmetrical calendar, which provided for each day of the year to always fall on the same day of the week.

In order to achieve this he called the 365th day of the present calendar, which is left over after 52 weeks, or 364 days, "the last day of December." This day was to be considered outside the weekly cycle. The World Calendar Association, founded in 1930, developed by 1937 a "universal calendar" of four equal quarters of 91 days with a blank day after December 30. Basically this calendar, perhaps the most popular of calendar reform projects, is simply a warmed-over version of Mastrofini's old proposal.

The Vatican has never in the past come out in favor of such calendar reform projects. In fact, just a few years ago there appeared in the official Vatican newspaper, *L'Osservatore Romano*, an authoritative article in two installments, taking a rather dim view of this type of calendar revision. The writer of the article, Father Giuseppe Pizzoni, pointed out that Catholic ecclesiastical authorities were not opposed to changes in the calendar which might transfer, for example, a day from one month to another. They were opposed to reform that would affect the week and interfere with religion. Though such calendar reforms would not actually conflict directly with Catholic dogma, *L'Osservatore Romano* considered them unjustified and unacceptable.

Three basic arguments were presented in opposition to calendar reform: (1) tradition, (2) rupture of the weekly cycle, and (3) difficulty in reaching general agreement. In the case of assigning Easter to a fixed date, the writer of the article pointed out how strong tradition has supported basing this date on the phases of the moon during the spring, both for the Jewish Passover and the Easter Feast. He also emphasized that the week is not a division of time based on natural phenomena, nor simply a series of seven equal days, but a group of "hierarchical days" clustered around one principal day, the Sabbath or Sunday.

Since the week corresponds to the seven days of Creation mentioned in Genesis, Father Pizzoni indicated that the week is a religious institution of divine origin. He further pointed out that the introduction of a new calendar might tend to increase the religious divisions rather than diminish them, especially in the light of the historical experience that it took more than three centuries to achieve general acceptance of the Gregorian calendar.

A Gradual Change

The views expressed by Father Pizzoni seem to have represented the Vatican viewpoint until fairly recently. However, there has been a gradual

evolution, especially among Vatican experts, in the direction of a warmer attitude toward calendar reform in general, and of a definitely favorable position in regard to the stabilization of the Easter date. Dr. J. Rossi, one of our denominational experts on religious liberty and calendar reform, had a recent conversation with Father Pizzoni and was rather surprised to discover that he now professes different views from those he expressed in the previously mentioned article, and is no longer opposed to the introduction of a perpetual calendar. It is in the light of these developments that we must consider the council statement on change of the calendar.

Calendar reform was not really discussed on the council floor. It is likely that the bishops considered this question as a technical one, to be considered primarily by the *periti* ("expert advisers") on the commission level. The calendar statement was voted as an appendix, with practically no opposition. In fact, out of 2,193 "fathers" voting, only 21 cast opposing ballots.

While in Rome I had the opportunity of discussing this question with titular Archbishop Bafile of Antioch, the papal nuncio in Germany. This leading figure of the papal diplomatic service is probably the best-known "council father" interested in calendar reform. His intervention on the council floor is considered to have been the most substantial of the very few references to the subject made in St. Peter's during the Vatican Council.

I talked with Archbishop Bafile in the palatial reception room of the pontifical academy for the training of the Vatican foreign service. He spoke quite clearly and freely regarding the present Roman Catholic position on calendar reform. He stated that Rome will not oppose Easter fixation, if other Christians are agreeable. Neither is the Catholic Church opposed to a new calendar that would keep both the week and the succession of weeks intact. On the other hand, he said, he foresees enormous difficulties facing the introduction of a world calendar with blank days. In fact, he doubts that this type of calendar reform is realizable.

Archbishop Bafile pointed out that old tradition is very strongly opposed to an interruption of the weekly cycle. The Jews are flatly opposed, as are Seventh-day Adventists. Mohammedans also seem reluctant to change. The Orthodox even yet do not accept the Gregorian calendar. This Catholic prelate therefore feels that it will be extremely difficult for all churches to agree.

The archbishop went on to say that though the Catholic Church is hostile to a perpetual calendar that would interrupt the week, "it is not absolutely

opposed, if very important reasons exist." When we asked him to indicate to us an example of what would be a very grave reason, this distinguished prelate cited the example of a hypothetical danger of a calendar being accepted that did not respect the week at all, as was the case during the French Revolution when, for a relatively brief period, a calendar based on ten-day cycles was promulgated. Nevertheless, Archbishop Bafile assured me that the Roman Catholic Church would never favor calendar reform without the consensus of the other churches. Further, Rome will not take the initiative. The Catholic Church wants to keep the week as it is.

In our conversation with Archbishop Bafile he expressed the view that the week is of divine origin, though he is of the opinion that the seven days of Creation are geological periods. Then he went on to bring out a very fundamental thought: The Roman Catholic Church has the authority to change the week. As proof of this authority he cited the fact that his church had changed the week in substituting Sunday for the Sabbath.

It seems to me that in giving up the Sabbath the Catholic church greatly weakened its position regarding the inviolability of the week. No wonder the Catholic Church finds it rather difficult, even impossible, to take an *absolute position* in regard to the sanctity of the week. Having taken upon itself "to change times" (Dan. 7:25) by exacting Sunday instead of the Biblical Sabbath, the Catholic Church has made its traditional position regarding the divine origin of the week rather untenable. It is in this light that we must understand the council statement providing for the remote possibility of approval being given to a calendar that would disrupt the week, *if there are very important reasons*.

The Jewish Attitude

What has been the reaction of the Jewish community to the Vatican Council's position on calendar revision? Together with Dr. G. Rossi I had the opportunity of discussing this question with Dr. Elio Toaff, the Jewish chief rabbi in Rome and a leading member of the European Rabbinical Conference. When in 1956 the Indian Government presented a calendar reform project to the UNESCO, the European Jewish leaders were in complete opposition. The present pope, then Vatican pro-secretary of state, informed Dr. Toaff that the Catholic Church would request that the matter be referred *sine die*.

When John XXIII permitted calendar reform to be put on the Vatican Council agenda, the European Rabbinical Conference made several inter-

ventions. The impression they received was that the council would probably come out in favor of a reform of the liturgical calendar that would stabilize the dates of certain feasts, but there would be no statement favoring general calendar reform. However, as Dr. Toaff rightly pointed out to us, the present council vote has opened the door for much broader general calendar changes.

"All currents of Jewry are united in opposition," Rome's chief rabbi said to us. It is true that some liberals, especially in the United States, might be willing to accept calendar reform, but for reasons of unity all groups are holding together. "The Jews are willing to cooperate with reforms that do not damage the weekly cycle," he stated. "We have even submitted projects of our own."

It is difficult to make realistic predictions concerning future developments in the Roman Catholic calendar reform position. But at present it seems to us that the Roman Church is generally against calendar changes involving blank days. However, it should be recognized that Catholic hostility to this type of calendar seems to have grown less pronounced and certainly is no longer absolute. There are even some segments of Catholicism not unfavorable to the aims of the World Calendar Association.

Canon Gerhard Fittkau, director of the German press section at the council, told me unhesitatingly that, in his opinion, the Catholic Church "has no objection to blank days being introduced in the calendar, for blank days do not break the week." He feels it is important to keep the week as the basic unit, but "the introduction of blank days is not important." Such views provide evidence that Rome is certainly no longer unconditionally opposed to breaking the weekly cycle, and that if the trend continues, the church might well someday find such reform projects quite acceptable.

The council statement on revision of the calendar seems to be a part of Rome's efforts not to appear any longer as the center of incorrigible reaction. It is felt that the tide has turned and the Vatican's influence is growing. A few years ago, when Pius XII was pope, the Vatican came out in favor of political democracy. Now interest in calendar reform, social progress, use of the vernacular, ecumenism, and even religious liberty all point to a concern in the council for Rome's image in the world and to a desire to appear more modern and more reforming than Protestants themselves.

Archbishop Bafile said that "calendar reform is not a problem felt inside the Church." We might add that it is not a problem acutely felt inside most

non-Catholic churches. Dr. W. Visser 't Hooft, general secretary of the World Council of Churches, recently told us that in answer to a letter from his secretariat to the member churches requesting their opinion whether the World Council of Churches should undertake a study of the calendar question, only 20 churches expressed the desire that the matter be taken up. The great majority of the churches

seemed disinterested in the matter.

It seems to us that a perpetual calendar is far from being the most urgent problem that needs to be solved to promote human happiness and prosperity. We agree with Dr. Lukas Vischer, who said to us in front of the Waldensian Church in Rome: "We have much more important things to do in the world today than calendar reform."

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

by Miriam Hood

Too Much Is Too Much

I USED to think that no one could possess an oversupply of optimism—no matter how much of this virtue you had, a little more would be a blessing. But lately I've begun to wonder. The reason I question this is that I've observed some young friends whose relentless "optimism" has carried them over the boundary, right into the rosy world of self-delusion. Let me tell you about them.

Tommy is an attractive academy student. He possesses personal charm and *savoir-faire* to the nth degree (and he knows it, unfortunately). But he hasn't learned the first thing about self-discipline. He comes to class late, if he bothers to come at all. He turns in roughly one fourth of his class assignments. He never studies for tests, and fails each one with a resounding thud.

But is he disconcerted? Not at all! He's so beautifully optimistic. Why, it's a pleasure for his teachers to talk with him (at first, that is, until the optimism becomes more than slightly sickening). A few of his favorite clichés are: "I didn't do so well on that test, but just watch me on the next! . . . I know I haven't been hanging in my work, but beginning tomorrow just watch my speed. . . . I'll 'cream' this course out with an A. . . . I know I can do it." And his blue eyes light up so attractively, and he smiles so ingratiatingly, and after all, isn't he saying all the *right* things—the *optimistic* things? Only the most unsympathetic, most boorish teacher alive would fail to respond to this masterful bit of drama.

But they do fail, school being what it is, and then Tommy fails, and he's terribly hurt and bewildered—for 30 seconds—until he goes off again into that happy, irresponsible dream world where everything is just *bound* to come out right. Tommy failed every one of his courses last year, but he hasn't lost any sleep over it; that would be a terribly unintelligent approach to his problem, wouldn't it? It's so much nicer to keep chasing rainbows and bluebirds than to dig your teeth into algebra and English grammar.

Cindy has just about broken her parents' hearts with her wrong choice of friends and her bad habits that have put her almost outside the wonderful circle of church and Adventist friends. She had to be sent home from boarding school because she was smoking, among other things. And what made it so difficult for the faculty to reach this decision was Cindy's optimistic, sweet attitude.

"Of course I want to stop, and I'm going to!" she declared ringingly, when told that her One More Chance, repeated again and again, had finally been forfeited. "I know I've been a disappointment to my parents, and a terrible expense, but I'll surprise everyone yet. . . . There's nothing really to *worry* about. . . . Everyone makes mistakes. . . . I'm planning to start all over next year." But the sentences trail off into nothingness, because Cindy has said this to three different saddened deans of women.

It all sounds just right, just wonderful. And Cindy has now deluded herself into believing that her dream world of proper conduct, proud parents, bright future, is the *real* world. She's so optimistic! You just can't get her down, no sir! The fact that you can't get her *up* either is beside the point so far as she's concerned. She's going to hold onto her optimism, come what may.

Please don't misunderstand me. I'm all for optimism. From the windows of life's prison I always try to see stars instead of mud. But optimism alone is not enough. It's the first step; it can prove to be a giant step up the ladder. But then there are all those other rungs labeled Perseverance, Grim Determination, Realism, and Facing Facts, to name a few. So I'd recommend a reasonable amount of optimism—but too much is too much!



