

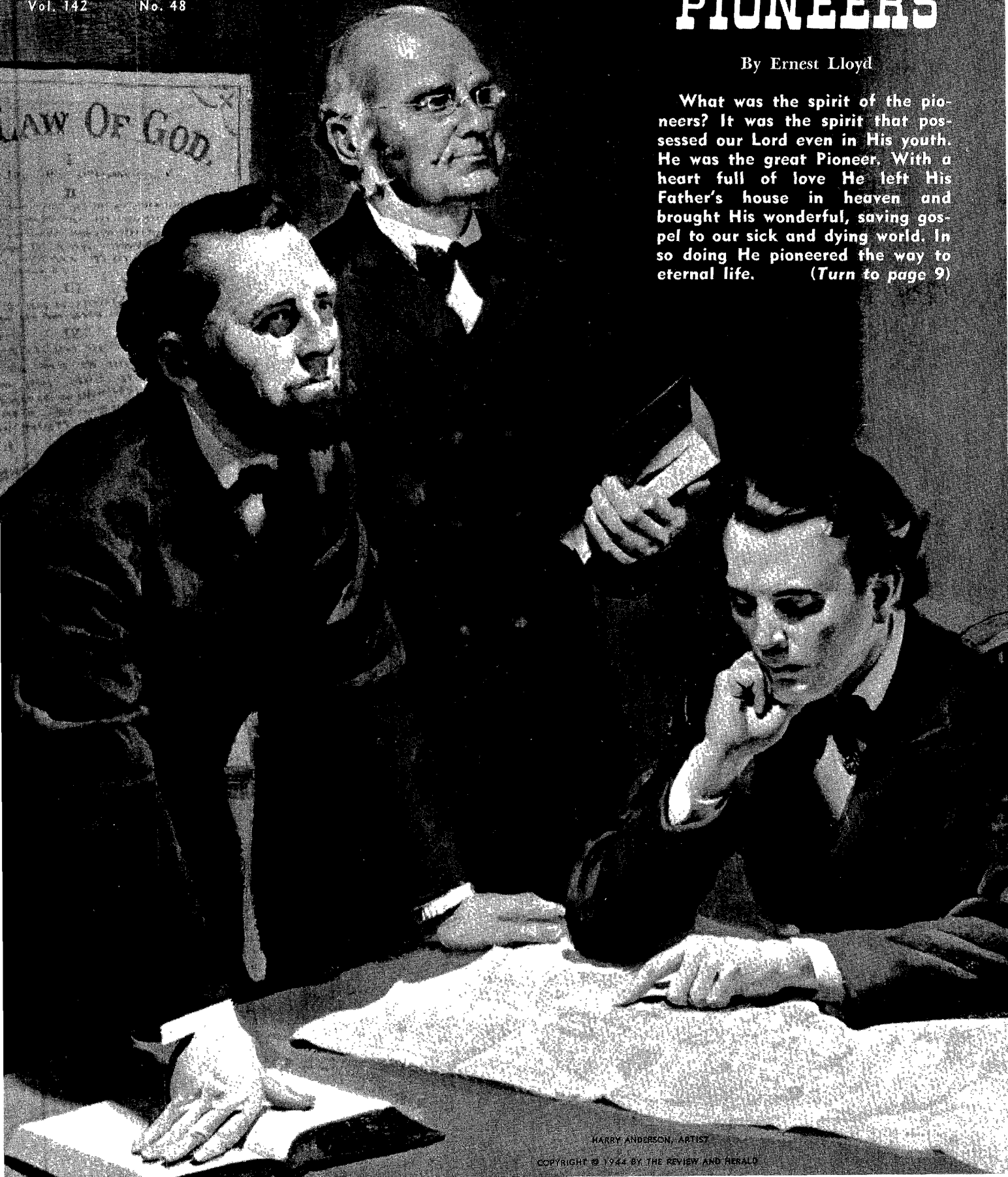
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The Spirit of the PIONEERS

By Ernest Lloyd

What was the spirit of the pioneers? It was the spirit that possessed our Lord even in His youth. He was the great Pioneer. With a heart full of love He left His Father's house in heaven and brought His wonderful, saving gospel to our sick and dying world. In so doing He pioneered the way to eternal life. (Turn to page 9)



HARRY ANDERSON, ARTIST

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THE *Grace* THAT SAVES AND UPLIFTS

By Otto Gmehling
President, Central European Division



H. A. ROBERTS

*Like a friend who guides us to the solution
of a perplexing problem, Christ takes a
personal interest in helping us solve the
problem posed by the sins
that so easily beset us.*

WITH the words of Titus 2: 11-14 Paul summarizes for his fellow worker, Titus, the good news of salvation. He has advised Titus about how to approach the old and the young with the gospel, whether men or women, and counseled him to help those who are slaves to enter into a Christian relationship with their masters. "Yes," he now declares, "the grace of God that bringeth salvation" has "appeared to all men," and this includes slaves.

The word here translated "appeared" is often used of the revelation of God's glory. Originally it referred to the rising of the sun, dispelling the cold and darkness of night. Luke employs the same figure when he quotes Zacharias as saying, "The day shall dawn upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78, R.S.V.).

The Greek word translated "grace" is related to the word for "joy," meaning to be well disposed toward someone, to look upon him with favor. It is when God looks upon men that His grace becomes manifest. Hagar experienced it when the angel found her in the desert, and exclaimed, "Thou God seest me" (Gen. 16:13).

Moses once requested of God, "Shew me thy glory," and God answered: "I will make all my goodness pass before thee" (Ex. 33:18, 19). Moses then relates that "the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (chap. 34:6, 7). God's glory is visible to men in His grace and mercy. This truth similarly found expression in the Aaronic blessing: "The Lord bless thee, and keep thee: the Lord make his face shine upon

A study of Titus 2:11-14

"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6: 24:26).

This concept of divine grace, which is disclosed so forcefully in the New Testament, could already be detected in the Old Testament. The radiant countenance of God upon us is, in itself, the good news of salvation. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5).

Seven times Jesus spoke of there being joy in heaven when lost men return to their Father. He "predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:5, 6). As the sun transforms the soil upon which it shines, so His countenance transforms us.

Let us illustrate this experience by a visit to some public office to transact business. Everyone treats us impersonally. We fill out blanks and state our business. We are shuttled from office to office. Then, unexpectedly, we meet an acquaintance. He greets us warmly, takes an interest in our problem, and discovers what must be done. He accompanies us to the right place, explains matters to the officer in charge, suggests what needs to be done, and sees to it that everything is taken care of properly and without delay. This is what takes place when we meet God. He takes our problems and our cares, and His radiant kindness beams upon us.

Are we as Christians experiencing the fullness of God's grace or do we manage to get by with as little of it as possible? Christians who trust more in their own judgment than in the grace of God are poor in grace. They reach for the grace of God only when their own resourcefulness fails them. The angel told Mary that she was

"highly favoured" and continued by saying, "Thou hast found favour with God" (Luke 1:28, 30). As Mary accepted God's grace she was highly blessed. In her song of praise in response to the grace that came to her are these words: "My spirit hath rejoiced in God my Saviour" (Luke 1: 47). Here again grace and joy meet. Here Mary joins Hagar in praising the countenance of God as He looks upon them with His grace. We too are objects of God's grace.

Those who come short of eternal life will do so because they did not accept the grace of God. Even those who have found salvation in Christ must continue steadfast, "looking diligently lest any man fail of the grace of God" (Heb. 12:15). When we sin, the grace of God enables us to begin anew, free entirely from the consequences of a sinful past. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:1, 2).

Justice Balanced by Mercy

The same God who visits the iniquity of the fathers upon the children to the third and fourth generation has also promised to show mercy unto those who love Him and keep His commandments. On one hand He visits the iniquity; on the other, He shows mercy. Both attitudes are based on love, the same love. The One who keeps "mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:7), not only forgives us but also provides abundant strength and joy through obedience. He provides us with an opportunity to practice obedience, love, and godliness in a framework of freedom and without fear. Belief is not a substitute for good works; nor does it rely on works, but entirely on the grace of God. "Be so-

ber, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1: 13).

Fear can immobilize, even destroy a man. Peter doubtless denied his Lord out of fear, when, in the innermost of his soul, he should and could have exclaimed, "Lord, . . . thou knowest that I love thee" (John 21: 17). How often we do wrong because of fear. A young man taking an examination may have the ability to solve all the problems given, but if in fear of making a mistake he errs in multiplication, for instance, his answer will be wrong in spite of his clear understanding and knowledge.

Right here is the great miracle of the love and grace of God. He is patient with us, like a mother with a child beginning to walk. When it falls the first time she does not say, "You will never learn to walk in all your life. Better give up." No, mother does not give up, nor is that first fall a serious one. The child tries again and again until it is able to walk.

This perseverance in an atmosphere of friendliness and kindness imparts confidence. We know that we will be allowed to try again and again. The forgiving grace of God returns us to our feet time after time. The moral fall is not necessarily the worst part of the mistakes we make, for discouragement would be fatal to further effort. When Jesus spoke of forgiving seventy times seven, He was speaking of the grace of God and of His kindness, which are new every morning.

Each time we are forgiven we are bound closer to an obedience of love in our efforts to do better. "To whom little is forgiven, the same loveth little" (Luke 7:47). Of this Ellen G. White wrote in her book *Steps to Christ*, page 64:

"We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God."

The grace of God brings us, through forgiveness, back to His commandments, which in our transgressions we abandoned. Renewed by His grace to live under these commandments, we recognize ourselves as sinners, but we have been forgiven, and by the power of His grace we can and will overcome sin. The thought has been aptly expressed in the Epistle to the Hebrews that in this victorious life we should pass from sin to forgiveness, and from forgiveness to obedience, so as to exercise our senses "to discern both good and evil" (Heb. 5: 14).

(Concluded next week)

IT IS disappointing to taste some food and discover it has gone sour. We expect something sweet and palatable but we get something sour and nauseating.

Jesus said, "Ye are the salt of the earth." Salt is a preservative. It keeps food from tasting bad. Contact with a Christian ought to leave a good taste in one's mouth. This is what God expects of us and it is what the world expects of us.

Yet we all know that there are sour Christians. How do they get that way? A story from the book of Jeremiah may help us understand the process. Jeremiah is questioning some "church members" about their conduct and he gets a very surprising answer:

"But we will do everything that we have vowed, burn incense to the



*An Old Testament story
with a modern,
practical application.*

A certain man named Johanan, the central character in our story, came one day to Gedaliah and warned him that a Jew named Ishmael was planning to kill him. Instead of thanking Johanan for the information and taking appropriate steps to protect himself, Gedaliah severely rebuked Johanan for even entertaining such an idea about his friend Ishmael. This rebuke naturally made Johanan unhappy. Johanan felt that he deserved a reward for his vigilance and loyalty, but all he had received for his pains was a scolding. This hurt him and he evidently brooded about it for some time. He began to feel sorry for himself. He was not being treated right. His boss didn't appreciate him!

Such an experience may come to anyone, even those in God's service.

Self-pity Is Dangerous

By Sydney Allen

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queen of heaven and pour out libations to her, as we did, both we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and prospered, and saw no evil" (Jer. 44:17, R.S.V.).

These people are excusing themselves for leaving the true God. They are bitter; they have gone sour on serving the Lord. Their excuse is simple—they claim that God has not given them as prosperous a life as they had before. Since they quit serving other gods they have not prospered. God has given them a bad deal, they say.

What could bring people in the community of God to say such a thing? That God was not at fault is clear as one gives a little attention to the story.

You and I may be tempted at times to think that God has given us a bad deal. We may feel that He has treated us harshly. A touch of bitterness may creep into our experience. Our great sacrifices and heroic attainments apparently always go unnoticed. We think we have been faithful; but we have not been properly recognized or rewarded. We may even feel that we were better off before we began serving the Lord.

Thoughts like these are dangerous indeed. They can soon lead to spiritual suicide. Surely none of us wants to fall by the wayside. We don't want to become religious dropouts. We will be wise, therefore, to avoid taking even one step in the wrong direction.

What are the steps that can lead to sourness and apostasy? This story in Jeremiah provides the answer:

1. A step of self-pity. ("Some person has given me a bad deal.")
2. A step of hypocrisy. ("I won't show my true attitude.")
3. A step of defiance. ("I am so important I must always have my own way.")
4. A step of disobedience. ("Even God has given me a bad deal. I'll leave Him.")

A Step of Self-pity

Nebuchadnezzar had captured Jerusalem just a few weeks before this story in Jeremiah. He had killed all the sons of King Zedekiah in their father's presence. Then he had gouged out Zedekiah's eyes and exiled him to Babylon. After this, Nebuchadnezzar appointed a man named Gedaliah as governor of Judea and then left the few Jews in Judea under his government. Most of the rest of the Jews were already in Babylon.

But beware of self-pity! It is a dangerous attitude. We should be more afraid to let it remain in our bodily and mental temple than to entertain a cobra inside our house. We may think that our ideas and plans are much better than anyone else's. And they may actually be pretty good plans. But when others don't see them as we do, let us not go off and sulk. Let us not lament about our wounds overmuch. Let us go to the Lord and ask Him for His healing balm.

Jesus taught us that whenever we pray we should ask forgiveness for our sins. But let us remember that He also taught that we cannot expect God to forgive us if we are unwilling to do the same for those who need our forgiveness. The only cure for a sore heart—even a heart that has been wrongly and criminally wounded—is the spirit of "seventy times seven." The man who sincerely prays "forgive us our debts as we forgive our debtors" will be delivered from self-pity. Such a man will grow and become truly great.

Johanan's warning turned out to be right. Ishmael did come and kill Gedaliah. This experience evidently made Johanan proud. He began to think he knew more than anyone else. His prediction had come to pass!