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A. DEVANEY

"Day by day give them lessons that will prepare them for future usefulness."

Christ works with

By Mrs. E. G. White

The Christian Mother

*turning the common water of
life into the wine of heaven.*

I WISH to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience.

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish."

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing.

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent.

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement.

When the enemy thus secures the

attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care.

As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children.

She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion.

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but He does want you to teach them to live for Him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control.

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents

irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers, provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptation, but the Saviour has the tenderest sympathy for him, and sends His angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep.

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the result of your work will endure through

all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts.

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by Him, your children will grow up to bless and honor you in this life and in the life to come.

[Reprinted from *Review and Herald*, Jan. 24, 1907.]

Make Me Like Thee!

By Meribeth McFarlane

Lord, forgive me.
Today my little girl
Failed to obey
An order I had given.

So I got angry.
I slapped and scolded.
I raised my voice
And lost my temper.

Then it was over.
I stopped and looked an inward look;
And what I saw
Was shocking, ugly.

I was entrusted
With this little life
To mold and fashion
Into a character of beauty.

And I have failed—
Both Thee, and her,
Whom I was meant
To love and guide.

So oft I stumble.
So oft I disobey
My heavenly Parent
Who yearns to guide me, too.

How differently
I'm treated than
This little child
Who's barely out of babyhood.

Thy gentle hand,
Thy kindly word
Lift and encourage me
From my grief and shame.

No heated words,
No angry accusations
At me are hurled,
Though I deserve much more.

Make me like Thee!
Give me each day
The patience I must have
To rear this child for Thee!

From the Editors



A Prayer

We thank Thee, Lord, that Thy mercy and Thy compassion have brought us to the beginning of a new year. Thou hast heard our repentant pleas and blotted out the past. For that we thank Thee, too. And now we stand accepted in the Beloved, adopted into the family of heaven, assured of Thy guiding presence. We thank Thee for Thy promises that are many, Thy grace that is all-sufficient, and Thy power that can enable us to be more than conquerors through Jesus Christ who loves us. We would forget those things that are behind and ever reach out for those things that are before.

Through the might of Thy Word we would make this new year a year of victory, of growth in grace, of ever-increasing progress toward the kingdom. May we bless each life we touch, strengthening the feeble knees and lighting the dark paths, that we may aid others also to the kingdom. Dear Leader of the Advent people, advance Thy work in the earth, finish it soon in every land, and in our hearts also. These mercies we implore in the name of our Lord. Amen.

Evolution Versus Adventism

We don't have to tell our readers that the subject of evolution looms large in the thinking of intellectuals today, including religious leaders, and that the effects of the evolutionary theory have been very great upon religious thought. Indeed, the evolutionist could not possibly be a Sabbathkeeper, for the Sabbath is a memorial to a work of God finished in six days, followed by a Sabbath day of rest and memorializing of the Creation work.

As the years have gone by, the significance of the evolutionary theory in relation to all religious thought has grown. It therefore becomes increasingly necessary that the leaders in our work, particularly our ministers and school men, shall have a valid answer to it. That answer is being increasingly provided through a work carried on by some of our scholars in a building adjoining Andrews University campus, known as the Geoscience Research Institute. Here, certain of our highly trained men are studying various features of the evolutionary theory, such as geology, paleontology, genetics, and the like. They are producing increasing evidence most heartening, that geology, for example, instead of proving evolution, does very much less than that—in fact, provides certain evidences against it. The same is true of paleontology, paleobotany, and the like. These scholars are also providing evidence that the relatively new science of genetics, which really was born with the studies of Gregor Mendel in the nineteenth century, does not prove evolution.

On page 1 of this issue is an article by R. M. Ritland, of the Geoscience Research Institute, that tells of what this institute is trying to accomplish. Beginning next week, we publish from his pen a series of five articles that examine certain evolutionary arguments and refute them. It is a stimulating series, eminently worth the time

and the concentration it requires to read them. We warn our subscribers in advance that this will not be easy reading, but it will be understandable to virtually everyone who wishes to take the time to study it carefully. After all, we cannot have every article ultrasimple. We must give some attention to articles that are deep and even difficult at times. We invite your careful reading of the whole series.

F. D. N.

Church and State Again

In the REVIEW of October 17 we commented briefly on rendering to Caesar what belongs to God. We reaffirmed the historic Seventh-day Adventist position that the church should never participate in politically oriented activities, and that the state, on its part, has no right to legislate on religious matters. A few letters from REVIEW readers make evident that some have misunderstood the import of our remarks. Lest others should similarly misunderstand, we wish to take this opportunity to clarify matters. In substance, our reply to these letters has been as follows:

I greatly appreciate your letter and thank you for taking the time to write. I assure you that every injustice others suffer hurts me personally. I long for the day when all men will be treated as equals, and trust that my personal influence may always be on the side of right and justice.

It comes as a real surprise to me that you have understood my editorial of October 17 otherwise than I intended. Read it again, if you will, and note that it does not comment in any way on the racial question as such. At some appropriate time in the future the REVIEW may have something to say on this subject. Note also as you read that the editorial is silent about individual participation in the "March on Washington." I know of no reason why a person could not have participated with a clear conscience. I believe you have read into the editorial something it does not either say or imply.

The purpose of the editorial was to point out the impropriety of church organizations *as such* participating in a public demonstration intended to influence legislation. If civil rights is a religious matter, the state has no right to legislate with respect to it. If, on the other hand, civil rights is a proper subject for civil legislation, the church has no right to press for it. Have we as Seventh-day Adventists not always stood for the separation of church and state? Have we not warned against either church or state meddling in the affairs of the other, however laudable the reasons given for doing so may appear to be? Have we not identified the image to the beast foretold in Revelation 13 as the Protestant churches of the United States exerting their influence on the Federal Government to secure the legislation they want? We have already witnessed a number of sinister steps in this direction.

Now, there is no difference in principle between a church participating in a show of force designed to influence *civil* legislation it considers desirable, and a similar attempt to secure the enactment of laws pertaining to *religion*. Are we consistent if we condone the churches in one instance and condemn them in the other? The

issue is *not* whether the object of a public demonstration such as the March on Washington is intrinsically right or wrong, or even whether the thing sought for is civil or religious in nature. The issue is simply this: Is it right for a church to participate in a public attempt to influence legislation? With the single exception of anti-liquor legislation Seventh-day Adventists have always answered with a resounding "No!" My October 17 editorial simply reaffirmed our historic position that churches should stay out of politics. That, and only that, was its purpose.

Nowhere does the New Testament instruct the church to participate in politically oriented activities in an endeavor to right even the most flagrant wrongs of society. The Jews of Christ's day suffered galling injustice at the hands of the Romans, and He whose great heart of love notes the sparrow's fall could not have been untouched by their misery. But the Saviour did not make those gross civil injustices the burden of His message. He set out to remedy all wrong and injustice by banishing the demon of selfishness from men's hearts. His kingdom was not of this world, and He did not want His designated representatives on earth to divert their efforts into channels other than those He had appointed. Can we do better than to follow His program of action?

Again, I appreciate your letter and the opportunity you have given me to make clear what I apparently failed to do in my editorial for October 17. May the Lord Jesus abundantly bless you and make you a blessing to others.

R. F. C.

The Drift From Thrift

A New York economist supposedly had a nightmare in which he saw all the wasted products of history suddenly rising up from the dumping grounds where they had been discarded. He saw wrecked cars, war-surplus tanks and guns, razor blades, ball-point refills, and a host of similar materials ascending from their graveyard to overspread the earth and crush it with their sheer weight.

This nightmare probably stems from reality rather than fantasy, suggests Henry Winthrop, a Florida professor of social science. He says that "if the dollar value of all the waste [in the United States] . . . could be totaled, it would probably exceed the gross national product many times over." Mr. Winthrop's concept of "waste" is broader than that of most people, who think of waste principally in terms of the contents of their garbage cans. He includes manufacturing goods that are unnecessary, producing goods that are never used (such as military surplus equipment), discarding machines or products before their useful life is over, and designing or producing goods improperly.

He also includes in the GNW (gross national waste, in contrast to GNP, gross national product) the waste of talent and intelligence. If a young person with exceptional mental endowments does not receive an education commensurate with his abilities, that's waste. If a well-educated person is working in a menial capacity, that's waste. If a useful invention is patented but never produced, that's waste.

Some Waste Is Normal

Mr. Winthrop believes that a certain amount of waste is normal, even in a well-disciplined, structured society. We agree. Yet we cannot escape the conviction that in the United States the GNW has been allowed to burgeon to outrageous proportions. Vance Packard pointed this out in his best-selling book, *The Wastemakers*. He showed that manufacturers actually carry on a program of planned obsolescence, their aim being to stimulate

owners of automobiles, appliances, et cetera, to discard still-serviceable possessions, and buy the "latest."

Now, Seventh-day Adventists inevitably are influenced, to a greater or lesser degree, by the culture in which they live. If they live in a rich country they share the benefits of a high standard of living. If they live in a poor country they know the meaning of poverty. If they live in a country largely devoted to agriculture they are interested in farming problems. If they live in a highly industrialized nation they are interested in business and manufacturing. If they live in a nation where sports, the fine arts, or fashion are given large emphasis they will almost certainly be affected by these interests.

We believe, however, that the great truths we profess require us to resist unacceptable trends in our culture, even sharply condemn some of them. Thus, we refuse to use tobacco or liquor. We keep the Sabbath, though society in general keeps another day. We refrain from swearing, though many of our acquaintances senselessly interject oaths into their conversation.

Resist the Trend

Should we not likewise resist the growing trend toward waste, with its consequent need for unnecessary spending? In India millions of people live on an average income of \$3 per month. In Egypt the average annual per capita income is only \$112. How can Adventists of more favored lands consider themselves their "brother's keeper" if they waste food, money, and material that might help meet the needs of a world that is starving for both physical and spiritual bread? Or how can they waste time in trivial pursuits when they might utilize their spare moments to improve themselves or bring the light of truth to someone who waits in darkness?

Many years ago God's messenger wrote: "The light given me now by the Lord is that we are to be careful not to spend our precious time and money unwisely. Many things may suit our fancy, but we are to guard against the expenditure of money for that which is not bread. . . . Practice economy in your homes. . . . Give up your selfish pleasure. Do not, I beg of you, absorb means in embellishing your houses; for it is God's money, and it will be required of you again."—*Child Guidance*, p. 134. Today's staggering challenges to the church make these words even more relevant than when they were written. The drift from thrift must be checked if we are to reach the world's exploding population with the three angels' messages in our day.

K. H. W.

Second Thoughts on Hypnosis

For the past decade or so hypnosis has been riding a wave of popularity in medical and dental circles. A recent issue of *Saturday Review*, however, reports that not a few who had been marching hopefully along in the hypnosis parade have withdrawn their approval of it. Mentioned in particular is a poll of 192 California psychiatrists who had utilized hypnosis. Of the 192, no more than 55 now use it at all, and only six or eight of these use it frequently. The poll group reported 201 cases of adverse reactions to hypnosis. A San Francisco psychiatrist who told of successfully relieving symptoms by hypnotic treatment said that in each instance the patient suffered a worse disorder than the first. Some patients, apparently resenting the hypnotist's control, confessed to feelings of hostility toward him. The author of the *Saturday Review* article, himself a psychiatrist, concludes that hypnosis "remains a doubtful form of treatment."

R. F. C.

Reports From Far and Near

Our Overseas Roll of Honor

By Edna Edeburn, Recording Secretary

Committee on Mission Appointees, General Conference

FOUR years ago I fell heir to three large books and many small yellow cards. These little yellow cards, in three sizes, form the Chainindex Card System which Hazel Shadel Anderson of the secretarial department of the General Conference instituted some years ago. They provide a complete index to the background of every current, returned, and prospective missionary. Beyond these little yellow cards are our missionaries on the front lines, hundreds of them, for whom we at home hold the ropes.

In one leather-bound loose-leaf book are listed the current missionaries. This book is my favorite. Since 1901 to the end of 1962, 9,500 missionaries (not including children or those returning from furlough) have left homeland shores. During 1963, as I write, 150 new missionaries have gone out from North America, and by the end of the year this total should swell to more than 175. In addition, many hundreds have gone forth from home bases in other world divisions.

Mission experiences from those who are yet in their "first love" always thrill me. "Wonderful! Wonderful!" was the answer given by one missionary to W. R. Beach's query: "How are you getting along here?" "Here" happened to be a hot, humid country, but missionary Mel-

vin Northrup did not notice the day-by-day toll on his vitality, because of his supreme joy.

"If your heart is in it, you will have a good time," says Dr. F. W. Brennwald, on furlough from ten years of service in the Cameroons. "One has to be a good sport," he said as he told of sewing up a large wound on a horse whose owner had brought it in for emergency treatment. This was excellent public relations for the hospital.

A missionary nurse held a Friday evening audience spellbound as she told of experiences at the little clinic in Nicaragua, including one about the night a little skunk got in. But Barbara Thurlow let her audience in on another side of the story. "At first it was so very lonesome, I cried every day," she admitted. To hide her feelings she took a daily walk to the nearby town. The tropical showers coincided beautifully with the daily walks and washed away the tears that fell upon her cheeks.

G. L. Goodwin, on furlough from Rwanda, puts it this way: "Where there is a duty to perform, it is not a sacrifice." The "duty" was actually a privilege, and he would not trade his multitudinous tasks as mission station director for the "mad rat race" here in the homeland.

Marie Moleta, the Columbia Union College student missionary to Nigeria in 1962, paid tribute to Dr. Samuel L. DeShay, who at the end of a busy ten-hour day at Ahoada Hospital gave a dying man a pint of his own warm blood before beginning an hour-and-a-half surgical operation to save the man's life. "He lives. He lives," said the doctor. What satisfying reward! (Nurse Marie is now married to the son of a former missionary in his first year of medicine—and future missionary potentially)

Returned Missionaries

One little lad, when asked what he wanted to be when he grew up, replied with glee, "I want to be a returned missionary." He had put returned missionaries on a pedestal. If he could only achieve that goal! What a responsibility returned missionaries have!

Another three-inch leather-bound loose-leaf Chainindex book contains the names of returned missionaries, hundreds of them. This book I call my "hall of fame." When a missionary returns permanently to the homeland his name is transferred from the current missionary book to the returned missionary book.

The names of those who have gone out two, three, four, or more times stand out as it were in gold. Some names are synonymous with certain localities—Miller with China, Halliwell with the Amazon, Anderson with Africa, Stahl with Peru and Bolivia, Rue with Korea, Mattison with India, Wiles with the New Hebrides, Fulton with Fiji, and so on.

After retiring from active employment the Orley Fords chose to return to San Salvador, "re-tired" for further service as they said. Every day streams of people come to their home by the side of the road for loving care and sympathy. This

Thirty-six Tons of Used Clothing Reaches Needy in Peru

Thirty-six tons of used clothing was recently shipped from the Watsonville, California, Welfare Depot to Peru and have been released for distribution there, Don Christman, president of the Inca Union Mission, reports. The 506 bales filled four large trucks as the clothing was taken from the ship at Callao to North Peru, Central Peru, and Lake Titicaca missions.

In a land where earthquakes frequently shake the mighty Andes, rivers often overflow their banks and droughts are commonplace, the poverty-stricken masses of Indians live from one emergency to another. This gift from our believers in the United

States is a marvelous blessing for needy thousands who have never had enough clothing to keep them warm and fully protected from the elements. Thank you for your interest! If you could personally see the pitiful condition of the underprivileged classes you would remember the words of Jesus, "It is more blessed to give than to receive." Four large trucks, loaded with 36 tons of used clothing, are ready to leave the seaport of Callao for various parts of Peru. The writer stands in the center.

WELLESLEY MUIR, Departmental Secretary
Central Peru Mission



missionary couple is one of the exceptions that proves the rule. The Fords, retired, returned to their field of labor in the mission field.

It is interesting to note that of some 300 General Conference employees listed in the Takoma Park offices (including all departments, ESDA, Home Study, Insurance Service, print shop, maintenance, et cetera), one fourth have had overseas experience. Of the large committee at the General Conference that casts the final vote on new missionary appointees, more than half of those living in the Washington area are listed in the Returned Missionary book.

Before there can be current missionaries or returned missionaries there must be prospective missionaries. This brings us to another Chaindex book containing hundreds of names. For each prospect there is a personal folder. For some calls there aren't enough with the right qualifications. Some have been appointed and released for one reason or another. Some calls are difficult to fill. For instance—

A science-mathematics teacher whose transcript of credits is acceptable to the Government and whose wife is a nurse or can teach home economics; an OB-GYN woman doctor; a man to teach secondary English, whose wife could do secretarial work in the mission office; a superintendent of nurses for a hospital that isn't ready to operate a nursing school; several single home economics teachers acceptable to the Government; an elementary school teacher to be put under appointment for a year hence, because it takes a year to get a visa; a teacher who must teach in French in a very hot climate; a departmental secretary who is a Commonwealth citizen.

More than a fine-toothed comb is needed to find some suitable candidates. Perhaps that explains why, in the list of more than 100 current calls, two dated in 1959 and four in 1960 remain to be filled. Of the 38 families cleared and currently awaiting transportation, half are responding to calls that came in 1962, and half in 1963.

Each Wednesday at 1:30 P.M. the committee on Appointees meets to transact current business. To me the most interesting business of this committee is the recommendation of new candidates for appointment. There always will be a place for well-trained, consecrated, courageous persons with the right qualifications.

Ninth Annual Institute on Mental Health

By George T. Harding, Jr., M.D.

The ninth annual Institute on Mental Health met at the Harding Hospital in Worthington, Ohio, October 21 to 23. This institute, which is sponsored by the Theological Seminary and Andrews University, brought together 39 pastors, chaplains, and educators. The purpose of these institutes is to provide ministers with a better understanding of people and their problems, and an opportunity to study under the guidance of Christian psychiatrists the techniques and methods for dealing with personal problems.

Current Missionaries

Allred, Paul Ind. Mgr. IAD
12-25-57 Chiapas, Mexico
de la Cruz, T.O. M.D. Doctor Nor Eur
7-2-62 Ile-Ile

Dinsmore, Harriet Nurse So Asia
4-7-53; 5-21-58; Burma
8-20-63 Korea FED

Guild, C.B. Sec.-Treas. China
12-2-32; 8-16-40; 10-6-48

11-30-54; 2-27-60 Burma So As

McWilliams, Genevieve, MD Doctor So As
4-26-53; 9-15-58; 8-18-63 Nuzvid

Sample, T.G. Asst. Treas. So Amer
2-23-56; 11-14-61

Scofield, L. C. Launchman So Amer
6-28-56; 7-26-63 Brazil

Walter, Fay Sec'l Work FED
10-20-61 Division

Returned Missionaries

Adams, V. E. Press Mgr. FED
7-25-47; 6-9-54 Japan

Mohr, F. I. Sec.-Treas. IAD
10-2-30; 12-11-36 Cuba

Newbold, R.S., M.D. Doctor So Afr
8-28-47; 8-17-55 Congo
6-25-61; PR 3-1-62

Potts, C.R., M.D. Doctor So Amer
12-23-38; 9-18-46; Lima, Peru
11-26-50; PR 8-27-50

Watt, A. L. Teacher So Afr
3-9-45; 2-26-54
PR 6-25-59

Prospective Missionaries

Gleason, Ray
frm 4-22-63

Johnson, L. C.
wnb 2-22-55

Lonberg, John R.
awd 11-9-60

Nielsen, E. L.
aft 6-13-63

Pelt, John, Jr.
nwd 11-20-61

Unger, David J.
dsj 7-10-63



These doctors and ministers attended the ninth annual Institute on Mental Health in Worthington, Ohio. In the front row (left to right) are Dr. L. Harold Caviness, Dr. Charles Anderson, Dr. Harrison Evans, Donald Hunter, Charles Wittschiebe, Chaplain Robert Wilson, J. L. Hagle, Dr. Donald Burk, Dr. George Harding, Jr., and J. P. Habenicht.

The instructional staff of the 1963 institute included Dr. George T. Harding, Sr., of Harding Hospital; Dr. Harrison S. Evans, of Loma Linda University; Dr. Charles L. Anderson, of Hinsdale Sanitarium and Hospital; Dr. L. Harold Caviness, of Battle Creek Health Center; Dr. John A. Whieldon, of Ohio State University School of Medicine; Charles Wittschiebe, of the Adventist Theological Seminary at Andrews University; Chaplain Robert Wilson, of the Medical College of Virginia; Albert Brendel, Jr., pastor of the Mount Vernon, Ohio, church; and Dr. Donald H. Burk, Dr. Grace Collet, Dr. Richard Griffin, Mary Jane McConaughy, and Dr. George T. Harding, Jr., of the Harding Hospital.

All Seventh-day Adventist ministers throughout North America are eligible to attend this annual institute. It is one of many educational programs in the field of mental health provided at Harding Hospital, which is the center of Adventist mental health education and offers training in psychiatry and the related fields of psychiatric nursing, occupational therapy, psychiatric social work, and clinical psychology. Information regarding future institutes may be obtained from Harding Hospital, and arrangements to attend made through the president of the local conference. The next institute is scheduled for October, 1964.



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

MINNEAPOLIS, MINN.—Vine Evangelical Free church in Minneapolis, Minnesota, was dropped from the rolls of the North Central District Association of the Evangelical Free Church of America be-

cause its pastor and some members engage in "speaking in tongues" and other "Pentecostal-type practices."

BUENOS AIRES—Complete religious freedom for all believers in this predominantly Roman Catholic country was pledged by Argentina's Minister of Foreign Affairs, Dr. Miguel A. Zavala Ortiz, as he formally installed a new undersecretary of cults. Noting that the Argentine constitution "obliges us to defend the freedom of worship for all cults," Dr. Zavala Ortiz declared: "Therefore nobody is going to be molested because of his religious convictions or if he is an unbeliever. We assure cults of every guarantee, and we will dedicate ourselves to eliminating from society every vestige of religious or antireligious strife."

BOGOTA, COLOMBIA—Roman Catholic theologians and Lutheran churchmen discussed the "Word of God in the Christian Faith" here at a meeting sponsored by the Lutheran World Federation's Committee on Latin America.

WASHINGTON, D.C.—An increase of slightly more than 7 per cent in the number of Roman Catholic missionaries abroad was reported here by Father Frederick A. McGuire, executive secretary of the Mission Secretariat. Father McGuire said the number of U.S. Catholic missionaries—priests, brothers, sisters, and laymen—now totals 7,714, up 568 since January 1. American Jesuits abroad lead the 73 U.S. religious orders with overseas missionaries, the report said, with 835 members overseas.

SAN ANTONIO, TEX.—A Southern Baptist missionary from Spain, paying tribute to the late Pope John XXIII, said here the Roman Catholic pontiff's short reign is bringing a "new day" to Protestants in Spain.

BUCK HILL FALLS, PA.—Scripture distribution in Latin America is being stepped up through greater utilization of the laity in local congregations, an American Bible Society official said here at a

meeting of North and South American mission workers.