Had he not warned the governor? Had not Gedaliah been killed simply because he had been foolish enough to ignore the warning of wise old Johanan? Surely *now* everyone would listen to him! So, wounded pride now vindicated, Johanan got the idea that he knew more than other men. This led him to take the second fateful step toward apostasy.

A Step of Hypocrisy

It never pays to come right out and tell people that you know more than anyone else. Johanan knew that. So he chose a more subtle course. He took a group of his fellows to see Jeremiah the prophet. He wanted to make it appear that he was ready to accept counsel. He pretended to listen to what God would tell them about their predicament. And all of them said to Jeremiah the prophet:

"Let our supplication come before you, and pray to the Lord your God for us, for all this remnant (for we are left but a few of many, as your eyes see us), that the Lord your God may show us the way we should go, and the thing that we should do.' . . . Then they said to Jeremiah, 'May the Lord be a true and faithful witness against us if we do not act according to all the word with which the Lord your God sends you to us. Whether it is good or evil, we will obey the voice of the Lord our God to whom we are sending you, that it may be well with us when we obey the voice of the Lord our God'" (Jer. 42:2-6, R.S.V.).

This sounds like the kind of attitude that the Lord can bless. These people are perplexed concerning what to do. A Jew has killed Nebuchadnezzar's appointed governor, and it is certain that this fierce monarch of Babylon will quickly seek revenge. Shall this tiny remnant of Jews stay in Judah and risk Nebuchadnezzar's punishment, or shall they flee to Egypt where the armies of Pharaoh Hophri may protect them from the avenger? It is this that they are troubled about. They seem to have an attitude of trusting faith—"Whatever you say, Lord, whether we like it or not, we will do it." Unfortunately, these were just words and nothing more. They were spoken not in order to reveal the real attitude of the people but in order to conceal it.

Self-pity often leads to hypocrisy. Not daring to let others know what we really think we try to put on a false front of humility and consecration.

On occasion, we may even make fine speeches which have little or no relationship to our true intentions. We may say, I'll do just what You want me to do, Lord, but please don't

expect me to do anything unpleasant."

I went into an auto tire recapping store one time. The company advertised widely for business. But when I offered them my business they said, "We don't have anyone to remove your tire." The clerks were all too dignified to get their hands dirty.

They advertised for my business but they didn't want it badly enough to work for it.

Sometimes we are tempted to be this way with the Lord. "Anywhere with Jesus, as long as it's to a nice city or to some resort area." To promise the Lord that we will do His bidding

—The Art of Living.... **when**



**you're
young**

by Miriam Hood

You and Autumn Leaves

WHEREVER you are today as you read our column, we wish you'd shut your eyes for a moment (though that will make reading a bit difficult!) and imagine yourself as part of an enormous group. In homes, in academies, in colleges, in cities, in villages, there are people your age who believe as you do, have the same problems you have, the same goals, the same ideals. All of these others are trying to master some of the finer points of the art of living, with just about the same percentage of success and failure you are achieving. Customs may vary from one place to another, but there's a surprising sameness to problems!

If you were the only young person in the world fortunate enough to know Christ as your Saviour, and if your convictions were exceedingly strong, and your talent for communication outstanding, you *might* be able to make yourself felt as a power for good on a scale much larger than just your own immediate environment. I use the word *might* because in this day of constant entertainment, restlessness, and short-attention span, to interest others in spiritual matters isn't always easy.

Therefore it's most reassuring to contemplate the thought that you're not working alone or standing alone, even though your present setting may be a rather lonely one, in the physical sense. All the others are trying. If you can regard them as friends, you'll have the warm feeling that comes from being part of something strong, big, and worth while.

However, even though you're not alone in your beliefs and ideals, it will always make a difference what *you* do individually. It will always be important for each member of the group to exemplify Christian standards and Christian ideals. None of the others can take over this part of your responsibility. It all forms a total picture, of course, but each small segment has its role to play.

This idea occurred to me anew during an autumn afternoon recently when I went for a drive in the rolling Maryland and Virginia countryside. If there is any more exhilarating season than autumn, I don't know what it is. (Spring? Well, that's for the turning of a young man's fancy.) The hillsides were—I'm reluctant to use clichés, but there's no helping it—riotous with color. Each tree was quite obviously intent upon outdoing his neighbor and bringing his own leaves to a yet finer degree of breathtaking brilliance.

As we drove along—finally silenced, having exhausted our supply of adjectives—someone exclaimed, "Look at those tiny seedlings! Why, some of them haven't more than a dozen leaves, yet they're as bravely yellow, red or bronze as the tallest trees in the grove!"

And they were. The whole beautiful autumn scene was harmonious because all the trees, big and little, were colorful, were brilliant. It really *would* have made a difference if first one, then another, had declared himself inconsequential and refused to be a part of the autumn symphony. The hillsides wouldn't have been so magnificent; passers-by wouldn't have had their spirits lifted; the drab everydayness of life wouldn't have been alleviated.

The trees were part of a group, just as you are. One colorful tree by itself is beautiful; groves of colorful trees are magnificent. It takes united, concerted effort to produce the latter effect. It also takes united effort to produce a strong, dynamic, vital force for God in this dark world. Young people individually are desperately important in fitting into the total picture. As the incomparable colors of the autumn hillsides were produced by individual trees, large and small, so the Lord is counting on *you* to produce a living witness for Him wherever you are. Multiplied by thousands, what an effect for good can be produced in this world!

but then exercise a "veto" is hypocrisy and blasphemy. It is a definite step along the way to apostasy. Let us be honest with God. Let us not forget that real faith is the kind of belief that trusts God to keep His promises and also leads us to keep our promises. Hypocrisy often leads to the third step—a step of defiance.

A Defiant Step

As Johanan and the others requested, Jeremiah sought the Lord's counsel. God did not give a reply at once. Even such a great prophet as Jeremiah did not receive automatic and instant action in response to his prayer requests. But after ten days God gave His message. In these ten days the news of Gedaliah's assassination could be sent back to Babylon and an army of vengeance could surely be well along on its way. For some reason God waited. After ten days Jeremiah delivered the message. It was very plain—stay in Judah! Don't go to Egypt! Nothing could be clearer.

How did Johanan react to this message? Remember—he had promised to obey whether the message was pleasant or unpleasant, good or ill. Ten days were evidently too long for him to remember that promise, however. Here is what he said to Jeremiah:

"You are telling a lie. The Lord our God did not send you to say, 'Do not go to Egypt to live there'; but Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may kill us or take us into exile in Babylon'" (Jer. 43:2, 3, R.S.V.).

This is the man who just ten days before promised to do whatever God told him to do. Now God has told him his duty in plain terms. What does he do? He calls God's prophet a liar. He charges that Jeremiah is giving a false message at the urging of his secretary, whom he labels a Babylonian spy.

Jeremiah didn't deserve this charge. He was a faithful leader in God's cause. Only recently he had endured severe persecution because he refused to change the message God gave to him. King Zedekiah had hoped the Egyptians would rescue the Jews from the siege which Nebuchadnezzar had made against Jerusalem. He had called on Jeremiah for advice as to whether he should place himself on the side of Egypt or Babylon. Jeremiah's message was immediate, brief, and clear: "Here is your foreign policy, Zedekiah: 'Surrender to Babylon!'" This was not what Zedekiah wanted to hear. Becoming very angry, he allowed Jeremiah to be thrown into an old cistern full of muck.

Now Zedekiah, with all his sons

dead, was sitting in blindness in Babylon because he waited too long to surrender. Johanan knew all this. He knew that Jeremiah was an honest messenger of God. But because his self-pity had become hypocrisy and his hypocrisy had become insolence, he was now calling Jeremiah a liar. Such motives are often behind the defiant attitude of certain "difficult" people in the Lord's vineyard.

Most of us have noticed that some people seem to come into contact with a great many crooks and thieves, even in the church. Almost everyone with whom they deal seems to turn out to be dishonest. The next time you encounter such a person—look out! Remember Johanan. The reason he felt so free to call God's messenger a liar was because he himself was a liar. It is so with many others. In the Bible the accuser of the brethren is also called "the father of lies." Don't become an accuser of the brethren!

A Disobedient Step

And then Johanan took the final step into apostasy—he deliberately disobeyed what he plainly knew to be God's will. What a dreadful result from a seemingly harmless few moments of self-pity! God said, Stay in Judah. He refused to obey.

"But Johanan the son of Kareah and all the commanders of the forces took all the remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven—the men, the women, the children, the princesses, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, son of Shaphan; also Jeremiah the prophet and Baruch the son of Neriah. And they came into the land of Egypt, for they did not obey the voice of the Lord. And they arrived at Tahpanhes" (Jer. 43:5-7, R.S.V.).

Not only did Johanan disobey God by going into Egypt himself, he kidnapped Jeremiah and took him along too! I am sure you have noticed that people who decide to do wrong usually want to lead others to do the same. No one seems to want to go to perdition alone. People want to be

Hope

By MYRTLE LEORA NELSON

Troublous times indeed are these, but in
our Father's care
We dwell in blessed harmony, with joy
beyond compare.
Altho the waves are heaving, and 'tho the
world seems grim,
We'll never cease believing; we'll rest our
hope in Him.

able to say "Everyone is doing it." It works the other way also—if you are really on the road to heaven you will want to take others with you.

Johanan and his disobedient followers ended up in Egypt, the very place which God had forbidden them to go. What a place for a servant of God—a place that God had labeled off limits! Naturally, Johanan's apostasy had affected the members of his little band. We note again the reply of the women when they were reproved by Jeremiah.

"And the women said, 'When we burned incense to the queen of heaven and poured out libations to her, was it without our husbands' approval that we made cakes for her bearing her image and poured out libations to her?' " (Jer. 44:19, R.S.V.).

These women had been worshipers of Ishtar, the obscene goddess of the star Venus. This sensual form of paganism had probably been introduced into Judah by King Manasseh about the time when the Northern Kingdom had been taken captive by the Assyrians. Ishtar was a favorite goddess of the Babylonians and Assyrians. This evil system had been promoted among God's people by King Jehoiakim just before the Babylonian captivity. It was especially popular among women. The goddess was given wine and cakes on which the impress of the image of the goddess appeared. And, lo, here are God's people worshiping her and saying that God had not blessed them! Why hadn't He blessed them? Because they had defied Him. You cannot bless someone who is fighting you. You cannot save a drowning person if he tries to pull you under.

Now, let us summarize. A man may get his feelings hurt. Instead of seeking the forgiving spirit that would enable him to overcome such a bitter experience, he begins to feel sorry for himself. Before long he is acting hypocritically, telling people what he thinks they *want* to hear rather than what he really believes. This often leads him to defy proved leaders in the cause of God. Before long he has led his group into outright disobedience and a return to the vile worship of pagan gods. Self-pity—hypocrisy—insolence—disobedience—apostasy—it is an old story, but always a sad one. It is repeated even now from time to time.

Fortunately, if one knows the road to a certain place he also knows the road away from it. The road to apostasy starts at the place called *bitterness*. How can we avoid bitterness? How can we stay sweet in the Saviour's service? We can stay sweet by avoiding the mistake of Johanan. What was that mistake? The mistake of feeling sorry for himself.

Ernest Farnsworth

By Virgil E. Robinson,
Editor, Home Study Institute

ONE hundred thirty-five years ago a 22-year-old young man took a wife in the small community of Washington, New Hampshire. The family of William Farnsworth was to grow and extend its influence to many lands. That was one year before William Miller came to the conclusion that he could no longer evade his responsibility to make known to the world his conviction that the second coming of Christ was only a few years away.

Additions to the family of William and Sarah Mead Farnsworth came quite regularly, until by 1841 there were five living children. That was the year some preachers came to Washington with their message that Christ would come between April, 1843, and April, 1844. Together with 32 other citizens of the community who accepted this doctrine, William worked to erect what was later to be the Seventh-day Adventist church of Washington, New Hampshire. At the time it was called the Advent Christian church, and such it remained for the next 20 years.

During the winter of 1844-1845, William Farnsworth and 12 of the original members of this church decided to keep the seventh-day Sabbath. They then withdrew from the parent organization, leaving the church to the majority, while they met in the homes of their various fellow believers. During the years that followed, the number keeping the Sabbath steadily increased, while those observing the first day declined until 1862, when the building came into possession of the "seventh-day people," as they were called.

By 1855, 11 children had been born to William and Sarah, one of whom, the first-born, Lucy, had died at the age of three. Following the death of Sarah that summer, William married Cynthia Stowell. Like her predecessor, she was to bear William 11 children, making a total of 22. All of these children were born to William in the Happy Hollow home on the Ashuelot River, some two miles from Washington village. At no time were all of these children at home together. By the time the last, Merton, was born in 1874, five of them had already died.

It was to this church that James



and Ellen White with J. N. Andrews came by sleigh in a blinding snow-storm in the winter of 1867 to hold revival meetings. The hearts of these workers went out particularly to the young people. After several days of intensive personal work, 13 youth yielded their hearts to God and expressed a wish to join the church. Not willing to wait for spring to melt the ice on Millen Lake, these young people persuaded the ministers to cut a hole in the ice just in front of the home of Cyrus Farnsworth. There on a bitterly cold day, they were baptized, and soon thereafter their names were entered upon the church record book. William and Cynthia stood on the bank that day watching as three of their children were lowered into the water and baptized. One of these was ten-year-old Loretta, destined to give a lifetime of service to the cause of God on three continents.

Nine years later young Asa T. Robinson (my grandfather) came walking down out of the northern New Brunswick woods to find and "save" his brother, Dores, who had suddenly turned Jew, as he thought, and was keeping the old Sabbath. A few interviews with that brother, however, convinced Asa that Dores was right, and he likewise began to keep the seventh-day Sabbath. Finding it difficult to get work in Cornish, New Hampshire, where he had met Dores, Asa walked 35 miles south to Washington, where he could find work with a group of Sabbathkeepers. Here, like Jacob in the home of Laban, he

fell in love with one of the daughters, courting and eventually marrying Loretta.