DES MOINES, IOWA—The congregation of Central Presbyterian church here has voted to donate up to \$4,000 to the city of Des Moines to cover a portion of the property taxes from which it is exempt. The actual amount to be allocated will be decided in January when the 1964 church budget is adopted. A \$3,800 "tax gift" was included in the \$165,000 proposed budget.

NEW ORLEANS, L.A.—Methodist Bishop Fred Pierce Corson of Philadelphia said here he would spend all his time participating in Protestant-Roman Catholic dialogs if it were possible. He cautioned, however, that such discussions between Catholics and Protestants about their faiths should be carried out carefully and "by people who know what they are talking about."

PARIS—The decision of Protestant churches at the recent French Protestant Federation assembly in Aix-en-Provence to unite their efforts in certain areas of religious activity is regarded by some observers here as a step toward creation of a single Protestant church in France.

GEMERT, NETHERLANDS—A proposal that the government provide grants for missionaries of all denominations working in developing countries was made at a social studies summer school here sponsored by the Catholic Workers Movement. Prof. L. H. Janssen, well-known Catholic sociologist, said, "It is to be expected that Holland will grant more money to help these countries, and in allocating this money they should not discriminate against missionaries by refusing them grants for good projects."

VATICAN CITY—Pope Paul VI voiced full support of the "excellent cause" of a united Europe as a "living unit" that would respect and sanction the free expression of different nationalities.

Walker Memorial Hospital Opens New Wing

By Paul Keller

Adjoining the present buildings of Walker Memorial Sanitarium and Hospital, three miles north of Avon Park, Florida, is its modern, new 53-bed wing. This new facility was opened November 3.

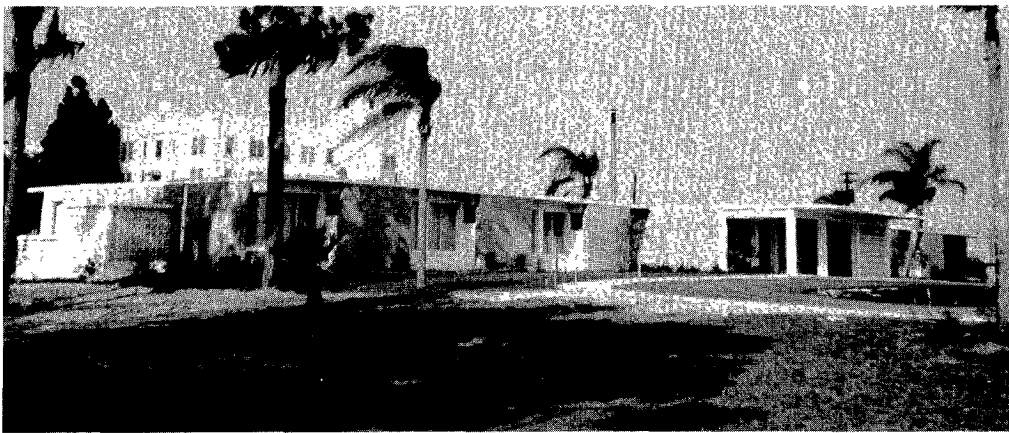
A number of leading citizens from the surrounding area were present to participate. These included E. A. DeLaney, mayor of Avon Park, and George Border, president of the chamber of commerce. Representing the Southern Union, L. J. Leiske gave the welcome, and Don R. Rees, president, gave the main address. Approximately 400 visitors and guests were present.

The attractive lobby with its modern Danish furnishings is a memorial from the Rotarians. Adjoining the lobby is a "quiet room," where families of seriously ill patients may meditate or wait in privacy. Facing the lobby is the nurses' station, consisting of medicine, utility, and report rooms. A separate maternity section, extending east from the nurses' station, has beds for 11 patients, two labor rooms, two delivery rooms, a clean-up area, and nurses' and doctors' lounges.

The remaining rooms are for medical and surgical patients. All of these are one- and two-bed rooms with private bath and the most modern hospital room appointments. These rooms are attractively decorated, and many of them have a breathtaking view of the lake and hospital grounds.

The new X-ray department and emergency rooms are situated off the corridor leading from the main building to the new wing, near the emergency entrance. The latest X-ray equipment available has been installed.

This long-needed addition adds much to the capacity and efficient services offered by the hospital. Residents of Avon Park and the surrounding area feel fortunate to have this modern hospital facility to serve them.



New wing of the Walker Memorial Hospital, Avon Park, Florida.

Denver Conducts Eighth Five-Day Plan

By Thelma Schmelzle,
PR Secretary, Colorado Conference

Seven classes in the Five-Day Plan to Stop Smoking program have been conducted at Porter Memorial Hospital in Denver, Colorado, since the pilot program last February. That pilot program for medical and ministerial delegates from the Northern, Southwestern, and Central unions was attended by a group of 600 smokers. E. F. Irish, chaplain at Porter Memorial Hospital, reports that approximately 100 persons have attended each of the hospital-sponsored classes. This makes a total of 1,300 smokers in the Denver area who have sought help from the plan.

Drs. Alfred O. Mazat, Paul A. Wenzel, and Leonard D. Shockey—all Seventh-day Adventist physicians—have served on the medical-ministerial team with Elder Irish, who is coordinator for the program.

A Los Angeles salesman who had been a smoker for 50 years learned of the Five-Day Plan through Denver newspapers and he arranged to attend the October class. He succeeded in overcoming the habit.

A poll of the persons attending the

September and October classes revealed that the group of 300 people had spent a total of \$474,412.40 for tobacco during their years as smokers.

A class for expectant mothers who desired to stop smoking was held in November. This unique class, directed by Dr. Edward C. Duerksen, obstetrician, and Chaplain Irish, was the first Five-Day Plan to be held specifically for expectant mothers.

Spanish "Voice of Hope" Twentieth Anniversary

By J. O. Iversen, Associate Secretary
GC Radio-TV Department

We salute the Spanish radio program *La Voz de la Esperanza*, "The Voice of Hope," on 20 years of broadcasting the Advent message throughout the Spanish-speaking world. It was 20 years ago that Braulio F. Perez, founder, speaker, and director of the program, first went on the air. This year, 1963, is also the anniversary of the affiliated Bible correspondence school.

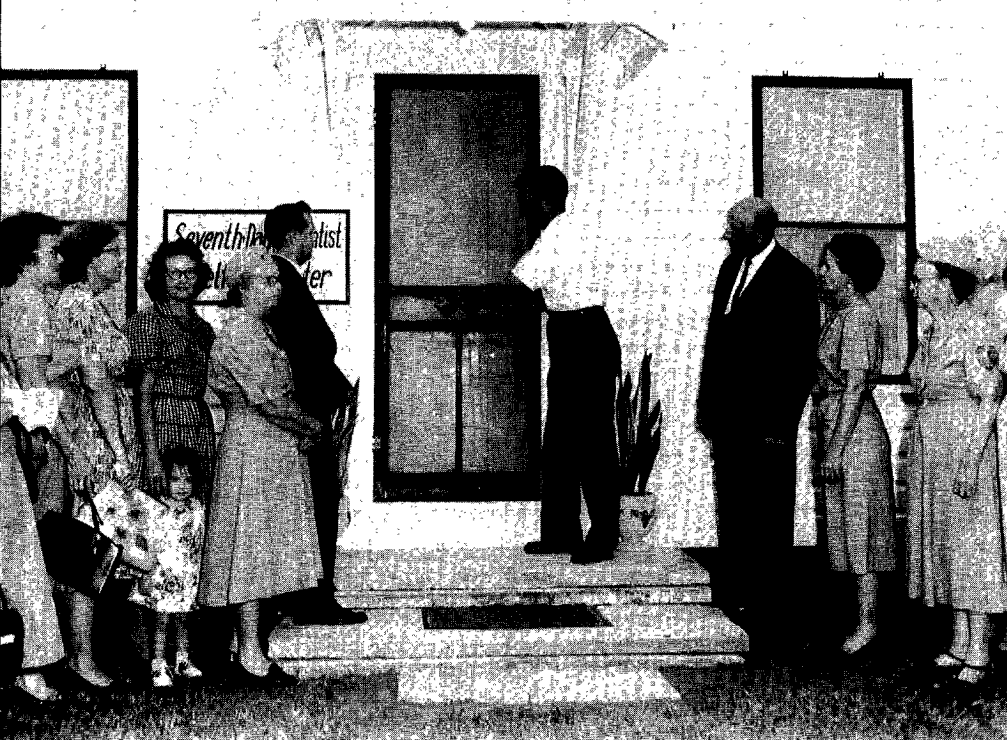
Today *La Voz de la Esperanza* blankets most of South and Central America and many major cities in North America as well. The program also has been beamed to Spain from powerful stations in North Africa and Monte Carlo, and more recently over the powerful station Radio Europe I, with transmitters in the Saar region of Germany. The gospel songs on this broadcast have been sung in Spanish for the past 17 years by the King's Herald, with Del Delker's rich contralto added.

The results that have come from translating a dream of reaching the Spanish-speaking peoples of the earth into reality have been nothing short of miraculous. Thousands have been baptized. *La Voz de la Esperanza* is one of our most effective means of evangelism.

While remembering Elder Perez and the musical group, we express appreciation also to M. H. Netares, whose voice is heard every week on the broadcast as announcer and associate speaker, and to our faithful radio-TV secretaries who have worked hard to make the program a success. Above all, we thank our heavenly Father, who has blessed *La Voz de la Esperanza* so richly.

Alfred O. Mazat, M.D. (center) and chaplain E. F. Irish of the Porter Memorial Hospital (right) discussing withdrawal symptoms with a group of would-be nonsmokers. Dr. Mazat has completed his fourth Five-Day Plan sponsored by the hospital.

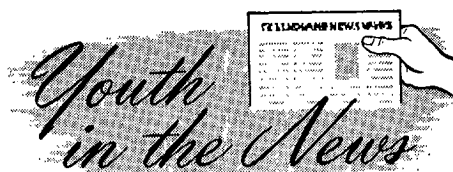




Mercedes, Texas, Welfare Center Opens

Mercedes, Texas, City Commissioner Howard Sparrow (cutting the ribbon) opens the Mercedes Welfare Center. The building was purchased and refinished by the local church. Next to Mr. Sparrow (left) are Mrs. Ben Oldemeyer, Mercedes welfare leader, and R. A. Bata, Texas home missionary secretary, and to the right are R. M. Turner, Valley district leader, and Mrs. E. P. Virgin, vice-president of the Valley Dorcas Federation.

R. A. BATA, *Departmental Secretary
Texas Conference*



► "Union Springs Academy now has 100 per cent membership in the American Temperance Society," David Blackie, chapter president, announced to the student body on November 11. The Union Springs chapter is active in showing educational films on temperance, and is planning to organize temperance teams to visit the churches of the conference.

► H. J. Harris, home missionary secretary of the New York Conference, turned auctioneer to sell the produce brought back by the students of Union Springs Academy on Ingathering field day, September 26. The \$1,130 received represents a 50 per cent increase over last year. Students who "stayed by the stuff" contributed either all or part of their day's wages. Participation was 100 per cent.



Mr. and Mrs. William G. Jensen and three children, of College Place, Washington, left Los Angeles, California, November 14, for Bangkok, Thailand. Brother Jensen is to be plant engineer and builder at the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Max L. Eberhardt, of Placerville, California, sailed from San Francisco, California, on the S.S. *Santa Flavia*, November 19, for Guayaquil, Ecuador. Brother Eberhardt has accepted a call to serve as Bible teacher in the College of the Pacific.

Mr. and Mrs. Russell A. Nolin and son, of Gaston, Oregon, sailed from New York City, on the S.S. *Werdenfels*, No-

vember 21, for Benghazi, Libya. Brother Nolin will be maintenance superintendent of the Benghazi Hospital.

Elder Carlos E. Schmidt left Miami, Florida, for Nirgua, Venezuela, on November 24. Mrs. Schmidt left November 26 for Puerto Rico, where they formerly served, and will soon rejoin Brother Schmidt in Venezuela. They are returning for further service after furlough. Brother Schmidt is to be principal of the Venezuela Academy.

N. W. DUNN

An Argentine Layman Who Knows God's Word

By F. C. Webster, *Departmental Secretary
South American Division*

On four consecutive Monday nights last August the Argentine TV network program *Odol Pregunta*, one of the most popular in South America, presented an Adventist layman, Juan Zocchi, and Manuel Olhagaray, a Catholic layman from Venezuela, in a discussion entitled "The Life and Teachings of Jesus Christ." Brother Zocchi was already somewhat of a TV favorite from his past participation on the program, which covers a variety of questions on Argentine and sacred history.

Juan Zocchi was introduced as a Seventh-day Adventist layman and fruit-stand merchant in suburban Buenos Aires. The other members of the panel were two Catholic priests and one Protestant clergyman. The questions were asked orally, and each contestant wrote out his answer during a 60-minute period and handed it to the judge. Each, in turn, answered the question orally, and the judge verified the oral answer by comparing it with the written one. From the very first Brother Zocchi answered the questions with precision and clarity. The

Dedication of Shady Point Church, Oregon

On October 5 the Shady Point Seventh-day Adventist church, a few miles north of Medford, Oregon, was dedicated. Participating in the dedication service were the pastor, A. P. Ritz; H. L. Rudy, Oregon Conference president; O. E. Schnepfer; L. W. Cornforth, of Milo Academy; V. J. Jester; W. E. Atkin; D. MacIvor; Duane Corwin; Arvin Winkle; J. B. Meehan, the builder; and F. D. Nichol, who preached the dedicatory sermon. Special music was provided by the Milo Academy Chorale and Elders Duane Corwin and Arvin Winkle.

The frame structure, seating 150 and valued at \$35,000, is of split-level design, and is built on four acres of land. It was first used for church services on October 21. Dr. Howard Ferguson was building fund chairman. The church was organized in 1954 under the leadership of Elders Coy and Atkin. Thirteen of the 37 charter members are still members of the Shady Point congregation.

DOROTHY SWAN





Juan Zocchi

A New Light in Northern Mato Grosso

By Ronald C. Bottsford
Departmental Secretary
Mato Grosso Mission

At Ingathering time we visited the small town of Guiratinga in northern Mato Grosso. Our workers had been there year after year, but had never presented the message in any form except through books. We felt the time had come to do more. Thus it came about that we went there in August, to remain for three months.

We looked for a hall large enough for meetings, and finally found a theater that would seat approximately 200. It had closed the day of our arrival under pressure from the local religious authorities.

Fortunately, the hall was equipped with its own electric generator and loud-speaker system. We announced our meetings, and people thronged in as I have never seen them do anywhere in my life. There was not even standing room!

All went well until the Sabbath was presented. Then a Protestant minister began a bitter campaign against us. People's eyes began to open, however, and a number who used to assist that minister were among those who joined the baptismal class.

Strangely enough, most of the opposition was from Protestants. Once when we were unable to show the film *One in 20,000*, because of a defective projector, the Catholics let us use their theater free of charge for three showings.

After many weeks of labor, visiting, praying, and counseling with the many families regarding the problems they faced in becoming Seventh-day Adventists, we baptized 23 precious souls. One hundred fifty people witnessed the baptism, and many others await another baptism in March.

We have purchased a piece of land, and a church is being built to seat 250. Among those baptized is a teacher who will soon open a church school. We rejoice for the new light that burns brightly in Guiratinga.

first night ended in a tie. On the second, third, and fourth nights Brother Zocchi picked up a point each, winning the series with a score of 16 to 13. Some of the questions were as follow:

Typical Questions

"In what part of the Old Testament is Jesus first mentioned as the Son of God?"

"Name four women, Jew or Gentile, who were direct ancestors of the earthly parents of Jesus Christ."

"According to the apostle Paul's Epistles to the Corinthians, what four things did God make Christ for the human family?"

"At the time of the Last Supper what other rite did Jesus institute, and in what chapter is it found?"

Our believers, of course, were happy at the result, and the Protestant community praised Brother Zocchi's achievement. The representative of the United Bible Society remarked, "Juan Zocchi has created a wealth of good will for the whole body of evangelical churches in Argentina."

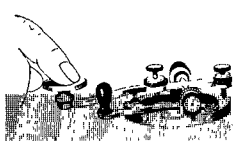
Juan Zocchi was born in Italy in 1911 and came to Argentina when he was 15 years old. An elderly friend who could neither read nor write first introduced the youthful immigrant to the Holy Bible. He asked young Juan to read certain marked passages for him, hoping to stimulate his spiritual and intellectual interest in the Word of God.

The seeds of truth fell on fallow ground. Not only did he accept it with all his heart but he went to our River Plate College for a few years. While there he was baptized by Pastor Marshall, then president of the college. As he learned the truth, he longed to know Christ better. He studied the Bible earnestly, committing long portions to memory, and now recites from memory many psalms, much of the Gospels, and other passages.

For Juan Zocchi, each new day with its Morning Watch is another opportunity to memorize more of the Word of God and to learn to know his best Friend, Jesus Christ, better.



The twenty-three baptized in Guiratinga, Mato Grosso, Brazil.



Brief News OF MEN AND EVENTS

Australasian Division

Reported by
R. R. Frame

► A report from the Tasmanian Conference on the evangelistic effort being conducted by J. F. Coltheart in the city of Hobart indicates that 82 candidates have been baptized, with prospects of 20 more.

► The new medical secretary, Dr. S. A. Kotz, formerly of the Southern African Division, has been busy since his arrival on October 1. "The challenge to grasp the opportunities in this division is enor-

mous," he says. He notes that 60 or more students are currently enrolled in schools of medicine and dentistry, with additional students in related science areas. About 120 nurses are currently in training at our Sydney Sanitarium.

► Medical secretaries are to be appointed in 1964 in every union conference and mission field where they do not now exist, and gradually in every church. This will open opportunities for service to every worker and lay member in Australia, New Zealand, and the islands of the South Pacific. With the assistance of the General Conference and the Loma Linda University School of Tropical

Medicine and Hygiene, a health education research and training program for indigenous workers has begun in New Guinea. It will get into full swing with the arrival of the Drs. K. Wood and H. N. Mozar, with others of the Loma Linda University staff.

► Australasian Missionary College reports that 68 prospective graduates of the class of 1963 have been called to denominational work in the Australasian Division. All theological graduates have been employed by the home-field conferences.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Seventy-fifth anniversary services were held Sabbath, October 19, at the Newburgh, New York, church. M. H. Philbrick, pastor, told of the growth of the church from 23 members to its present membership of 52. G. Eric Jones, president of the Greater New York Conference, gave the anniversary message, and W. J. Hackett, president of the Atlantic Union Conference, was guest speaker in the afternoon.

► On Sunday, November 10, delegates from the Northern New England Conference churches assembled at the Pine Tree Memorial School to discuss campground improvement plans for 1964. Recommendations from the fact-finding committee were presented. These included a new cafeteria building, purchase of 200 more chairs and 20 family tents, a major splice for the pavilion tent, increased restroom facilities, new entrance road, and landscaping.

► G. A. Hixon, publishing secretary of the Southern New England Conference, has accepted a call to the same office in the Wisconsin Conference.



Central Union

Reported by
Mrs. Clara Anderson

► Dr. W. Dale Carrick has set up dental practice in Attica, Kansas. Mrs. Carrick is a registered nurse and is assisting her husband.

► L. F. Webb is the new secretary-treasurer of the Nebraska Conference. He fills the vacancy left when H. A. Young accepted the call to be administrator of Ventura Estates, in Southern California. Elder Webb comes to the Nebraska Conference from the Wyoming Conference.

► Dr. T. R. Flaiz, medical secretary of the General Conference, was guest speaker for 60 students of the Kansas City School of Osteopathy and Surgery, and the Missouri Conference staff. He encouraged these students to be medical ambassadors for Christ.

► The current Ingathering total for Platte Valley Academy stands at \$1,476, a good increase over last year. The academy has had 100 per cent participation in its Ingathering program for the past five years.



Columbia Union

Reported by
Don A. Roth

► A youth rally was held in the Tunkhannock district of East Pennsylvania, November 2, with Dale Ingersoll as guest speaker for the Friday night meeting, and Euel Atchley, from Columbia Union College, the Sabbath speaker.

► Members of the Norristown, East Pennsylvania, church have been sending the REVIEW AND HERALD to former members of their church. C. M. Pike, the pastor, reports that two families have been baptized as a result of this project.

► James E. Chase, president of the Missouri Conference, was one of two guest speakers at a State-wide youth rally held in Mount Vernon. The other was James E. McLaughlin, Pittsburgh attorney and research director in the Pritchard lung cancer suit against the Liggett and Meyers Tobacco Company.

► Four hundred youth and parents attended an all-day youth rally at Indiana, Pennsylvania, November 9. E. M. Peterson, union MV secretary, was the guest speaker.

► Ground was broken November 3 for the new church in Uniontown, in the West Pennsylvania Conference. Established as a company in 1926, the church has grown to 103 members.

► The Roger Holley-Fred Speyer evangelistic team is conducting a second effort in Columbus, Ohio. Thus far 58 have taken their stand for Christ. Thirty-three were baptized in Wilmington, Delaware, as a result of the effort the team recently concluded there.

► The Hackensack, New Jersey, church

sponsored a booth at the Home Show in the Teaneck Armory. The theme of the display was Adventist medical missionary work throughout the world. Blinking lights on two maps, one of the world and one of the United States, represented Adventist medical institutions.



Lake Union

Reported by
Mrs. Mildred Wade

► Donald R. Seidel has joined the biology department of Andrews University. He taught three years at Solusi College in the Zambesi Union in Southern Rhodesia. He also served as a licensed minister in the Nevada Conference.

► The Lincoln, Illinois, Crusade for Christ, with evangelist V. W. Esquilla and singing evangelist Allen Jamison and his wife, has met with widespread community interest. At least 17 families are taking Bible studies and attending branch Sabbath schools in outlying areas. Six new members were added by baptism and profession of faith.

► On September 21 John Wright, pastor of the Benton Harbor, Dowagiac, and Niles district of the Lake Region Conference, baptized ten persons in services held in Dowagiac. These people were won as a result of lay missionary work.

► Relatives and friends honored Mr. and Mrs. Herman Kleist on Sunday, September 15, in the Illinois Conference dining room, on the occasion of their fiftieth wedding anniversary. Mrs. Kleist initiated and developed the idea of the Dorcas Federation, which is today a worldwide organization. She has been president of the Chicago Federation 25 years.

It Is Written Draws 8,000 in Detroit

During October approximately 75,000 people attended the Detroit It Is Written meetings held by George Vandeman in the beautiful Ford Auditorium. One night, in Cobo Hall, 8,000 were in attendance. The signal blessing of God attended the entire series of meetings.

Nearly 3,500 homes are being visited by the large group of workers, and during October more than 300 expressed their intention to stand with God's people. The Detroit meetings continued through November, with Elder Vandeman in charge. It is expected that many others will declare themselves for God's truth and church membership.