Girls were scarce in the Farnsworth family. Out of the 22 children, only six were girls, one of whom died at the age of three, and another at 13. Not willing to see any of these daughters taken far from the family fireside, William made it a stipulation to Asa that when he married Loretta he would get a farm, settle down, and live permanently in Washington.

Two years after this wedding, S. N. Haskell, that dynamic organizer from South Lancaster, having met Dores Robinson and hearing of his gifted brother, made the journey to Washington to enlist Asa for the colporteur work. This, of course, brought him face to face with William. Elder Haskell's arguments prevailed over those of Father Farnsworth, and in the end William gave the children his blessing and sent them forth to enter the work of God, a work in which they were to continue tirelessly for 50 years.

But it is on the twenty-first child of this remarkable family that attention must be focused, for he is its last surviving member, his brother Alton having died a few years ago at the age of 91. Ernest Farnsworth was born in June, 1872. Instead of going south or west as so many of his brothers did, Ernest with his brother Alton went to Canada. In the province of Saskatchewan they engaged in farming for more than 40 years. As Ernest grew older, the severity of the winters began to trouble him. About six years ago, he accepted the invitation of Dr. L. G. Steck of Chehalis, Washington, to live on his farm near that city and care for the work. This has been Ernest's home since 1959, and it has kept him very busy, particularly during the spring and summer months.

In the winter months, Ernest has frequently made trips to visit friends in Alberta and Saskatchewan. At other times, he has paid visits to his many relatives living in California and elsewhere. He carries on a wide correspondence with friends in many States. Now in his ninety-third year, he continues to attend regularly the Chehalis church. His faith in the message he has loved so long has never been brighter.

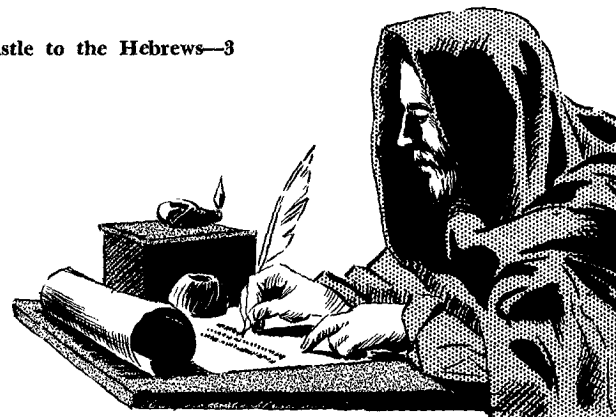
Thus at the age of 93, Ernest Farnsworth, the last living member of the family of 22, continues to live and witness in Chehalis. He concluded one of his letters with the familiar lines: "How do I know that my youth is far spent?—

My get-up-and-go has got-up-and-went."

May the Lord be gracious to this sturdy link with the generations of our fathers in his sunset years.

Christ, the Living Way

By Bernard E. Seton



THE Epistle to the Hebrews is so replete with spiritual counsel that a person may find rich blessing as he reads even when unaware of its theological purpose. However, at least a modest understanding of its theological import places the spiritual counsel in its right perspective and prevents a misapplication of its message. The book abundantly repays the effort to grasp the design of the inspired writer.

The author sets out to deal with what has become his readers' handicapping heritage—their Judaism, their rooting in the Mosaic dispensation, their dependence on the Levitical system, wrongly construed as salvation by sacrifice. He cannot ignore the tremendous pull exerted by their revered past. Indeed, he does not wish to, for it was Heaven's appointed steppingstone to a more glorious future. Accordingly, he does not quarrel with the past, for that was divinely designed and it served a sacred purpose. But he is most anxious that his troubled friends should not remain shackled to it, for that would permanently cripple them and make further spiritual growth impossible. It would keep them from entering upon that infinitely better life of the spirit to which God called them.

To this end the apostle devotes much of his letter to a frank appraisal of the Levitical system, laying bare its inadequacies, seeking to pry his readers free from its shackles, and extolling the efficacy of the redemptive plan to which the Mosaic ritual had

pointed and which was to replace it.

It takes the writer several chapters to develop his argument. He does not take the subject by assault, but makes a more leisurely approach. He compares Christ with the angels (Heb. 1:1 to 2:18) and with Moses (chap. 3:1-6). He contrasts the Israelites with his readers (chaps. 3:7 to 13). At each step he exalts Christ as the "great high priest" (chaps. 2:17, 18; 4:14-16; 5:1-5), and develops at length his comparison between Christ and Melchizedek (chaps. 5:6-11; 6:13-20; 7:1-28). Here and there he injects pastoral exhortations (chaps. 2:1-9; 3:7-19; 4:1, 11, 14-16; 5:12 to 6:12) that grow out of and directly support the doctrinal points he makes.

Paul thus arrives at the midpoint of his Epistle (chap. 7) before coming directly to his main theme—the superiority of Christ's high-priestly ministry to that of the Aaronic line (chap. 8:1-5). Like a skillful musician composing a series of variations on his theme, the apostle presents his central thought from various angles—the inefficacy of the first, or old, covenant and the adequacy of the second, or new, covenant (chap. 8:6-13); the temporary usefulness of the earthly sanctuary as opposed to the eternal utility of its heavenly antitype (chap. 9:1-10); the inability of ceremonial sacrifices to cleanse from sin, and the permanent and purifying nature of Christ's pardon (chap. 9:11-28). This theme, with variations, continues through chapter 10 and merges into the great coda on faith in chapter

eleven. In conclusion, Paul turns to the spiritual and practical exhortations of chapters 12 and 13 to which his exaltation of Christ's priestly ministry logically leads.

With this survey in mind, we should now turn to examine the principal thesis more closely.

It would appear probable, from the careful description of the earthly tabernacle and its services, that the Hebrews to whom the Epistle is addressed were not personally acquainted with the Temple, and were in need of being reminded about its structure and ritual. But the building, its furniture, and its round of worship occupied a secondary place in Paul's mind. They serve only as a background against which the splendor of Christ's all-sufficient ministry is radiantly displayed.

Paul does not pause to explain the significance of even the main features of the Levitical rites—to do so would have taken too much time and space. Neither does he pause to interpret type against antitype, although he does state that the earthly tabernacle, its services, and its priests served "unto the example and shadow of heavenly things" (chap. 8:5) and that they were "figures of the true" (chap. 9:24) dimly revealing the distant outlines of eternal reality. Instead, he brings his Hebrew readers face to face with their "high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (chap. 8:1, 2). This great High Priest, Jesus, has "obtained a more excellent ministry"; He is "the mediator of a better covenant, which was established upon better promises" (chap. 8:6). The purpose of His ministry is to write God's laws "into their mind" and "in their hearts" (chap. 8:10). This will enable them to do what no one can do apart from Christ—live in harmony with God's perfect will.

In order to make the Saviour's ministry real to his readers, the apostle employs the divinely sanctioned fig-

God Holds My Future

By STELLA KENNEDY SALISBURY

I do not know what coming days may hold for me;
I cannot see beyond this very day.
I only know God holds my future ever and alway
And He will wisely do what's best for me.

ures of the tabernacle (chap. 9:1-5). He explains that the priests continually ministered in the first apartment, or holy place, of that building while into the second, "the holiest of all," only the high priest might enter, and that only once a year (chap. 9:6, 7). This, says the apostle, is the Holy Spirit's way of teaching that Christ would not take up His intercessory ministry while the Levitical services remained valid (chap. 9:8). The old must come to an end before the new can begin. This implies that the Temple rites ceased to be efficacious when "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51) at the time of the Saviour's sacrifice.

After that climactic event the offering of animals was pointless. To those who had come to Christ for salvation it was tantamount to a deliberate rejection of His saving grace and a repudiation of His shed blood (cf. chap. 9:11-14 with 10:29). In place of the repetitive slaughter of goats, calves, bulls, and heifers (chap. 9:12, 13), whose offered blood had never actually taken away sins (chap. 10:1-4), the contrite sinner was to plead the merits of the sinless Victim who had, once and for all, "offered himself without spot to God" to enable the sinner to find complete and permanent forgiveness for sin and freedom from his sin (chaps. 9:14, 25, 26; 10:10).

Thus, in a manner eminently adapted to the Hebrew mind, the apostle sets forth the eternal truths of the gospel. In sanctuary language he depicts the heavenly High Priest passing through the veil to appear in the presence of God as humanity's representative, there to present the impeccable sacrifice of His own body in expiation of the sins of the world. Thereby He rendered unnecessary any other sacrifice. There is no further value in the Judaic system of salvation. Deliverance from sin can be found in Christ alone.

There is little danger today of returning to a literal practice of Judaism. But there is still peril in reliance on our own offerings—whether of money, adherence to a creed, the performance of good deeds, or obedience to commandments—as a means of obtaining forgiveness of sin and the gift of eternal life. There is still the danger of relying on salvation by works. The book of Hebrews is a convincing testimony against the futility of such efforts, and should lead us to depend humbly, gratefully, and completely on the ministry of our Lord Jesus Christ.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living

way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" (chap. 10:19-23).

(Continued next week)

The Spirit of the Pioneers

(Continued from page 1)

Let us think for a few moments of our Lord's first recorded words, in Luke 2:49, for a simple definition of the pioneer spirit. How revealing! "I must be about my Father's business." This is not the must of "I ought to do it" or the must of the hireling, but the must of the great burning love He had for our poor human family. Again He says: "I must work the works of him that sent me" (John 9:4). The pioneers had this *must* spirit—a spirit impelled by love. They, like the apostle Paul, said, "Woe is unto me, if I preach not the gospel!"

The *must* spirit, however, is not related to the optative mood, the mood that wishes and wishes to do something, and hopes someday to do it. Nor is it related to the subjunctive mood, the mood that may act if all the conditions are favorable and the way opens up nicely. Ah, no. The pioneers were dominated by the imperative mood, the mood that recognizes the privilege and obligation to give the soul-saving message from God to the world. They said, "The thing must be done, and we *must* help to do it." It was imperative, obligatory, and binding.

Recently I was talking with a student who told me something of his experiences leading to his decision to enter ministerial training. And then he remarked, "You see, Elder, I *must* go into the ministry. I cannot let myself do anything else." He has the right spirit, and I believe his talents will be of genuine service in the cause. The pioneers possessed certain characteristics that definitely marked them as the servants of God. Let me mention only three.

1. *Simplicity*. This was always noticeable in their home life, their dress, their attitudes, and their speech. Between 1896 and 1901 it was my privilege to be one of the young workers in Battle Creek, Michigan, where our denominational work was centered. I knew the homes of Elders Uriah Smith, Nicola, Amadon, Whitney, and others. They were examples of simplicity. Between 1904 and 1915 I

knew the homes of Ellen G. White, and Elders S. N. Haskell and J. N. Loughborough in California. Simplicity characterized each and all of them. The pioneer folks were not at all concerned about gathering material things. You can be sure they were not churchgoing materialists, as are so many church members today. Their minds and hearts were on the things of the kingdom. They would have been ashamed to live in the expensively furnished homes occupied by many of our people today. Their song was "a tent or a cottage, O why should I care? They're building a palace for me over there!" Yes, the pioneers *practiced* what they sang and preached. The blessing of God was upon them, and their lives were powerful witnesses for truth.

2. *Sacrifice*. The pioneers believed there could be no spiritual progress without self-denial. They acted on the words of Jesus recorded in Matthew 16:24, and actually denied themselves things we would consider quite essential to our physical welfare. They poured out their best to save men and women. They "emptied themselves" so they might better advance the cause they loved. And God preserved them. How remarkable it was that so many of them lived to an old age! And this is one of the proofs that God honored and sustained them.

3. *Steadfastness*. They "continued stedfastly" (Acts 2:42) in the light revealed to them. In Luke 9:51 we read that our Lord "stedfastly set his face to go to Jerusalem." That was the way of trial and suffering and death for Him. The pioneers of our movement also set their faces to go forward through trial and suffering. They were ready to give their lives—as some did—for the advancement of the message. Nothing could stop them, for they knew they were the agents of God to fulfill prophecy in an appointed hour.

I was always impressed with the wholehearted spirit of the pioneers I knew in my youthful days. The pioneers were like Caleb of old, who said, "I wholly followed the Lord" (Joshua 14:8). They possessed little of this world's goods, but looked forward to the inheritance in the glory land with faith and assurance. In simple belief and trust in God they went forward as valiant soldiers of the cross.

We are here today to finish the work begun by our godly pioneers. What an honor! Great days are before us. There are hardships and trials ahead for those who "endure unto the end." But triumph and glory await the faithful ones who are moved by the imperative spirit of the pioneers to finish the great work entrusted to us.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



What to Do

When Teacher Is Wrong

By Neville George

Educational Superintendent, South Dakota Conference

AT ONE time or another most parents have had their emotional stability challenged when a child comes home from school upset because of what teacher has or has not done. The child's frustration makes the parental heart jump to the defense, for we conclude quickly that an outrage has been committed. The teacher has made a mistake and our child suffers. What is the best way to handle this situation?

All teachers make classroom mistakes—mistakes in grading papers, in judging a student's oral work, in directing on the playground, and so forth. Usually, however, we do not become upset by mistakes such as these. But when it appears that these mistakes are not corrected, or when

they appear to us as deliberate slights toward our child or our family—it is then that our emotional equilibrium takes a jolt. It is hard enough if our child seems to have been slighted in the ways we have mentioned, but it is far harder if, accompanying the slight, there is an inference that our child is slower than average in schoolwork or tends toward poor behavior attitudes.

Teachers do make mistakes. They are human. But we can almost always be sure that our child probably caused the problem in the first place. If a child pouts at home, he will do so at school. If he loses his temper at home, he will do the same at school. Whatever behavior weaknesses a child displays at home will show up even more to his disadvantage at school. In part

this may be because he has the idea that the teacher has no right to administer correction as do his parents.