N. C. WILSON, President
Michigan Conference



Florida Aid for Haiti

Florida Conference Welfare Centers sprang into action to send clothing to the victims of hurricane Flora in Haiti. Seen here are Mrs. Edwin Olsen (left), director of the Forest Lake center, and Mrs. Arlene Grantier, director of the Apopka center and president of the Central Florida Dorcas Federation, with a portion of the shipment from churches in the Orlando area. The Florida Conference van, loaded with boxes from Orlando, picked up more at various churches on its way to Miami. Arrangements had been made by the Inter-American Division to ship the goods by air to Haiti.

CHARLES R. BEELER, *Departmental Secretary
Florida Conference*



North Pacific Union

Reported by
Mrs. Ione Morgan

► T. A. Stafford, of the Washington Conference, has requested a leave of absence for advanced study. K. E. Baker, of Elma, has been asked to fill this vacancy. George Rasmussen, of Sedro Woolley, and E. W. Striplin, of the Mountlake church, are filling, in turn, the vacancies caused.

► A choice location was recently purchased by the Seattle Central church as a site for their new sanctuary. The members have been meeting in rented quarters since their church building was gutted by fire several months ago.

► Sabbath afternoon, October 19, was the beginning date for the first branch Sabbath school at Lonerock, Oregon. This new branch Sabbath school in the Upper Columbia Conference is an outgrowth of a community Bible class begun in the early spring by Elwood Boyd, and is supported by the Condon church. Perry Parks is the new pastor.

► Mayor William Wicks of Lewistown, Montana, cut the ribbon marking the opening of the SDA welfare center in that city. Others taking part included A. M. Matar, district pastor; Mrs. Charles

Hayes, Dorcas Society leader; and Ralph Gladden, conference welfare director. After the official opening of the center, a noon lunch was served by the Lewistown Dorcas ladies, to about 50 friends and visitors.

► The first Ingathering report for 1963 revealed seven churches over their goal, and a total of \$29,494.41 raised in five of the conferences.

► John Rudebaugh, employee of the College Place Bindery for 11 years and production manager for seven years, has accepted a similar position at the book bindery on the campus of Southern Missionary College. Howard Farnsworth will succeed Mr. Rudebaugh as production manager.

► The Stone Tower church evangelistic center in Portland, Oregon, with seating capacity of 1,200, has been filled to overflowing during the Bible lecture series conducted by Fordyce W. Detamore and his associates R. G. Collar and O. H. Bentzinger; the pastors of 11 churches in the Greater East Portland area; Darrell Nicola, chaplain of Portland Sanitarium; Mrs. C. P. Lampson, Bible instructor, Portland Sanitarium; and Arthur Griffith, minister for the deaf. The present attendance of more than 1,800 has necessitated identical meetings at 5:00 and 7:30 p.m. Sundays, and 3:00 and 5:00 p.m. on Sabbaths.



Northern Union

Reported by
L. H. Netteburg

► The Lehr church in North Dakota leads the conference in the current Bible school enrollments crusade, with 127 added to the Bible correspondence course list.

► The Cedar Rapids, Iowa, effort conducted by the Mankser-Pueschel-Gerst team began September 22. Eighteen meetings have now been completed, and a baptism of five was held November 2 as the first fruits of this effort.

► The Northern Union Conference held its annual departmental council October 27-31. Plans were laid for continued expansion in the Northern territory.



Pacific Union

Reported by
Mrs. Margaret Follett

► Three new staff members joined Pacific Union College during November. Mrs. A. J. Escobar is secretary to the registrar; Mrs. Myra Hanson also works in the office of the registrar; and Clarence Ferguson, formerly superintendent of the grounds department at La Sierra College, is assisting Peter Nightingale in the same department at PUC. Robert J. Battee has returned to work at the College Press, after being employed elsewhere for a time.

► The Student Association of Pacific Union College sent a message of sympathy to Mrs. John F. Kennedy. At the memorial service held at the college November 25 the association reported the collection of more than \$300 to be sent to the widow of Police Officer J. D. Tippitt.

► On October 26 some 300 former members from various parts of California gathered in Galt for a church home coming. At the sundown service honor was paid to Brother and Sister G. H. Lang, who have spent 37 years in educational work for the denomination, and are now retired in Galt.

► The new welfare center in Fresno, California, was dedicated in special services recently, with Mayor Arthur Selland and L. E. Davidson, conference home missionary secretary, speaking. The Fresno Dorcas group is headed by Mrs. Iola Hall.

► On September 30, Southeastern California Conference's membership rose to 19,951. The phenomenal growth of 1,185 for the first nine months of the year makes Southeastern the second largest conference in North America.

► W. Melvin Adams, associate secretary of the Religious Liberty Department of the General Conference, will be in the Northern California Conference from January 11 to 18 in the interest of the religious liberty work.

► Ordell Rees, until recently home missionary and Sabbath school secretary of the Northern Union, has joined the staff

of Loma Linda Foods as field representative.

► The Rio Lindo Academy fall Week of Prayer was conducted in early November by E. L. Minchin, of the General Conference.

► Erwin J. Remboldt, administrator of the Glendale Sanitarium and Hospital, has accepted appointment as administrator of the White Memorial Medical Center of Los Angeles. In his capacity as general administrator of the two hospitals, Mr. Remboldt will be responsible for more than 600 hospital beds with an employee staff of 1,700 and a combined yearly admission of more than 24,500 patients.

► R. E. Dunton has accepted the invitation of the Central California Conference to be the secretary of the religious liberty, public relations, radio-TV, and industrial relations departments of the conference. He succeeds Arthur J. Escobar who recently accepted the pastorship of the Pacific Union College church.

► Mrs. M. E. Holden, of Mountain View, California, is still a Dorcas worker at the age of 92. Over the years she has made hundreds of quilts for the Dorcas, an activity to which she still gives 40 hours a week. She was leader of her local society for more than 16 years.

► L. L. McKinley, retired minister, is chaplain of the Tempe Community Hospital in Arizona. He served as president of the Montana, South Dakota, and Texas conferences.

Paterson, New Jersey, Good Samaritans at Work

One Sunday morning in October, members of the Paterson, New Jersey, church, led by Herman Widmer, replaced the roof on the home of one of their oldest members, Sister Gallant, as a gesture of love and appreciation. With her limited resources, Sister Gallant still takes an active part in a wide variety of church activities. She has collected nearly \$1,000 for the church school project alone.

ALVA R. APPEL, *Pastor*
Paterson, New Jersey



► Fred Thompson has come from the Michigan Conference to the Central California Conference, where he lives in Delano and is pastor of the Delano and Pixley churches.

► Some 1,200 enjoyed the activities of the Blair Valley Pathfinder Camporee held recently by the MV department of the Southeastern California Conference.



Southern Union

Reported by
Mrs. Cora Klindgren

► A license-plate type of tag designed by the alumni association of Oakwood College is intended for use on automobiles of graduates, according to Addison V. Pinkney, president of the college. The attractive blue-and-yellow plate, similar in size to a license plate, reads, "Oakwood College, Huntsville, Alabama." In the upper right-hand corner it has an open Bible lighted by a torch.



Southwestern Union

Reported by
H. W. Klaser

► As of November 20, two districts in the Oklahoma Conference had reached their Ingathering goal—Okeene and McAlester.

► Approximately 50 members at Guymon, Oklahoma, were happy to dedicate their new church building on Sabbath,

November 30. L. C. Evans, president of the Southwestern Union Conference, gave the dedicatory address.

► The Oklahoma Conference welcomes Elder and Mrs. J. L. Bowers from Texarkana, Arkansas. Elder Bowers will have charge of the Shattuck, Oklahoma, district.

► A. W. Fiedler, pastor of the Albuquerque, New Mexico, church conducted an evangelistic series in connection with the annual Week of Prayer service. Two services are necessary each Sabbath, and plans are being studied for another church building.

► Ray Bailey, pastor of the Dallas Oak Cliff church, reports seven branch Sabbath schools.

In Remembrance

Sleep On

By Stella K. Salisbury

Sleep on, dear one, and take your peaceful rest. Long hours of pain and care are now forever past. We'll trust you to our heavenly Father's care, So rest secure on Jesus' gentle breast. Good night, my love, good night.

ANDERSON.—May Belle Anderson, born March 16, 1875, in Iowa; died Oct. 6, 1963, at Vancouver, Wash. Her husband survives.

BAGLEY.—Ralph Eugene Bagley, born March 31, 1947, at Pine River, Minn.; died Nov. 12, 1963, at Clear Lake, Wis. His parents, Mr. and Mrs. Harold Bagley, survive.

BEAIL.—Everett Earl Beail, born April 9, 1889, at Ola, Idaho; died at Thorp, Wash., July 26, 1963. He is survived by his wife, Adah V. Beail. [Obituary received Nov. 12, 1963.—Eps.]

BRUGGER.—Lalia Marsh Brugger, born Aug. 29, 1878; died April 10, 1963, at Saginaw, Mich. Her husband survives. [Obituary received Nov. 17, 1963.—Eps.]

BUCK.—Carrie Myrtle Buck, born Feb. 4, 1880, at Fort Steele, Wyo.; died at Chehalis, Wash., Sept. 29, 1963.

CARLETON.—Herbert A. Carleton, born Sept. 23, 1891, at La Center, Wash.; died Nov. 5, 1963, at Oakland, Calif. His wife, Ida, survives.

CHASTAIN.—James Harold Chastain, born Jan. 4, 1944, at Cleburne, Tex.; died Nov. 10, 1963, near Richland, Wash. His parents, Mr. and Mrs. J. Herman Chastain, survive.

CLARK.—Kerry Lee Clark, born Dec. 17, 1960, in Oklahoma City, Okla.; died Nov. 10, 1963, in Denver, Colo. Surviving are his parents, Mr. and Mrs. Richard Clark.

DAVIS.—Carl V. Davis, born March 28, 1879, at Monticello, Ind.; died at Harrison, Ark., Nov. 3, 1963. For many years he was custodian of Emmanuel Missionary College buildings. Survivors are his wife, Minnie Mae; two sons; five grandchildren; seven great-grandchildren; and a brother.

DAVY.—Jessie Julian Davy, born April 17, 1876, near Wichita, Kans.; died June 18, 1963, at Winter Park, Fla. She married Wallace B. Davy, and for many years she was a colporteur in Utah, Colorado, and Florida. Survivors are a daughter, a granddaughter, three sisters, and two brothers. [Obituary received Nov. 14, 1963.—Eps.]

FLETCHER.—John Marion Fletcher, born March 6, 1881, in Reno County, Kans.; died Nov. 16, 1963, in Sacramento, Calif. He attended Union College and became a literature evangelist. In 1905 he married Minnie May Wheeler, a Bible instructor in the Kansas Conference. In 1918 he was ordained to the ministry. His service to the church included teaching and service as secretary-treasurer of the Kansas Conference, educational and MV secretary of the Wyoming Conference, and many years as a pastor-evangelist. Survivors are his wife; five children, Dr. Marion L. of Winston, Oreg.; Lyman V. of Whittier, Calif.; Mrs. Alma Sonnenburg, of Loma Linda, Calif.; Mrs. Eva Brown, of Sacramento, Calif.; and Dr. John Dee, of Aberdeen, Wash.; ten grandchildren; and four great-grandchildren.

GRAMMES.—Cawley E. Grammes, born Dec. 22, 1882; died Aug. 30, 1963, at Allentown, Pa.

GREGG.—Pearl B. Gregg, born Aug. 5, 1889, at Rockwell City, Iowa; died Nov. 5, 1963. He served as a colporteur for a time and was a staff member at the Columbia and Laurelwood academies in the Oregon Conference. Later he worked for ten years at the Portland Sanitarium and Hospital. Survivors are his wife, Anna, of Portland; two sons, Elder Earl Gregg, of Oshawa, Ontario, Canada, and Robert J. Gregg, of Roseburg, Oreg.; seven grandchildren; one great-grandchild; and a sister.

HARRIS.—Jeanne Witt Harris, born Nov. 14, 1911, at Athens, Tenn.; died April 25, 1963. Survivors are her husband, Dr. R. Lester Harris, dental secretary for the Kentucky-Tennessee Conference; her mother; and two brothers. [Obituary received Nov. 12, 1963.—Eds.]

KEITH.—Irma T. Keith, born in Florida; died at Takoma Park, Md., Oct. 24, 1963, at the age of 82. Survivors are three sons, Dr. Louis C. Keith, of Reidsville, Ga.; Elder W. J. Keith, of Takoma Park, Md.; and Eugene R. Keith, of Hixon, Tenn.; a daughter, Irma Beatrice Keith, of Newark, Ohio; two sisters; and a brother.

KILEY.—Mona Stutchman Kiley, born Sept. 25, 1933, at Denning, Ark.; died Oct. 13, 1963, near Fairfield, Calif. Her husband, Don Kiley, survives.

LANDE.—Ruby Eleanore Hobbs Jamison Lande, born March 18, 1884; died Oct. 2, 1963. She took nurse's training at the Battle Creek Sanitarium and nursed there for several years. In 1907 she married Dr. Cyrus W. Jamison. In 1928 she married Dr. John W. Lande, who survives. Other survivors are a daughter and two brothers.

LEWIS.—Maude Alma Lewis, died Aug. 18, 1963, at Mobile, Ala.

McCORD.—Maude McCord, born March 28, 1889, at Bartlett, Ohio; died at Bartlett, Ohio, Nov. 10, 1963.

MCINTYRE.—Thelma H. McIntyre, born Feb. 3, 1908, at Marianna, Fla.; died Feb. 22, 1963, at Orlando, Fla. His wife, Carlis Davis McIntyre, survives. [Obituary received Nov. 19, 1963.—Eds.]

MILLER.—Anna Meyer Miller, born May 24, 1883, in Oklahoma; died in Paterson, N.J., Nov. 14, 1963. She married Elder Benjamin Miller and for nearly 61 years they served the cause in Texas, New York, New Jersey, Maryland, and Pennsylvania. Her husband survives, as do a son; two daughters; five grandchildren; and seven great-grandchildren.

MILLARD.—Carolyn Heyden Millard, born Sept. 14, 1891, in Chicago, Ill.; died at Loma Linda, Calif., Oct. 18, 1963. She was the widow of Dr. Glenn W. Millard, and together they served two terms in mission lands, as well as serving various churches in the homeland. Survivors are a daughter; three grandchildren; two great-grandchildren; and a brother.

NELSON.—George A. Nelson, born Oct. 30, 1879, at Turlington, Nebr.; died at El Monte, Calif., Nov. 5, 1963. He worked one year at the Voice of Prophecy in Glendale. Survivors are a son; five grandsons; and three great-grandchildren.

NEUFELD.—Dietrich Neufeld, born Sept. 14, 1873, at Rosthern, Saskatchewan, Canada; died Dec. 1, 1962. His first wife, Maria Spent, died before he became a church member. In 1905 he married Maria Stoerz, and in 1924 he was ordained to the ministry. He labored in various parts of Saskatchewan. After the second wife's death, he married Mrs. Susan Epp in 1927. Survivors are 23 children; 52 grandchildren; 70 great-grandchildren; ten great-grandchildren; two sisters; and a brother. [Obituary received Nov. 7, 1963.—Eds.]

OWEN.—Perry G. Owen, born Aug. 15, 1906; died Oct. 30, 1963, at Ocala, Fla. His wife, Mary Alice Owen, survives.

POOLE.—Nora E. Stone Poole, born Nov. 14, 1868, at Hillsdale, Mich.; died Nov. 4, 1963, at Orlando, Fla. Her husband, Elder Nathan H. Poole, was a minister, and together they served in Michigan and Indiana, and spent five years in the South Caribbean Union. Surviving is a daughter, Mrs. F. E. Poole, of Glendale, Calif.

RABB.—Charlie Lee Rabb, born Sept. 10, 1884, in Wilkerson County, Miss.; died July 10, 1963, near Waterproof, La. His wife, Hattie Cavin Rabb, survives. [Obituary received Nov. 12, 1963.—Eds.]

SALISBURY.—J. Wilder Salisbury, born at Wheelerville, Pa.; died Sept. 13, 1963, at Long Beach, Calif. He attended South Lancaster Academy, and received his B.A. degree from Washington Missionary College. He took an advanced degree at the University of Southern California. He taught at Washington Missionary College, and Atlantic Union College. Survivors are his wife, Stella; a sister, Eudora Gilbert; and a brother, Dr. Elton Salisbury.

SHOCKEY.—Charlie H. Shockey, born March 29, 1878, at Roundhead, Ohio; died at Compton, Calif., Oct. 30, 1963.

SMITH.—Margaret McPhee McKinnon Smith, born Nov. 15, 1868, at Halifax, Nova Scotia, Can-

ada; died at Takoma Park, Md., Oct. 21, 1963. She became a Bible instructor in Michigan and later transferred to Alabama, where she married John Smith in 1902. She later continued her denominational work as a teacher and Bible instructor in Texas, Georgia, and other southern States. Survivors are her daughter, Mrs. W. J. Keith, of Takoma Park, Md.; and three grandchildren.

STALLER.—Eva D. Staller, born March 17, 1876, at Hamburg, Pa.; died July 2, 1963, at Pottsville, Pa. [Obituary received Nov. 18, 1963.—Eds.]

STARR.—Elizabeth Catherine Black Starr, born Nov. 25, 1873, at Bellefontaine, Ohio; died Nov. 1, 1963, in Los Angeles, Calif. In 1891 she married Elder L. F. Starr. Survivors are five sons, Judson Harold, Dr. Harvey E., Dr. Wendell W., Dr. Wilmer H., and Willard S.; a daughter, Mrs. George Eberhardt; a brother, Elder Walter L. Black; and a sister, Mrs. William Erfurth.

STUTCHMAN.—Carl O. Stutchman, born May 11, 1909, at Denning, Ark.; died Oct. 13, 1963, near Fairfield, Calif. His wife, Jewell, survives.

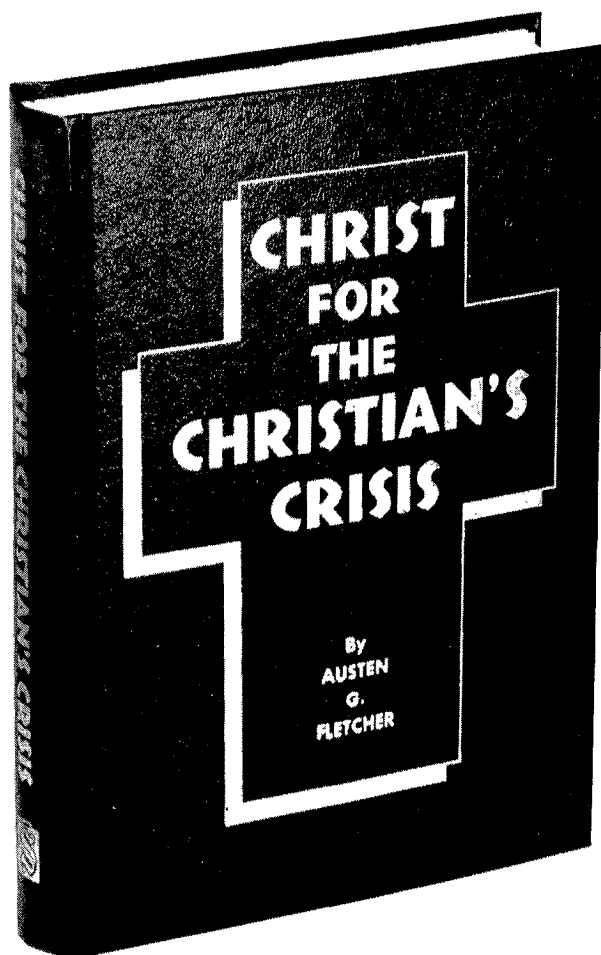
TATRO.—Mary Louise Magnant Tatro, born Nov. 20, 1879, at Bedford, Quebec, Canada; died Oct. 17, 1963, at Loma Linda, Calif. Survivors are three sons, Ralph W. Tatro, Raymond F. Tatro, M.D., and Mahlon C. Tatro, Ph.D.; three daughters, Leona G. Turpel, Louise H. Montgomery, and Glenna Myrle Ambbs, wife of Elder K. F. Ambbs, of the General Conference headquarters; 17 grandchildren; 17 great-grandchildren; and a sister.

THOMAS.—Charles E. Thomas, born Nov. 2, 1878, in Indiana; died Nov. 2, 1963, at Arroyo Grande, Calif. His wife, Tilda, survives.

WALINDER.—Adina Peterson Walinder, born March 23, 1890, near Herndon, Kans.; died Sept. 21, 1963.

WATERMAN.—Pearl Lorraine Waterman, born July 4, 1911, in Portland, Oreg.; died at Paradise, Calif., Nov. 4, 1963.

WHITE.—Alice Centennial Sisley White, born Sept. 21, 1876, at Battle Creek, Mich.; died in Nashville, Tenn., Oct. 3, 1963. She was educated at our schools in Battle Creek, Michigan, and Union College, Lincoln, Nebraska. In 1899 she taught at the South Lancaster Academy. She married William R. White in 1904, and for 14 years they were connected with the publishing work in London, England. After a short term of service in Panama, they returned to the States in 1919. Surviving are her husband, of Nashville, Tennessee; a son, Richard W., of Hinsdale, Ill.; a daughter, Eulalia



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White, of Columbia Union College, Takoma Park, Md.; one granddaughter; two great-granddaughters; and a sister.

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.]

Send clean copies of *Signs, These Times, Life and Health*, and small books to W. S. Gurley, Rt. 1, Box 125, Mena, Ark.

S. Gustavsson, SDA Mission, Private Mail Bag, Aba, East Nigeria, Africa, urgently needs *Signs, These Times*, evangelistic tracts, and message books to use in a campaign soon.

Nelly Punzalan, Escalante, Neg. Occ., P.I., needs Sabbath tracts, *Liberty, These Times, Signs*, tracts, *Life and Health*, and *Message*.

Mrs. T. B. Bafulayan, Km. 114, Paco, Kidapawan, Cotabato, P.I., wishes a continuous supply of *Signs, Life and Health, These Times, Message*, temperance literature, *S.S. Quarterly, Worker, Guide, Little Friend*, finger plays, hannelgraphs and cutouts, visual aids, games, children's books, old Bibles, and small books.

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

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

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

WANTED: A continuous supply of *Signs, Life and Health, These Times, Message, Listen*, and children's books and papers only for tract racks, by Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex.

Please send literature in a continuous supply to Bartolome P. Pilotin, Labu, General Santos, P.I.

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO*,

Mission Quarterly, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, 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, Rombion, P.I.; Fely Villasario, 164 Lacson St., Bacolod City, P.I.

Urgently needed by Yvonne Batson, Antigua Sugar Factory, Antigua, W.I., for a branch Sabbath school are all types of Sabbath school supplies, including *Worker, Primary Quarterly, Primary Treasure*, cards, *Instructor, Guide*, and *Little Friend*.

Mrs. James Foreman, P.O. Box 202, Sheridan, Ill., needs a large supply of *These Times, Signs, Listen, Smoke Signals*, and *Liberty* for jail band work.