There are at least two avenues for parents to take to make sure their child is not mistreated by the teacher. First, correct as many character defects as possible before the child is of school age. A child is not ready for formal education in the classroom if he is so ill-behaved as to be a special problem. Many children begin school handicapped by serious personality and character weaknesses. Early and diligent home training in correct manners and habits will make it much easier for the child to adjust to school life and its varied new experiences. This will make for a much easier and more pleasant child-teacher relationship. The teacher's problems are less and consequently, her own mistakes will be fewer.

Some personality and character weaknesses may seem minor to a parent. But these can be real problems for a teacher, because what may be tolerated at home, with from two to five children, cannot be permitted in a classroom group of ten, twenty, or thirty. Every home represented in a schoolroom will have differing policies as to what may be proper or permissible for children to do. A teacher cannot operate the classroom governed by so many different opinions, and so must, with good judgment and the principal's or the school board's help, set up and interpret behavior regulations for the school.

Another thing a parent may do to help a child is to encourage respect for the school. You may not agree with everything the teacher says and does, but as a parent, and perhaps as a school board member, you will not undermine that teacher by criticizing him before your child, who is too immature to recognize what is really right. Nor will you give the child the impression that you think he is being discriminated against.

"Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task

EWING GALLOWAY

Early and diligent home training in correct manners and habits will make it much easier for the child to adjust to school life.



almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits. If criticism or suggestion in regard to the teacher's work becomes necessary, it should be made to him in private. If this proves ineffective, let the matter be referred to those who are responsible for the management of the school. Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends."—*Education*, p. 284.

During my first year of junior academy teaching a certain good mother of Israel occupied practically my whole evening at the get-acquainted social. Her heart was running over with hurt feelings because her fifteen-year-old daughter—one of my new students—was misbehaving at home. A few months later I had similar problems with the girl, and went to the mother. How shocked I was to hear this good woman say, "My girl has never done anything like that."

When the teacher is in the wrong, a wise parent will frankly admit to himself what his own weaknesses in such a situation would be, and take the known tendencies of the child into consideration also. Then, with an open mind and an honest desire to know the truth, have a friendly visit with the teacher. In a tactful way, get to the point. Then listen with respect to the teacher—who is the best-informed adult with respect to the situation.

Such a visit should never be made with the objective of telling the teacher what to do, for the parent seldom has the whole story. I've often overheard young people scheming against their parents, something like this:

"Betty, come over to my house tonight."

"Oh, I can't. Mother won't let me; but daddy might. I'll stop by the shop and ask him. He'll say, 'Oh, I don't care.' Then I'll ask mother, and she won't say No." So the scheme is carried out, and mother is approached—something like this: "Mom, I'm going to Judy's. Daddy said he didn't care."

Such children are sure to discover later in life that they can't manipulate everyone in this way. But they will attempt to play off parent and teacher in order to get their way. This creates a situation in which such parents usually cannot see the problem in its true perspective.

Nevertheless, there are times when a teacher is clearly in the wrong, and a wise parent will not tell the child a lie by defending the teacher. This becomes more of a problem as the child grows older and his sense of judgment

is awakened. There comes a time in a child's experience when he realizes that there is no absolute justice in this world of sin, and that even a good Christian teacher makes mistakes. Furthermore, the child can learn that by accepting unfair decisions he is gaining a greater victory, and will be better prepared to meet other unfair disadvantages as he goes on through life.

The unfortunate child whose parents are forever running out to fight his infant battles for him is not learning how to get along in this world.

Children will have a much more successful school experience if we parents will (1) prepare them as best we can in personality and character traits before their first formal school year; (2) be mature and tactful in working with the teacher, accepting gracefully our child's mistakes, and not allowing the child to break the home-school tie by his immature judgment and reasoning; (3) work the answer out tactfully with the school board and the persons involved when mature judgment indicates that the teacher or the school administration has made a serious mistake; (4) remember that it will be an advantage to the child if from an unfair teacher-student experience he learns not always to expect fairness in this world, but to surmount such problems!

On Keeping House

IN DECEMBER



By Carolyn E. Keeler

I UNDERSTAND that the two large spruce trees in front of our brother John's house here in Sartwell Creek Valley were once the Christmas trees of the children who lived in this house. Now, I think it is a lovely idea to have a living tree that can be set out, after it has served as a Christmas tree, to live a natural tree life, to grow in the sunshine again, and to have birds nest in its branches. It always makes me sad to see the piles of leftover Christmas trees.

December days are filled with mystery and laughter and hustle and bustle, of hastily putting things out of sight, of tinsel and tissue paper, of making cookies, of packing Christmas boxes for needy families or a little gift box for a shut-in. Making some simple gift to pass out to residents in a nursing home or a county home or a veterans' hospital or a mental institution is something that fills us with joy and spreads happiness.

Look through your Book and Bi-

ble House catalog for book suggestions. There is no better gift than a good book, a new Bible, or some special inspirational book. Many young people are not receiving the *Instructor*; a junior would love to have the *Guide* coming to him, and the smaller ones *Primary Treasure* and *Our Little Friend*.

A beautiful flowering plant is another lovely present that will bring delight for a long, long time and help one forget the big snowdrifts outside the window. I think this could be a good Dorcas project, starting the plants early in the year and having them blossom at Christmas time to give away. Good public relations too.

I recall my first Christmas in Nashville, Tennessee, where I had gone to work as secretary to A. W. Spalding, then editor of *The Watchman Magazine*. On Christmas morning the factory superintendent's children went around to the homes of the different employees and gave them a beautifully wrapped slice of divinity fudge, made very Christmasy looking with bits of chopped candied green-and-red maraschino cherries and chopped pecans. Such a sweet way of giving holiday greetings! The superintendent at that time was a Mr. Harvey.

Have a colorful menu for your holiday dinner. How about some corn fritters? You will need about two cups of canned whole-kernel corn to which has been added a half teaspoon of salt and one-quarter cup of sifted all-purpose flour. Beat three egg yolks until light and add the corn mixture to this. Beat the three egg whites and fold them into the first mixture. Then sauté by tablespoonfuls in vegetable oil until brown on each side. Now there is a colorful, tasty dish!

Here's a fruit salad that is delicious: Combine 1 cup chopped and cored unpared pears, 1 cup diced celery, 1 cup chopped, cored, and unpared red-skinned apples, ¼ cup chopped nuts with 1 cup chickenlike Worthington Soyameat, and sufficient mayonnaise to hold ingredients together, and serve individual portions on lettuce leaves.

Dip Loma Linda Dinner Rounds in beaten egg, then in breading meal, and fry. Serve on platter with cranberry jelly.

Serve baked potatoes or mashed potatoes, of course; or baked sweet potatoes. Other suggestions are creamed onions and rutabagas. Enjoy your favorite dessert.

For a supper serve sandwiches, glasses of soyagen with carob flavoring, cookies, and bowls of popcorn.

And be sure to go out caroling for Ingathering, or just to give joy to some shut-in. A happy holiday season to you all.

The Wind and the Rose Petals

By Helen L. Kelly

IT WAS a sunny day in early summer. Reggie had gone out to play with the two neighbor children. In the basement mother hummed to herself as she put the wet clothes through the wringer on the washing machine.

"Rap, rap, rap!" Someone knocked rather noisily at the back door. Placing the wet shirt back in the machine, mother



JEANIE MCCOY, ARTIST

Reggie was picking up the fallen rose petals and trying to place them back on their stems.

hurried to answer. The rapping sound was rapidly becoming a bang.

"Why, hello, Joan and Nancy. How are you today?" Mother greeted the little neighbor girls with whom Reggie had been playing.

But the girls were too excited to reply. Their eyes were big. They seemed to be out of breath. "Oh, Mrs. Loften," they cried out together, "Reggie is picking all of our mommy's roses!"

Mother didn't have to ask where the roses were. Quickly she went with the girls around the side of the house. Sure enough, there was Reggie beside the rose-covered bush, holding a fistful of red petals.

When he saw mother coming he looked at the expression on her face. He could tell she wasn't pleased with what she saw.

"Reggie, the girls say you've picked Mrs. Reynolds' roses. You know that Mrs. Reynolds had to buy and care for these roses. They are not yours."

"But, Mommy," Reggie tried to explain, "I didn't pick them. The wind

blew the petals off, see?" Reggie took a petal and tried to show mother how it had been blown from the flower, leaving only the yellow center on the stem. It looked as though he were trying to put the soft petals back on.

"You did too take them off," insisted Joan and Nancy, who were slightly older than Reggie. "We saw you."

"No, you didn't see me," Reggie protested. "You came around the corner of the house after I already picked the petals off the ground and had them in my hand."

Reggie looked again at mommy's face. He could tell that she believed the girls. After all, there were two of them.

Mother was very sad. She apologized to Mrs. Reynolds, who had come out. Mother was sad because she thought Reggie had not told the truth.

Reggie's face crinkled up. Big tears spilled from his eyes as he slowly followed mommy home. He was sad too.

Mother went back to her washing with a heavy heart. As she put the clothes through the wringer, she prayed. She asked Jesus that if Reggie was not telling the truth he would understand how wrong it is to lie and that he would con-

fess. She also prayed that if he had told the truth—if the wind had really blown some of the petals off the rosebush—then the neighbor girls and their mother would know this. Mother's heart felt lighter after taking her problem to Jesus.

It wasn't until the next morning that mother thought about the rosebush again. "Time for sleepyheads to get up," she called gaily, opening the blinds in Reggie's room.

Mother looked out the window upon the out-of-doors bathed in the morning sunlight. She glanced at the beautiful flower-covered rosebush of yesterday in the Reynolds' yard next door. This morning it had only green leaves. Lying about the bush like a scarlet rug were petals and more petals. The wind had been at work again.

Later that day mother saw Mrs. Reynolds. "Have you noticed your rosebush today?" she asked her neighbor.

"Yes, I have," Mrs. Reynolds replied, "and I know that Reggie was telling the truth. The wind really did blow the petals off."

How happy mother and Reggie were that Jesus had shown that Reggie did tell the truth.

Holiday Gifts

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

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . . He suffered even unto death, that He might give us eternal life.

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto Him, and He will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to Him, a living sacrifice. . . .

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

We need to think more of God and less of ourselves. If we would but think of Him as often as we have evidence of His care for us, we would keep Him ever in our thoughts, and would delight to talk of Him and praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from Him than from any other friend, and it should be the most natural thing in the world to make God first in all our thoughts, to talk of His goodness and tell of His power, and to respond to His love by our free-will gifts and offerings for His cause.

—ELLEN G. WHITE in *Review and Herald*, Dec. 26, 1882.



Nine Tenths for God

Robert LeTourneau operates his business in partnership with God, and they share profits on the usual one-tenth, nine-tenths basis. The unusual feature of their arrangement, however, is that God gets the nine tenths and he keeps the one tenth for himself. Mr. LeTourneau, a hardheaded manufacturer of heavy earth-moving equipment, believes this is a sound business proposition. At 76 he works harder than most men half a century younger—from twelve to fourteen hours each weekday—and then spends his weekly day of rest flying about Texas preaching sermons. Incidentally, this year's profits are expected to approximate five million dollars.

An appropriate title for Mr. LeTourneau's biography might be *The Nine Lives of Robert LeTourneau*. Perhaps the most amazing fact about him is that he is alive at all. The boarding house in which he was soundly sleeping early on the morning of April 18, 1906, was destroyed by the San Francisco earthquake. Upon another occasion flames enveloped the pit in which he and his uncle were working when his uncle accidentally tossed a pail of gasoline on a fire to extinguish it. A few years after that he broke his neck in a racing car accident, and after recuperating from that experience he came through a two-car collision in Tennessee as the only survivor among the six persons involved. A survivor did I say? He was so badly mangled that the surgeons hesitated to operate because they feared surgery would kill him. Mr. LeTourneau believes that the life he now lives is his only by a special dispensation of divine grace, and he purposes to devote it to the service of God and his fellow men.

In Partnership With God

If we realize and appreciate God's infinite goodness in our lives, our response will be like that of Mr. LeTourneau. Our heavenly Father invites all who become His sons and daughters to enter into the family partnership. He is a generous Partner. He provides the physical and material capital on which to operate. He accepts full responsibility for the success of the venture, and guarantees that all who fulfill their part of the contract will earn a thousand per cent profit in this life and fabulous wealth in the life to come. He has provided an inspired Handbook explaining the principles upon which success can be achieved, and illustrates these principles by recounting the success experiences of men and women who have been in partnership with Him in the past. If an earthly partnership were offered on terms such as these, most people would eagerly draw their last cent out of the bank and mortgage all of their holdings to invest in the enterprise.

God has appointed each of us treasurer of the material proceeds that come to our hands. He permits us to manage the funds that accrue from the partnership arrangement. Are we faithful in sharing profits with Him, at least to the extent of the amount required in the contract? Do we, in addition, express our appreciation for the generous terms of the partnership by going well beyond this basic minimum? Do our gifts adequately reflect His generosity? Are we *cheerful* givers? The essence of sin is selfishness, and the best antidote for selfishness is a generous spirit. "One man gives freely,

yet grows all the richer; another withholds what he should give, and only suffers want" (Prov. 11:24, R.S.V.).

This world reserves its highest honors for service beyond the call of duty—for doing more than a person is required to do, because he wants to do it. Honor never goes to those who do as little as they think they can get by with, out of a grudging sense of duty. A partnership involves both privileges and responsibilities, and he who accepts the one must be willing to shoulder the other. Surely it must bring joy to God's great heart when He sees His own generous spirit reflected in us, for true Christian generosity in all things is evidence of Christian maturity and of readiness to fellowship with angels.

"He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."—*The Desire of Ages*, p. 297.

R. F. C.

The Growing Ecumenical Movement—2

How Far Should We Go in Church Cooperation?

Last week we wrote of the growing ecumenical movement, concluding that we cannot be a part of it. Now that promptly and very properly raises the question, How shall we rightly relate ourselves to Christendom in general, seeing that we cannot go along with the various religious bodies in their move toward union? Throughout our history we have always had a few who felt we could go quite a distance in our association with others who believe differently from us.

However, in our earlier history, when most religious bodies would have nothing to do with us and actually scorned and ridiculed us, we rarely faced the problem of trying to decide how far we should go in any association with others. The distance was marked out for us by others, who in general were hostile to us. And many in our ranks felt we should bend over backward to stay as far away as we could from all other religious people, eschewing any kind of association or cooperation. In between were those who perhaps had no well-defined thoughts on the matter, but who realized, of course, that we were a people apart.

Now, in these later decades, the Advent Movement has made a place for itself, a fact evident in various ways. Our people stand revealed as anything but a helter-skelter group of fanatics. Our church buildings are no longer on dusty little side streets—they are often substantial structures on main thoroughfares. And so scorn and contempt that used to face us have largely evaporated. As that change has been developing, and it is a significant change, there has also developed an endeavor by certain leaders of other churches to have us join the ecumenical movement.

Hence we today face in a most practical way the

question: Though we cannot join—and we cannot, in good faith—shall we display *any* measure of fellowship or cooperation in any area of life? The question is real. Let us look at it.

Christ's Goal for Us

Christ prayed to the Father concerning His disciples: "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). This, we believe, gives us a clue to the right answer to our question. Till the day of the Lord we must continue to walk the roads of this sorry world. Now, shall we purposely walk always on the opposite side of the street from all other religious people? We do not believe that the divine command "Come out" requires us to go to this extreme. First of all, the members of other churches are also members of society, the society in which *we* move. We all have a measure of common responsibility and accountability toward the state as well as toward the church, toward human rulers as well as toward God.

We believe that there are times when, in our capacity as a church, we can join in certain civic undertakings that will help to raise the moral tone of the community, such as fighting liquor and crime, and to throw our weight on the right side in the endless controversy between good and evil. There should be no hesitancy in joining with other church people in such community endeavors. Of course, there might be some unusual instance where our cooperation in such matters could be misunderstood and could weaken our witness. These will always be exceptional cases.

We can even go a step further in this area of cooperation in civic endeavors. At times government leaders have appealed to all churches for a special day of prayer, for example. We recall the glad day when the fighting in Europe ended. An announcer went through the streets of Takoma Park inviting all the citizenry to come to the Adventist church for a service of prayer and thanksgiving to God. The president of the General Conference gave a short address, and we were called on to offer one of the prayers. We mention this to make evident that what we are here talking about we believe in. We prayed to God in deep thanksgiving that the awful bloodletting had ended and that peace, at least for a time, was to descend on the earth. A good many in the congregation that night were not Seventh-day Adventists. We hope that the witness borne to them in our church was that Adventists know how to pray to their God, the same God that is worshiped in other churches. Certainly there was no false witness borne, nothing said that would weaken the distinctive message that we are duty bound to give to men.

Temperance Cooperation

Through the long years many of our sisters have linked arms with the Women's Christian Temperance Union, an organization of women set up originally with prayers and tears and supplications to God for the curbing of the curse and menace of drink. Now, many members of the WCTU belong to other churches and have been well sponsored by those churches. They have even given their support to Sunday legislation. But we could link arms with them in the great central area of their endeavor—the curbing of the liquor interests. And we found ourselves able to do all this without in any way weakening our testimony. In fact, some members of the WCTU have been led to join the Advent Movement as a result of association with us in this temperance crusade. One of our outstanding converts of an earlier generation was none other than

WCTU leader Mrs. S. M. I. Henry. Some of our older members will remember the name.

From time to time we have allowed another Protestant body in a community to use our church for a meeting place until they could erect their own building. Have we weakened our witness in any way by doing this? No! Of course, there are again possible exceptions. If we were pastor in a community, we would not feel clear to rent our church on Sundays to a spiritualist body, for example. We would confuse sadly thereby the image of Adventism, which we must keep clear before the community.

Incidentally, we sometimes receive letters of inquiry on this point. Some earnest Adventists feel that we ought not, under any conditions, to rent our churches to others. We always consistently disagree with their view, which, fortunately, is not commonly held. We remind them, incidentally, that other churches have graciously rented their quarters to us on our Sabbath day, a fact which in itself ought to be a powerful reason for reciprocity.

And so we might go on. Clearly there are instances where we may within certain limits cooperate with other religious groups in the communities in which we live. The touchstone of the propriety of the cooperation we are asked to give should always be this: Will our cooperation in civic or church matters in any measure weaken our witness for the distinctive message that is the justification for our existence? Let us be very sure on this point. When we are, we ought to feel free to go forward.

Perhaps it is not out of place here to suggest that in some situations it might be most wise for a local church to take wider counsel before deciding on a course of action. One of the reasons we have conference organizations is to help coordinate our thinking and our actions in all of our churches. What one church does commits, in some degree, all of our churches in the area. Our local conduct and the precedents we create could embarrass our other churches. Not one of us lives to himself, as the Holy Word makes clear.

F. D. N.

Postscript on the Pope's Visit

Reactions to the Pope's visit to the UN continue to appear in various periodicals. One of the most interesting, we think, is this paragraph from an editorial in the Jesuit weekly *America*: "Who would ever have thought that the Pope of Rome would one day say Mass in Yankee Stadium? Who could conceive that he would exchange ideas on the problems of peace with the President of the United States, in a long interview that was clearly more than a polite 'coffee break'? Who, most of all, would have expected that the United Nations would see the Holy Father addressing the representatives of 116 nations?"—Oct. 16, 1965.

Even Catholics, apparently, are astonished at the meteoric rise of papal influence. They find it hard to believe that their Pope, long a remote figure cloistered behind the walls of Vatican City, has become a world traveler and spokesman, drawing huge crowds in the Holy Land, India, and the United States, and being courted by top ecclesiastical and political leaders. It is a phenomenon that has left even Rome's most vocal enthusiasts almost speechless.

We know not whether the Pope's peace appeal at the UN will reduce international tensions. We do know that it has further bolstered the world prestige and power of the Papacy. That this is significant will not be doubted by those familiar with Revelation 17 and other last-day prophecies.

K. H. W.

Reports From Far and Near

Baptism of 101 Held in Sarawak Village

By Vera Ortner

One third of an entire village in Sarawak became Seventh-day Adventists recently as one of the largest baptisms ever held in the Southeast Asia Union took place at Engkaruh on the island of Borneo.

There were 101 persons baptized by six ministers. From 75 to 100 others are in baptismal classes, and other large baptisms are expected in the near future.

The story of Engkaruh goes back two full years. The government has difficulty in finding a teacher for this isolated village in the interior of Sarawak. The village is far from any road, and during parts of the year it is inaccessible by any means of travel.

Finally a former student of the Ayer Manis School at Serian was hired as the teacher. He thought this would be a good place to earn a living and still share his faith. So he rode the bus for one hour and then walked for three hours to get to the village.

Of course, it was much too far for him to return every Sabbath for services at the Ayer Manis School, so he started his own Sabbath school in the village. The people showed an interest from the very start of the meetings.

Soon the teacher was transferred to another school. When this happened the brother of the teacher went to the village to teach. He carried on the work begun by his brother.

Word got back to the school of the deep interest that was developing. Plans were then made for students and teachers from the Ayer Manis School to go out once or twice a month to conduct meetings over the weekend. C. A. Ortner, principal of the Ayer Manis School, brought medical supplies for simple treatments.

Soon a change became apparent in the village. The people began to clean up. A new area was cleared, and a church was constructed of native materials with a roof supplied by the mission. The many pigs of the village were taken to the market and sold. The old "spirit tree" was cut down and burned.

Early this year two national workers were sent to the village to follow up the interests. Bible studies were held every night for nearly six months, and many were prepared for baptism. The day for the baptism was set, and a large group came to Engkaruh for this big day. After thorough examination it was found that 101 persons were ready for baptism.

Six ministers took part: R. C. Hall, mission president; V. L. Bretsch, publishing secretary of the Southeast Asia Union; C. A. Ortner, principal of the Ayer Manis School; L. Keizer, teacher at the



Richard Hall, president of the Sarawak Mission, pauses to talk quietly with one of the candidates at the village of Engkaruh before he immerses her. Vernon Bretsch, publishing secretary of the Southeast Asia Union, at far left. Six ministers baptized the candidates.

Ayer Manis School; P. R. Sibarani, mission treasurer; and Pastor Sinaga, a national minister. The formation of a new church followed the baptism, and the new members were welcomed into fellowship.

Protestant Congregation in Thailand Becomes Adventist

By Eldon B. Smith

Departmental Secretary, Thailand

Though blind, Brother Chalern finds his way out to the outlying villages of North Thailand in search of those who will listen and accept the story of Jesus' love. Some months ago Brother Chalern was given the name of a Voice of Prophecy interest who lives a half-day journey by bus north of Chiangmai.

The VOP student proved to be a member of a small Protestant congregation in that village. Brother Chalern asked him to read certain texts. Others became interested in the studies. After ten days of study a number expressed a desire to become Seventh-day Adventists.

Sometime later Pastor Sapon from Chiangmai went to visit this new group of Sabbathkeepers. Soon 15 were ready for baptism, and ten others were preparing for it. Near the close of Pastor So-

pon's visit the district leader and local pastor of the church group attended the meeting and raised objections to the Sabbath truth. He stated that the day was not important, for we are not bound by a day.

Pastor Sapon answered, "But you must remember that the Sabbath is ordained by God. It is like your wife, who was ordained to you. You wouldn't go with just any woman; you are faithful to the woman who was ordained for you." This statement brought the discussion to an abrupt close.

The leader then stated, "The reason I came to this meeting was to ask these members if it is their intention to become Seventh-day Adventists." They stated that this was their intention. He then dramatically stated, "I give you members to Pastor Sapon." Pastor Sapon replied, "I want to thank you."

A little later the local pastor came to Pastor Sapon and stated that it was also his desire to become a Seventh-day Adventist. He added, "Your words struck a tender spot, for this district leader had left his wife in another town and is living with another woman. I can see that you are teaching the truth, and I want to join with you."

The representatives of this church made an appointment to visit Pastor Sapon and Dr. C. Lamberton in Chiangmai to negotiate the sale of their church building in that village to the Seventh-day Adventists. Certainly the Spirit of

God is working in behalf of those who are sincerely searching for truth. We expect many more such wonderful experiences in Thailand.

Andrews University Extension School for Northern Europe

By Norval F. Pease
Professor of Applied Theology
Andrews University

A group of 51 ministers—representing England, Wales, Scotland, Ireland, Norway, Sweden, Denmark, Finland, Ethiopia, Holland, and Germany—assembled on the Newbold College campus during the past summer to participate in the Andrews University Extension School. This represented the third such school at Newbold, a significant fact because several of the students have now progressed to the level where they can complete their Master of Arts program with a one-term residence on the campus of Andrews University. The first of this group will come to Berrien Springs this year.

The summer program at Newbold was divided into two five-week sessions. During the first half E. W. Marter taught a course entitled doctrine of man, and N. F. Pease, worship. During the second half Dr. Daniel Walther taught the Protestant Reformation and Professor Pease, expository preaching. Students who remained through both sessions were able to secure ten hours of seminary credit.

Among the 51 students were 29 who had received the B.A. degree through the Columbia Union College affiliation program. Several others held degrees from

other institutions. The great importance of the Columbia Union College program on the Newbold campus was emphasized by the fact that very few of the students would have qualified as Seminary students had it not been for the opportunities they had enjoyed of working toward a college degree at Newbold.

The students at the session deserve mention for their application and dedication. The leaders of the Northern European Division and the supporting conferences are to be commended for their support of the project. Principal V. N. Olsen and his staff at Newbold College proved to be perfect hosts throughout the summer. The success of the session must not be measured in academic terms alone but in terms of fellowship, broadened horizons, and spiritual enrichment.



► The week ending October 2 concluded a special Youth for Youth evangelistic series in Hermiston, Oregon. These meetings were sponsored by the MV Society and the Hermiston church school. Charles G. Edwards, Upper Columbia Conference MV secretary, was the speaker, but young people from the church served as hostesses and ushers, offered the prayers, and provided the special music. At the close of the series three young people were baptized and 12 others made decisions to prepare for that sacred rite. Reo Clyde, pastor of the Hermiston church, is following up the interests.

► Students of Mount Ellis Academy in Bozeman, Montana, have started a monthly school paper, *Mount Ellis Peaks*. Editor in chief is Jim Dexter.