Edith Kaupke, Box 4023, San Jose Branch, Bisbee, Ariz., requests denominational books, late *Signs, These Times, Listen, Life and Health, Message*, and *Liberty* for public library, county jail and offices.

Mrs. I. B. Davis, Cool Shade, March Town P.O., Hanover, Jamaica, W.I., needs *Little Friend, Guide, Instructor, Signs, Review, Life and Health, These Times*, old Bibles, and *Morning Watch*.

Send tracts, small books, educational records, health and religious filmstrips, slides, taped sermons in Hindi and English to C. B. Rampersad, Forres Park, Claxton Bay, Trinidad, W.I.

S. O. Onuiru, 215 Cameron Rd., Aba, East Nigeria, West Africa, wishes *Instructor, Signs, These Times, Liberty*, tracts, old Bibles, Spirit of Prophecy books, and *Worker*.

Pastor Lao Bantigue, 430 Matina Crossing, Davao City, P.I., wishes a continuous supply of *Review, Instructor, Signs, Little Friend, Primary Treasure, Quarterlies*, old Bibles, songbooks, cutouts, children's stories, and Bible games.

Church Calendar

Home Missionary Day
Church Missionary Offering
Liberty Magazine Campaign
Religious Liberty Offering
Bible Evangelism Crusade
Church Missionary Offering
Faith for Today Offering
Christian Home and Family Altar

January 4
January 4
January 11-18
January 18
February 1
February 1
February 8
February 15

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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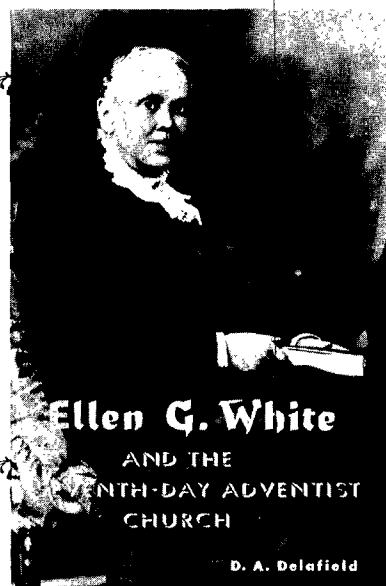
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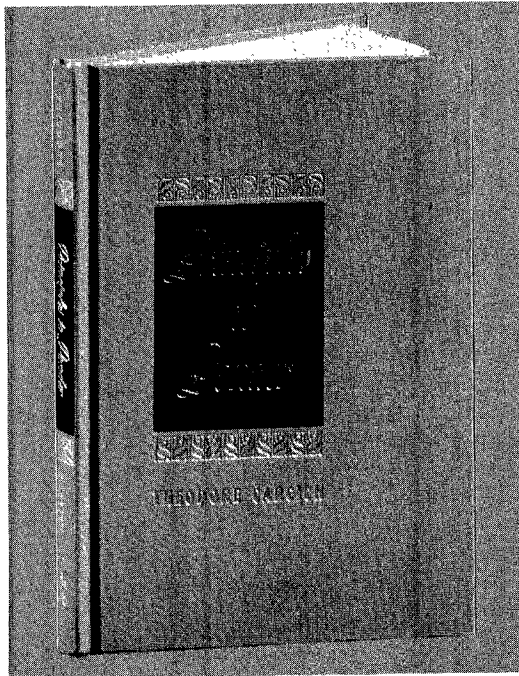


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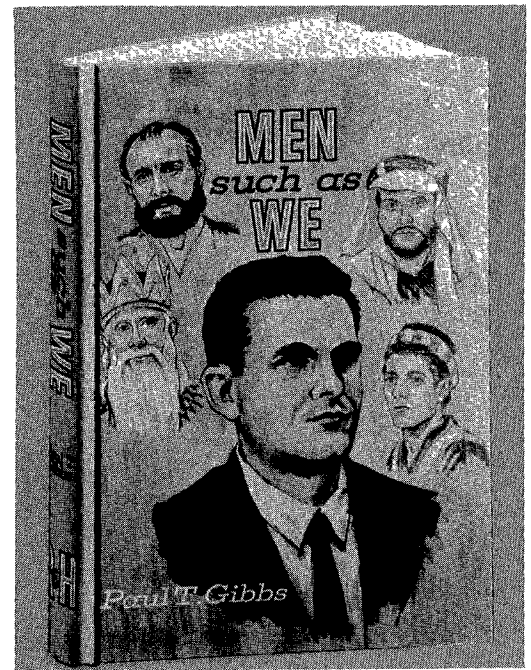
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"Hope for These Times" - 10

What Happens at Death?

By W. A. FAGAL



RECENTLY my work took me for a week's stay on a warm island in the heart of the Caribbean. Unfortunately, depressing poverty is almost universal there, but despite it, the people seem to maintain a happy and cheerful outlook.

While I was there, one of the dedicated missionaries with whom I was riding one day stopped the car before the gate of a large cemetery, explaining that he would like to take me inside for a moment. It took him a few minutes to find the grave which he sought, crowded in between many other ones marked by much more imposing stones. Finally, however, he found it—the last resting place of a fellow missionary who, four or five years before, had become ill while serving God so far from home and had quickly passed away. He translated for me the words on the little grave-stone, which included a precious text of Scripture referring to the Christian's hope of resurrection. Somehow that tiny, little-noticed spot became almost sacred to me as I gazed down upon it, thinking of the sacrifice which it represented. Without doubt angels also know where that grave is, and I have the feeling that they guard the spot.

Within the space of half an hour, I saw ten groups of people enter that cemetery on foot, following either a horse-drawn or a motor-driven hearse bearing the body of a loved one. I was startled and tremendously sobered to note that eight out of the ten coffins were little white fragile boxes measuring only two to three feet in length. Infant and child mortality in this area is fearfully high.

One scene seemed particularly pathetic. A little mother, with her brood of six children around her, stopped behind the hearse carrying one of those little boxes. A small grave had been dug right in the roadway to receive the body of the little child—a custom, I was told, followed by those who lack means to buy a grave. An old gravedigger stepped up quickly and literally

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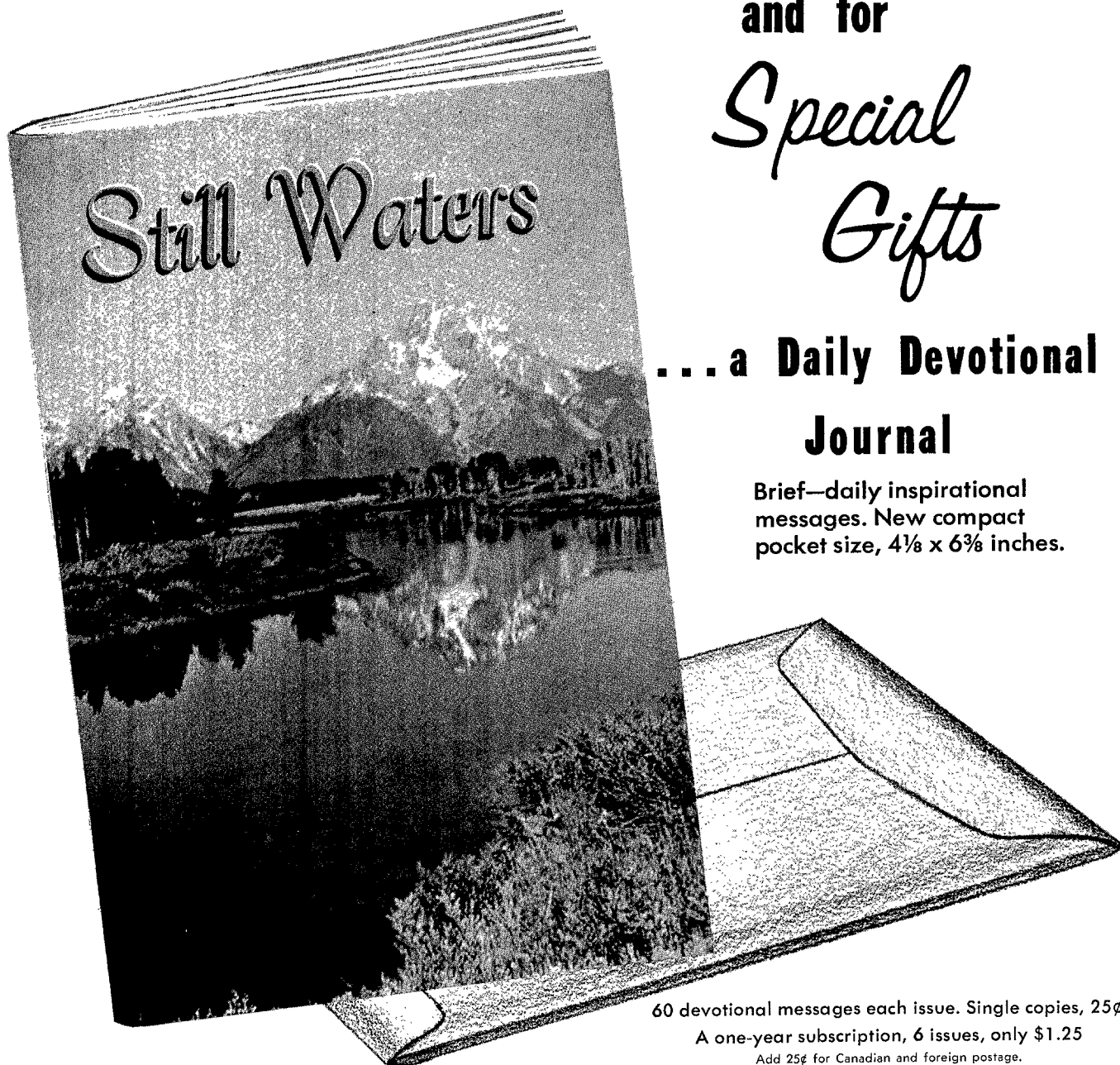
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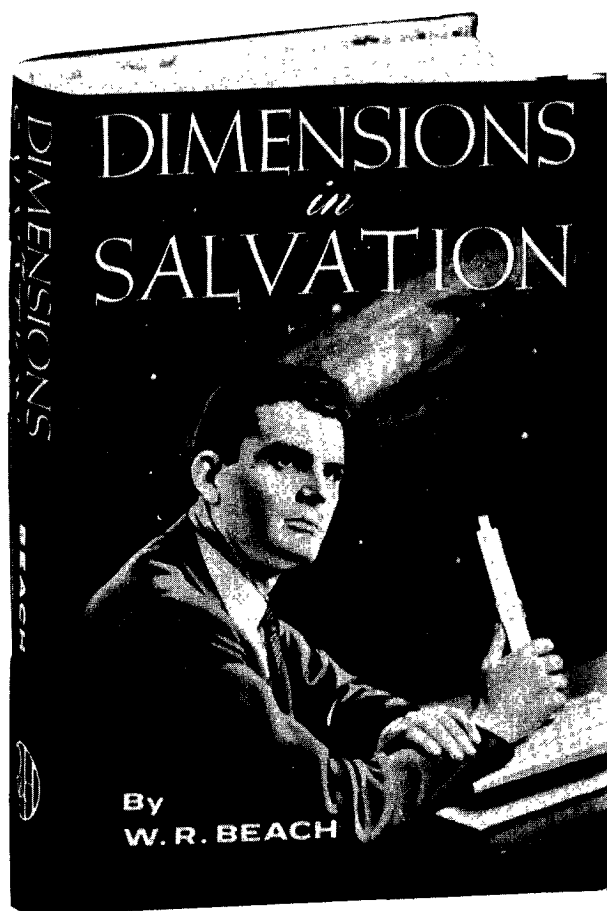
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