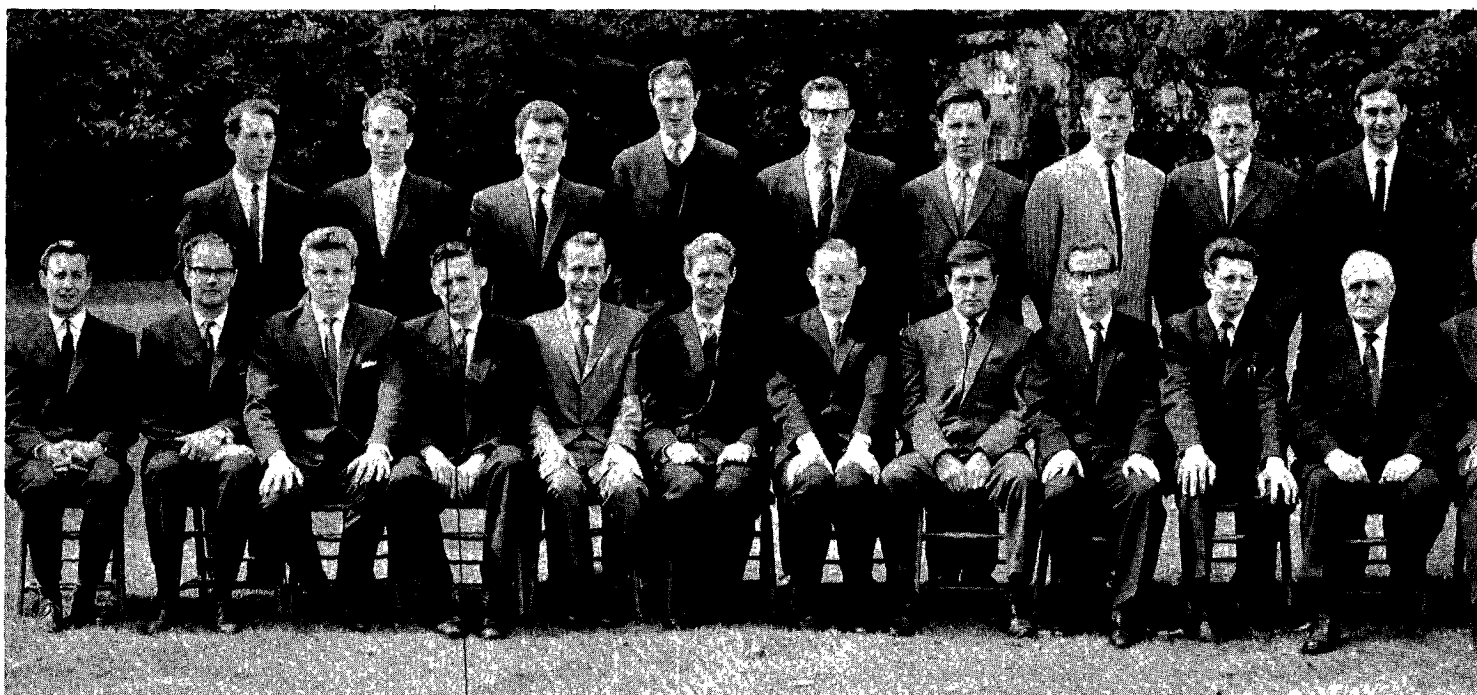
A Catholic Priest Recommends VBS

By D. A. Roth, Departmental Secretary
Far Eastern Division

With the help of a Catholic priest, Vacation Bible School was held this summer for the first time on the island of Saipan in the Far Eastern Island Mission. Of the 29 who attended, 23 were from non-Adventist homes. In a VBS report to the Far Eastern Division headquarters in Singapore, G. A. Haas, president and Sabbath school secretary of the mission, says, "The Catholic priest on Saipan told some of his members that there was no harm in attending."

On the island of Guam, headquarters for the mission outpost, a total of 102 children were enrolled, and 65 of these were nonmembers. South of Guam is the island of Koror, site of the largest Vacation Bible School the mission conducted this summer. A total of 360 youngsters attended, 261 being from non-Adventist homes—approximately the same number as attended VBS in the Takoma Park church in Maryland. Eleven new branch Sabbath schools were organized in Koror in August. At the first of these, 98 nonmembers attended; attendance doubled the second week.

Elder Haas reports, further, that the number of children attending VBS this summer was ten times as high as in 1964. "Promotion, organization, and determination did the job," he says.



Thirty-eight of the fifty-one students registered at the Andrews University Extension School at Newbold College, June 14 to August 17, 1965. Front row: Dr. Daniel Walther, Dr. Norval F. Pease, director; Principal V. N. Olsen, Professor E. W. Marter; P. Frivold, S. Halminen, A. Anderson, B. Christensen, V. J. Jensen, K. Müller, P. Dible, R. Burgess, A. Andreasen, O. Stagling, A. C.



Loma Linda Foods Awards Five Scholarships

For the ninth consecutive year Loma Linda Foods has renewed scholarship awards to Loma Linda University amounting to \$1,750 for interns at the School of Nutrition and Dietetics. Here Loma Linda Foods general manager C. P. Miles presents checks to the students at a company plant ceremony, and congratulates Dr. Ruth Little, director of the School of Nutrition and Dietetics. Recipients this year were (left to right): Shirley Brown (La Sierra College), Sharon Ulloth (Andrews University), Harri Hohensee (Union College), Sylvia Marsh (Andrews University), and Danetta Johnson (Pacific Union College).

F. W. EDWARDY, *PR Director*
Loma Linda Foods

A Week of Prayer at Chile College

By Dorothy Aitken

As the more than 500 students pressed into the chapel of our Chile College that first Friday night of the Week of Prayer, there was nothing noticeably different from the vesper hour at any other Ad-

ventist college. The youth jostled one another and talked in low tones, pulling their coats and jackets a bit tighter around them, for the nights at the foot of the Andes are cold. Then they waited quietly for the service to begin. During the song service all joined heartily in the singing.

There *was* a difference, however. It was not something that one noticed at first

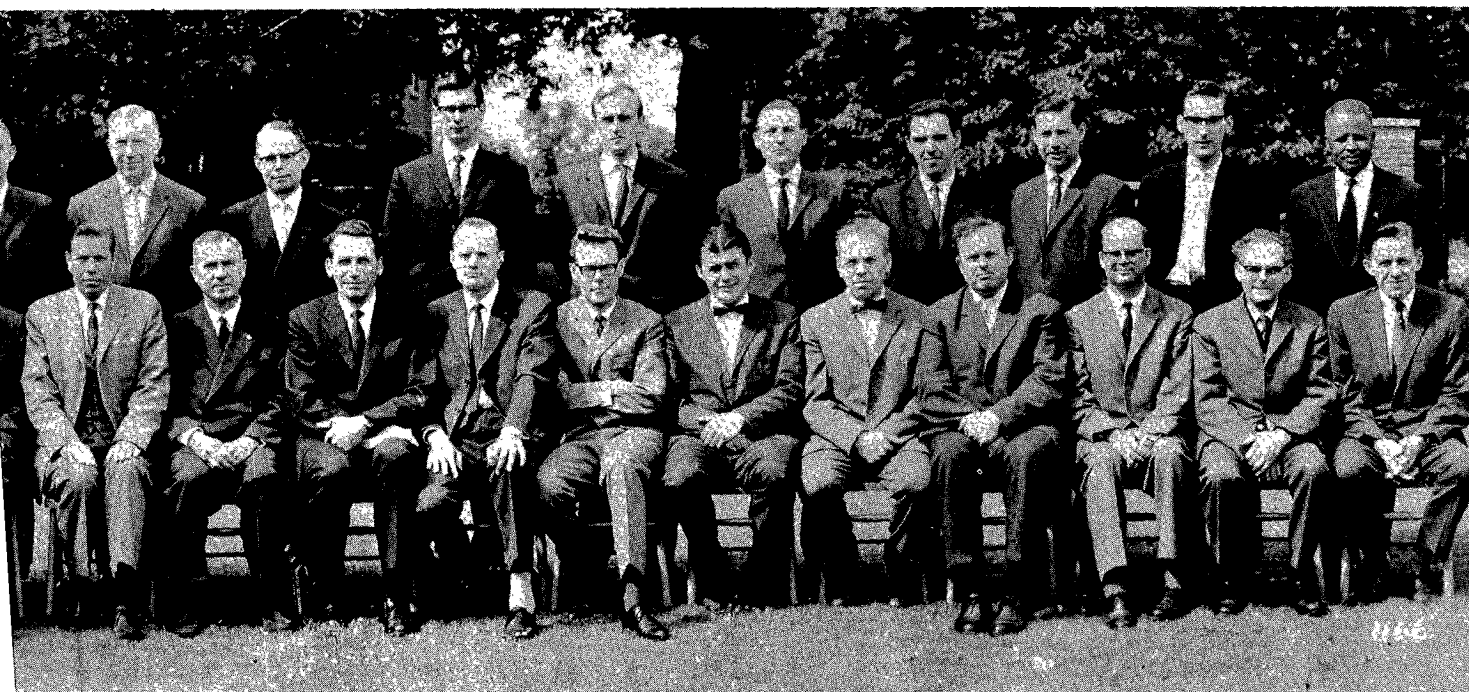
glance, but it was there. It is the one thing that distinguishes Chile College from other schools: at least two thirds of the students are not baptized Seventh-day Adventists.

Of this two thirds approximately one half come from Catholic homes, many being day students from the surrounding area. They attend because it is convenient. The other 50 per cent are from Adventist homes, but since they come from isolated areas, they have never had opportunity to be baptized.

How the Standards Are Kept High

When my husband and I discovered that this high percentage of students are not Adventists, we wondered how it is possible for Chile College to keep up its high standards, which are the same as for Adventist colleges all over the globe. "How can you keep them from smoking and going to shows? How can they be happy living here where no meat is served in the dining room?" we asked the school leaders.

The answer, of course, is strict discipline and the fact that the non-Adventist students are there from choice, not compulsion. Chile College offers well-rounded programs in many fields, among them secretarial and business, languages, manual arts, and theology. It is famous for its high ideals. Its motto, "In the Service of God and Humanity," attracts many serious-minded people. For this reason the college is swamped every year with applicants from Catholic homes. These students are carefully screened and must agree to abide by the rules and regulations of the school, including attendance at all religious services. Class periods, worship, vespers, and church services are all geared to winning the non-Adventists to the three angels' messages. Each faculty



v, left to right: S. Hensman, H. Luuko, A. Ahonen, L. Southcott, P. Cooper, D. McClure, J. Ginbey, R. Riches, B. Ba l, E. Pettit; Dr. Daniel 1, E. Hansen, G. Asholm, H. Jensen, H. Christensen. Back row, left to right: J. Shaw, D. Uffindell, D. Clothier, J. Baker, W. Arthur, P. Boyle, Brinkman, A. Ulland, B. Gabriel, H. La Rondelle, B. Robinson, N. Aga.



Elder and Mrs. Aitken with a group of students.

member is alert to help impress a knowledge of the truth upon these inquiring minds. When we discovered what kind of student body we had to work with, my husband, who was conducting the Week of Prayer, decided to use that wonderful little book *Steps to Christ* as a guide for his sermons. He decided that it would be nice if each person who made his decision for baptism could have a copy of the book, so we sent an order to Santiago for 125 of the paper-bound edition.

At the first Friday night vespers, we asked those who did not possess Bibles to raise their hands. A large number of hands went up. At the close of the service we were informed that one of the student body organizations has as its goal to place a Bible in the hands of each student who requests one. It was our duty to get the names of those who really wanted Bibles.

So our private little evangelistic campaign began. We were amazed at how well the students listened. The evening meetings were especially well attended, for many who live in the vicinity of the college attended even though they were not Adventists.

The prayer bands, which were held every evening following the service, were wonderful. These bands were divided in such a way that there were a few Adventist students mixed with quite a number of non-Adventists. The bands were small and effective. Many who had never prayed other than with a rosary, prayed audibly for the first time in their lives. The counseling periods were of special interest. It was almost impossible to see every student who wished an interview.

We met a lovely girl, studying to be a secretary, who was slowly losing her eyesight. Nothing, she has been told, can ever help her. It is only a matter of time until she will be completely blind. She is an Adventist girl, and her faith is strong in spite of the dreary future.

A young dentist, a non-Adventist who comes out from the city of Chillán once a week to take care of the students' teeth, wanted an interview. He was impressed with the standards and the general atmosphere of the school. He would like to attend Loma Linda University to get some advanced study in dentistry. He wondered whether he would be accepted, since he is not a member of the church. After a short visit my husband suggested a word

of prayer, as he did with all of those with whom he visited. At the close of the prayer, the young man's eyes were full of tears. He thanked us heartily for the interview.

Two sisters, neither of them Adventists, just wanted to talk. They did not understand why we did not have special Easter services as the Catholics do. After a short study we knelt to pray. Neither girl had ever prayed a real prayer in her life. But there was no faltering, no groping for words. In the services of the school they had listened to many prayers. Now theirs was a simple petition for help in the Christian life. One could never have said after listening to their prayers, "These girls are not Adventists." Such is the quiet influence of our schools.

A bright moment in the counseling period came when a vivacious young woman appeared, stating that she had no particular problem, just wanted to let us know she was enjoying the meetings. She had sold our literature all summer to earn her school money and had had some very interesting experiences. She had gone into places where it was forbidden to go, such as government buildings and navy shipyards. Nothing, it seemed, ever daunted her. And she won her scholarship. Her beautiful dark eyes sparkled as she told of persons she had been able to help while at the same time earning her year of schooling. It was like a breath of fresh air in a close room to hear her tell of her marvelous faith that God would somehow help her through school.

Then there was a rancher's daughter who was a day student and drove several miles to classes every morning. Her parents are staunch Catholics, and she determined that she would remain in that faith. But she had sat through two years of Bible lessons (a required subject for all students) and understood the prophecies and signs of the last days; now she was troubled. She had always told herself that studying the Bible with the Adventists was making her a better Catholic.

She was sure that after all was said and done they just had to be right. But now, well, frankly she was disturbed.

She and her father had studied *The Great Controversy* together and had discussed it with one of the nuns at the convent. That sister had told them that the book was very true, but that the church had changed since those days and that the new Pope in the ecumenical council was making everything all right.

For a while this had put her mind at rest, but now she was wondering. She wanted to follow the Bible and live in the light of its instruction, but she could not quite bring herself to leave the church she had always been taught was infallible.

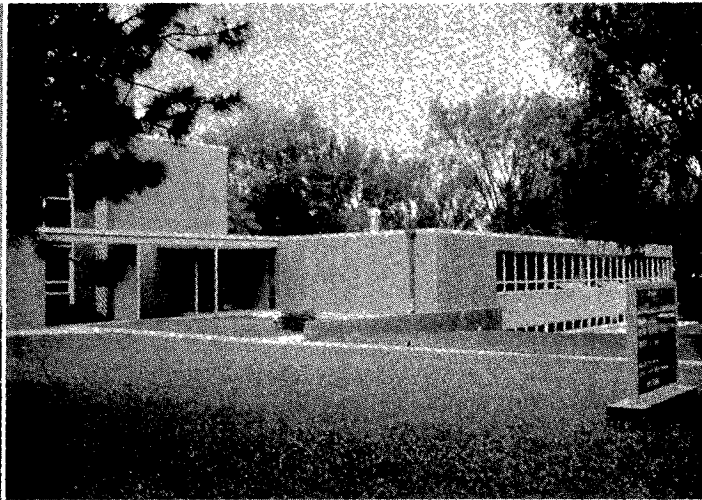
On Wednesday my husband decided to make the initial call instead of waiting for the Sabbath service as one sometimes does during a Week of Prayer. In this way he could have a more definite idea of who was really interested. The results were remarkable. That night, after only four days of meetings, 105 young people rose and came forward, expressing their desire to join a special class for further study, with baptism the ultimate goal.

Each meeting thereafter he closed with an appeal. Thursday more stood, and by Friday night there were 120 meeting together in this special class. At the Sabbath morning meeting, before the services of the day began, copies of the *Steps to Christ* were given to all who had made a decision for baptism. How thrilled the students were with their little books! And how faithfully they followed every chapter as it was reviewed.

It was with no little regret that we parted from the students and faculty of Chile College. We had grown to love them and their campus, situated as it is at the foot of the snow-capped Andes. But we were leaving our 120 in good hands. Pastor Juan Tabuenca, head of the department of theology, would continue their instruction, and we expect that by the end of the year all 120 will have been baptized.

A few
of the
students
attending
Chile
College.
Two thirds
are not
church
members.





NEW CHURCHES

Pierre, South Dakota

The Pierre, South Dakota, congregation met for the first time in their newly completed church edifice October 2 and 3, with L. H. Netteburg, secretary-treasurer, P. F. Pedersen, home missionary secretary of the Northern Union Conference; and F. W. Bieber, president of the South Dakota Conference, as guest speakers. The president of the Pierre Chamber of Commerce, the president of the Ministerial Association, and the chairman of the county commissioners, all brought words of greeting and best wishes.

The pastor, Allen T. Bidwell, was joined by the conference evangelist, D. W. Schiffbauer, in a series of meetings that began October 10.

L. H. NETTEBERG, *Secretary-Treasurer*
Northern Union Conference

Lincoln, Nebraska

September 18 the members of the Piedmont Park church in Lincoln, Nebraska, met under one roof for the first time, in their new Sabbath school classrooms. The primary department had been meeting in another church two blocks away, and the junior department several miles away in the old church. The new Sabbath school building adds 12,000 square feet to the main sanctuary, which was completed in 1961. Charles Henkelmann, local builder and church member, donated his time and personal direction to this phase of construction.

The new structure features wall-to-wall carpeting, plenty of storage space for instructional devices and coats, and a window wall for each department.

FLORENCE L. CARLSON, *PR Secretary*
Piedmont Park Church



Australasian Division

June Barton left Brisbane, Australia, September 15, for Mount Hagen, New Guinea. Miss Barton will join the staff of the Togoba Hansenide Colony. She is to serve in both general nursing and midwifery work for the lepers at the Togoba Hospital.

June Jones left Sydney, Australia, on September 16, for Wabag, New Guinea. She will connect with the nursing staff at the Sopas Hospital. This hospital is one of our largest medical institutions in the Highlands of New Guinea, and is the center of the public-health training program for the Coral Sea Union Mission.

North American Division

Dr. and Mrs. Everet W. Witzel and two children, of San Bernardino, California, left Los Angeles, California, October 5, for India. Sister Witzel's name was Joan Edith Myers. Dr. Witzel is to teach anatomy in the Vellore Christian Medical College.

Elder and Mrs. T. W. Staples and son,

returning after furlough, left New York City on October 12, for the Congo. They will spend a little time in Rwanda and Kenya en route. Sister Staples' name before marriage was Clara Ruth Leah Delhove. Brother Staples will serve in the North Congo until March of 1966, and then take up his work as secretary-treasurer of the Congo Union.

Mrs. Warren I. Hilliard and two daughters left San Francisco, California, October 17, returning to Japan after furlough. Brother Hilliard left September 1. Before marriage Sister Hilliard's name was Norma Marilyn Landis. Brother Hilliard serves as a district leader in Hokkaido, Japan.

Mr. and Mrs. Frank Kuntz and two children, of Angwin, California, left Miami, Florida, October 21, for Chile. Sister Kuntz's name before marriage was Ruth Ann Allred. Brother Kuntz has accepted a call to be director of welfare service in the South Chile Conference.

Elder and Mrs. Leslie J. Norris and daughter, of Bradenton, Florida, traveled by car, leaving on October 25, from Nogales, Mexico, for Panama. They are to be located at the Central American Vocational School in Costa Rica for several months to study the language, before proceeding to Panama. Sister Norris' maiden name was Ora Grace Waters. Brother Nor-

ris will be church development secretary in the Panama Conference.

Mr. Simpson S. Podar, recently of Angwin, California, left October 27 from San Francisco, California, for Bombay, India. Brother Podar was sponsored by the Southern Asia Division for study at Pacific Union College. He is to teach at Spicer Memorial College.

Elder and Mrs. Wilbur Olson and four children left San Francisco, California, October 27, returning to Uruguay after furlough. The maiden name of Sister Olson was Lloyce Ferne Dickinson. Brother Olson will continue service as assistant treasurer in the South American Division.

Miss Elvera Eckerman, of Niles, Michigan, sailed on the M.S. *Titania*, from New York City, October 29, for Ghana, West Africa. Miss Eckerman is to teach in the Koforidua Day-Teacher Training College.

Mrs. Theodore W. Cantrell and two children sailed from New York City, on the M.S. *Titania*, October 29, returning to Nigeria after furlough. Brother Cantrell preceded them, having gone on August 31. Sister Cantrell's maiden name was Frankie Lee Mitchell. Brother Cantrell is connected with the Ile-Ife Hospital, in Nigeria.

Miss Minerva R. Arit, of Los Angeles,

California, left Los Angeles on October 31 for Malaybalay, in the Philippines. Miss Arit is to teach music in Mountain View College.

Elder and Mrs. W. T. Collins crossed the border by car at McAllen, Texas, on October 18, on their way to Guatemala City. They are returning after a furlough. The name of Sister Collins before marriage was Lettie Sibley. Brother Collins is president of the Guatemala Mission.

Dr. and Mrs. T. O. de la Cruz and two daughters left Chicago, Illinois, on October 20, returning to West Nigeria after a furlough. Sister de la Cruz's maiden name was Esther Tablante. Dr. de la Cruz will continue to serve as a physician in the Adventist Hospital at Ile-Ife.

Dr. and Mrs. Cyril D. Blaine and three children, of Angwin, California, left Portland, Oregon, October 20, for Tanzania, Africa. The maiden name of Sister Blaine was Mariel Jean Darnell. Dr. Blaine has accepted a call to serve as a physician in the Heri Hospital.

Elder and Mrs. N. Wesley Blevins and three children, of Gainesville, Florida, sailed on the S.S. *Del Norte* October 21, from New Orleans, Louisiana, for Brazil. Sister Blevins' maiden name was Shirley

Verle Underwood. Brother Blevins is to be home missionary, Missionary Volunteer, Sabbath school, and radio secretary in the Mato Grosso Mission.

Mr. Bernard Miao, of La Sierra, California, left October 23 from Los Angeles, California, for Hong Kong. Brother Miao is returning to his home division to serve as a worker in the culinary department of the Tsuen Wan Hospital.

W. R. BEACH and E. W. DUNBAR

Condensed News

Unusual Groundbreaking in Albuquerque, New Mexico

The Albuquerque, New Mexico, Spanish Seventh-day Adventist church announced a "groundbreaking" ceremony for 11 o'clock, Sunday, September 19. Scores of cars with members from Albuquerque and surrounding churches gathered. But Pastor R. E. del Sol, the district leader, had a surprise in store. Instead of gold-painted shovels to dig up soil and Bermuda grass, spectators saw a foundation all laid and workmen in all sectors

laying block walls and unloading building materials.

On a four-acre plot the first unit of the church complex—a 1,000-seat evangelistic center—is being built. The sanctuary, Sabbath school rooms, and other needed facilities are in the planning stage.

The "groundbreaking" ceremony, which actually became a cornerstone-laying event, was under the chairmanship of the helmeted workman-pastor, R. E. del Sol. M. N. Skadsheim represented the Texico Conference. Other speakers included the building superintendent, William Espinoza; electrician, Cardenio Montoya; building committee chairman, Ross Sanchez; Peralts church representative, Florian Perea; and Grants new Spanish company representative, Esperideo Martinez.

A copy of *El Centinela* and sheets autographed by persons present were placed in a glass cylinder and embedded in the cornerstone foundation "till the Lord comes." The moving pastoral prayer as the cylinder was mortared into the structure was a fitting climax and conclusion.

R. H. Howlett represented Sandia View Academy. M. N. SKADSHEIM

Five-Day Plan in Manila

The first Five-Day Plan to Stop Smoking in the North Philippine Union Mission was held in the Oak Room of the Manila Hotel, September 12 to 16. The participants were mostly professional men and women—business executives, lawyers, teachers, university professors, doctors, army and navy officials. The group increased each night.

On the third night Paul Eldridge, ministerial association secretary of the Far Eastern Division, asked for a show of hands of those whose craving for cigarettes was getting less and less, and a large number of hands went up. On the fourth night, copies of questionnaires were passed out to be answered and submitted the following day. From these questionnaires we found that 80 per cent of those who attended the seminar gained the victory over the habit.

B. G. MARY, Secretary
NPUM Temperance Department

Smokers Dial in Orlando, Florida

Thousands of smokers in the Orlando, Florida, area are receiving encouragement to stop the tobacco habit by dialing the Florida Sanitarium and Hospital Smokers Dial. During the first eight days of operation more than 8,000 calls were recorded on the two lines.

Instituted as a community service by the Florida Sanitarium and Hospital, the dial gives informative 60-second messages taken directly from the Five-Day Plan to Stop Smoking. Persons calling the dial are told where they can receive information on the next Five-Day Plan.

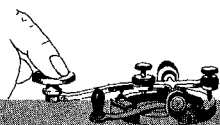
Directors of the last program, held at the hospital October 10 to 14, were Dr. W. L. Belding, an Orlando physician and member of the Florida Sanitarium and Hospital staff, and Pastor L. L. Albers, of the Kress Memorial Seventh-day Adventist church. HOMER N. GROVE

Florida Retirement Community

The Florida Living Retirement Community formally opened early in September with 12 charter members. It is owned and operated by the Florida Conference. Dr. A. F. Guenther is the director. Single living-bedroom units with private bath, meals in a central dining room, and one- and two-bedroom apartments for full housekeeping are provided. The apartments are available only on the basis of a plan of founders gifts and a monthly maintenance fee.

This retirement community is near Forest Lake Academy and the new Forest Lake church, in an attractive suburban setting and surrounded by a citrus grove. Recreational facilities are being planned and prepared. An extensive activity program will be carried on, including crafts and hobbies, a Dorcas Welfare Society, and tours to places and events of interest.

H. H. SCHMIDT, President
Florida Conference



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

- Tate V. Zytoskee, acting secretary of the department of education of the Far Eastern Division, conducted the annual Week of Prayer at Southeast Asia Union College in Singapore.
- Week of Prayer speaker at the Youngberg Memorial Hospital in Singapore was Charles D. Martin, MV secretary of the division.
- Gumjorn Sriratprasas, 32, a promising young worker in the Thailand Mission, recently died of a heart attack. He served as speaker for the Thai Voice of Prophecy. His untimely death was a blow to Adventist work in Thailand.
- A weekend program for Seventh-day Adventist servicemen serving in the United States armed forces in Vietnam was slated for Saigon in mid-December. Chaplain Earl Lee and Pastor C. D. Martin are in charge. Guests include T. V. Zytoskee and D. A. Roth from the Far Eastern Division. Ralph Neall, president of the Viet Nam Mission, is in charge of local arrangements. Pastor Martin plans a longer retreat for servicemen early in 1966.
- Two Five-Day Plans to Stop Smoking were scheduled for December by Dr. Ralph Waddell and Pastor Paul Eldridge, one in Taipei, Taiwan, and the other in Hong Kong. Another Five-Day Plan was held in Bangkok in November, in the Thai language. Coordinator of this program was Darrell Nicola, chaplain at Bangkok Sanitarium and Hospital.
- Miss Anna Yuhasz, formerly of the Charles Kettering Memorial Hospital in Ohio, has been appointed new director of nursing services of the Youngberg Memorial Hospital in Singapore. She takes the place of Miss Norma Eldridge, who

has transferred to the Tokyo Sanitarium and Hospital.

► Recent General Conference visitors to the territory of the Far Eastern Division included E. E. Cossentine, secretary of the Department of Education; E. W. Tarr, secretary of the Bureau of Public Relations; William A. Higgins, associate secretary of the Publishing Department; J. Ernest Edwards, secretary of the Department of Lay Activities; K. H. Emerson, assistant treasurer; and W. E. Murray, vice-president.

► Dr. Ralph Waddell, secretary of the medical department of the Far Eastern Division, was recently granted a Doctoral degree in tropical medicine by Tulane University.

► Miss Shirley Hutchins, secretary to the president of the North Pacific Union Conference, will join the staff of office secretaries of the Far Eastern Division early in 1966.



Trans-Africa Division

Reported by
Margaret Dawkins

► The division goal for admissions by baptism and profession of faith before the General Conference session next year was set at 80,000. As of June 30—with a year still to go—the total had already reached 82,423.

► Rusangu Mission, established in what is now Zambia, Central Africa, by W. H. Anderson in 1905, is being completely renovated. Because of the need for advanced education in this country, the institution is being developed and an entirely new plant is under construction. Dr. C. F. Clarke, at present acting president of Helderberg College, will head the enlarged Rusangu school, beginning in January 1966.

► A unique Ingathering record has been achieved by the Indian Field in South Africa. The field almost doubled its goal of R.2,000. Every church and company reached its goal, and all the workers did outstanding service. The president, Hector P. Charles, recorded the highest individual total.

► A packed hall with 500 present for the opening night of the Voice of Youth effort at Mzimba, Malawi, was reported by Norman L. Doss, president of the South-East Africa Union. Brother Doss also reported 250 people baptized at Tekerani, and 140 at Cimombo in south Malawi. These baptisms were to have taken place during camp meeting, but had to be postponed because of torrential rains.

► At the annual agricultural show in Nairobi, Kenya, the booth sponsored by the East African Union won first prize in its section and received a citation and a silver cup. E. T. Gackenheimer, E. G. Olsen, and Derek Beardsell, of the office staff, and Dr. A. W. Perepelitza, of Kendu Hospital, were in charge.

► The church development department of the division reports that, with 394 building projects planned, 148 churches are under construction, 91 of which are nearing completion. Twenty-six have been dedicated thus far this year.



Atlantic Union

Reported by
Mrs. Emma Kirk

► A successful effort was held in the conference airatorium at Harpursville, New York, August 22 to September 12. Wesley Baker, leader of the Binghamton district, presented the message each evening. He was assisted by Howard Lenigan, principal of the church school, and David Spielman, who directed the music. Several non-Adventist families who attended are now coming to follow-up meetings at the home of John Willumson near Harpursville.

► Patricia Jean Swearingen has joined the Greater New York Conference office staff as secretary to the president. Miss Swearingen comes to Greater New York from the Glendale Sanitarium and Hospital.

► M. E. Payne, home missionary secretary of the Northern New England Conference, and R. N. Edwards, pastor of the Manchester, New Hampshire, church, have concluded a revival meeting in the church, with a baptism of four. In the near future eight more will be baptized.

► C. Dale Chaffee, assisted by Christof Kober, recently held a two-week series in the Lubec, Maine, church. The interest was high, and the attendance continued to grow. Pastor Kober is now following up with Sunday night meetings.

► Clayton Child reports an excellent

Police Chief in Greece Buys Books From "Prisoner"

The following experience recently received from E. Naenny, publishing department secretary of the Southern European Division, clearly indicates how God is blessing His work in Greece.

As Nick Tallios, publishing secretary of the Greek Mission, was working in Tripoli with a new literature evangelist, someone noticed his American accent and reported him to the authorities. He was called to appear before the chief of police. The chief stated that no American citizen has the right to sell in Greece without a license.

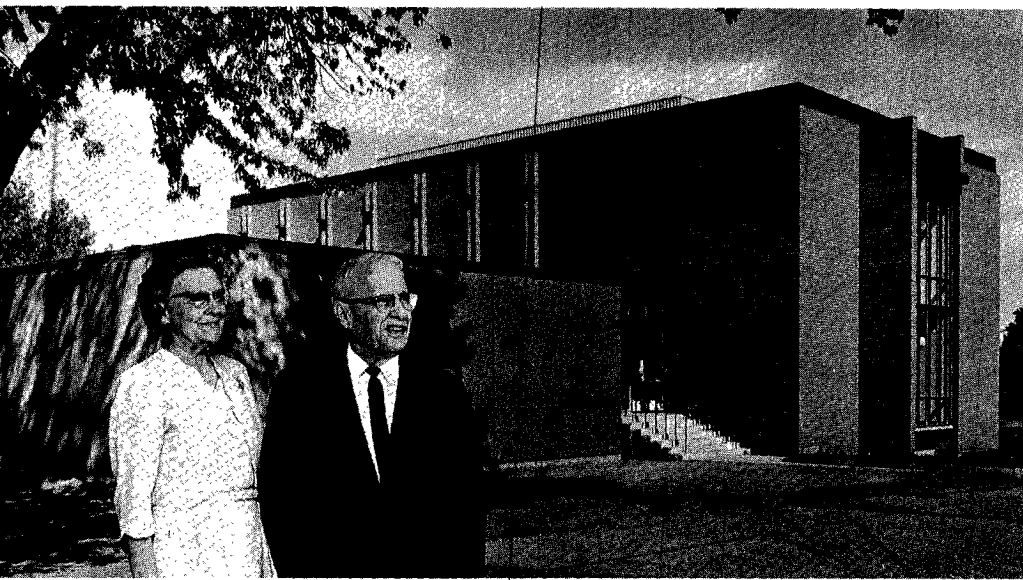
After a brief discussion, Brother Tallios showed the chief his passport, which indicated that he was born in Greece. Upon seeing the passport, the chief of police softened his tone and wanted to release Brother Tallios and the literature evangelist.

Brother Tallios then pointed out to the chief that these proceedings had caused him to lose one and one-half hours from his work, and he asked permission to show the chief the books he was selling. He not only sold some books to the chief of police but also obtained permission to visit all the employees in the office.

Our good leader, Nick Tallios, and the book evangelist had entered the court as suspects, but they left with a broad smile on their faces after selling 30 books.

In spite of obstacles, the work of God is going forward in Greece. Surely God works in mysterious ways His wonders to perform.

D. A. MC ADAMS, Associate Secretary
General Conference Publishing Department



Walla Walla College Dedicates W. I. Smith Hall

W. I. Smith Hall at Walla Walla College honors Dr. W. I. Smith, for 46 years a Seventh-day Adventist educator and for 27 years a member of the WWC faculty. The dedication, on August 22, featured Dr. T. S. Geraty, associate secretary of the General Conference Department of Education, as keynote speaker. Dr. and Mrs. Smith, of Loma Linda; Mr. and Mrs. Maurice Smith, of San Diego; and Dr. and Mrs. Louis Smith and Patty, of Glendale, were honor guests.

Tributes to Dr. Smith, WWC president from 1917 to 1930, and chairman of its educational department from 1946 to 1951, were paid at a luncheon and at the formal outdoor ceremony on the campus overlooking the new hall. Participating in this service were Dr. William H. Shephard, president of WWC; J. T. Porter, educational secretary of the North Pacific Union Conference; and Dr. Geraty. Dr. J. V. Peters, chairman of the department of education, headed the dedication day committee. Dr. Wendell C. Allen, assistant superintendent for teacher education and certification of the State of Washington, complimented WWC on the caliber of its graduates and its fine record in teacher training education. Others who took part were Dr. Louis Perry, president of Whitman College, and Richard D. Fearing, college chaplain.

A generous gift was made to the college by Dr. W. I. Smith and Dr. Louis Smith, to provide continuous additions to the curriculum library in the new hall. Dr. Louis Smith is assistant professor of surgery in the School of Medicine, Loma Linda University.

MRS. WILLIAM LAY

interest in Canaan, Maine, with at least three couples studying for baptism.

► On September 11, the faculty and students of Pioneer Valley Academy met and formally organized their church. M. L. Mills, president of the Southern New England Conference, directed the organization of the Pioneer Valley Academy church. He was assisted by Donald Lake, educational superintendent of the conference. One hundred forty-nine members were accepted into the church.



Columbia Union

Reported by
Morten Juberg

► Opening ceremonies have been held for the new West Wilmington, Delaware, church. Theodore Carcich, president of the North American Division, was guest speaker. A new ten-grade school adjacent to the new church opened this fall.

► J. B. Douglas, Jr., assistant publishing department secretary of the Potomac Conference, has accepted a call to the Missouri Conference as publishing secretary.

► Thirty student leaders of Mount Vernon Academy spent three days at Camp

Nelson Dodd in a leadership conference. The camp was directed by David H. Bauer, director of student affairs, and E. R. Cowling, principal.

► The Pennsylvania Book and Bible House has initiated a new home service program. Charles Wiles, former assistant publishing secretary, is calling at members' homes.

► Dedication services were held for the Berwick, Pennsylvania, church. D. W. Hunter, Pennsylvania Conference president, gave the dedicatory address.

► Laurel Lake Youth Camp in western Pennsylvania was the site for a Pathfinder Leadership Training Course conducted for the Allegheny and Pennsylvania Conferences. MV secretaries D. L. Davis, of Allegheny, and Dale Ingersoll, of Pennsylvania, were in charge.



Lake Union

Reported by
Mrs. Mildred Wade

► The new Quincy, Illinois, church was dedicated Sabbath, October 2. The conference president, W. A. Nelson, and the secretary-treasurer, Elton Dessain, led

out. Participating were Jere D. Smith, president of the Lake Union; the pastor, Leon L. Murphy; and a former pastor, J. E. Cleveland.

► W. T. Skilton, pastor of the Milwaukee, Wisconsin, district churches, reports that the members planned a State fair exhibit in West Ellis this fall. Several times during the fair they had to revamp their organized plans in order to take care of the volume of people who visited the booth. Statistics show that they gave away 80,000 pieces of literature, signed up 776 people for the Smokers Dial, and showed the film *One in 20,000* to about 18,000 people.

► As a direct result of the summer Field Schools of Evangelism sponsored by the Theological Seminary of Andrews University, almost 600 have been baptized. Under the direction of E. C. Banks, these schools are conducted each year to give the Bachelor of Divinity degree candidates firsthand practical training under the direction of experienced evangelists. About 100 students took part in the six schools this summer, which were conducted by C. L. Duffield at Baldwin Park, California; Elden Walter at Omaha, Nebraska; E. E. Cleveland in Long Island, New York; F. W. Detamore at St. Petersburg, Florida; and Bruce Johnston and Don Jacobsen in Worcester, Massachusetts.

► Cedar Lake Academy students in Michigan set an Ingathering goal of \$1,500 for their field day. They returned with \$1,900.

► B. F. Reaves, pastor of the Hyde Park church in South Chicago, conducted meetings this past summer. Forty-eight new members have already been baptized, and several more are in the baptismal class. The meetings are continuing every Sunday and Wednesday evening in the church.

► Students at Broadview Academy in Illinois rejoice over their Ingathering victory. With a goal of \$3,000 for field day, they solicited \$3,220, an all-time high for the school.

► The summer evangelistic campaign conducted in Gary, Indiana, by J. E. Cox and his team of workers has resulted in the baptism of 33 new members for the Gary Mizpah church.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Recently Elder and Mrs. Don Spillman, who have served the Missoula district for about four years, accepted a call to the Central California Conference. Alfred Matar has assumed leadership of the Missoula district; Dale Brusett has moved to Great Falls; and Vernon Jones, of Riverside, California, has accepted an invitation to pastor the Shelby-Havre district. J. L. Jespersen, of the Bozeman district, recently accepted a call to pastor the Newberg church in the Oregon Conference.

► Approximately 300 guests attended

the dedication and the open house of the new Gem State Academy campus. The Academy's cornerstone, with the inscription "Founded 1918, Erected This Site, 1962," was unveiled by its planner and builder, M. E. Smith, on September 19. G. W. Liscombe and W. J. Hackett, local and union conference presidents, were guest speakers.

► On September 7 the doors of the 44 elementary and intermediate schools opened to 2,628 boys and girls in the Oregon Conference, under the guidance of 161 teachers.

► Twenty-two Pathfinder clubs with 603 campers gathered at Beverly Beach State Park for the annual camporee of the Oregon Conference, the last weekend of September. F. W. Baker, conference MV secretary, reports that Bandon, Hillsboro and Meadow Glade, and Lebanon received first, second, and third place honors.

► On October 3 ground was broken for the new and spacious \$95,000 recreational center and vocational training rooms for the church school at Roseburg, Oregon. It was just one year ago that the children moved into their new six-room school, which cost \$93,000. The school is located on ten acres of land in one of the finest residential areas of the city.

► An evangelistic series opened in Metairie Falls, Washington, the evening of October 15, under the direction of Don Reiber and A. H. Warner. Members of the Ione church are giving strong support to this series, in a town of the Upper Columbia Conference where there is no Adventist church.



Northern Union

Reported by
L. H. Netteburg

► George E. Vandeman closed three weeks of meetings in the Twin Cities of St. Paul and Minneapolis, Sunday night, October 31. The pastors of the area are following up contacts with the 683 families who attended the meetings. A large harvest of souls is anticipated as *It Is Written* moves into its final stages.



Pacific Union

Reported by
Mrs. Margaret Follett

► E. L. Minchin, general field secretary of the General Conference, was the Week of Prayer speaker for the Loma Linda, California, churches, November 6 to 13.

► New teachers at the Ogden, Utah, church school this year are Brother and Sister Milton E. Davis. He teaches grades five to eight, and she the lower grades. Brother Davis taught in Ogden 30 years ago, and since then has been connected with the St. Helena Sanitarium and the Pacific Union College Press. More recently, he has taught in the Tahoe-Truckee High School.

► Daisy B. Schluntz, for the past nine

years therapeutic dietitian of the Loma Linda University Hospital, left October 5 for Australia, where she will be consultant dietitian for the Australasian Division. She is a graduate of the University of Nebraska and served 19 years at Walla Walla College before her appointment at Loma Linda.

► Some 150 laymen of the Southern California Conference churches were graduated from a lay instructors' training school on October 13 in the White Memorial church. V. W. Schoen, General Conference lay training official, led in the classes and was assisted by local conference and Pacific Union Conference personnel.

► Approximately 1,500 Spanish-speaking members gathered October 2 for the first conference-wide meeting planned for them in the history of the Southeastern California Conference. Sponsored by the publishing department, the meetings stressed soul-winning opportunities.

► Fifteen senior students in the pastoral training class at Pacific Union College, under the direction of Carl Coffman, assistant professor of religion, led Weeks of Prayer at the PUC and St. Helena elementary schools.

► More than 2,000 delegates and another 1,000 church members attended the October "Go Tell Thy Friends" convention in San Diego, where they heard A. A. Esteb, of the General Conference. They returned from the all-day session inspired and determined to redouble their missionary zeal for God.

► Lowell Smith, associate professor of organ at Pacific Union College, returned this fall after a year of study in Europe. Awarded a Fulbright Scholarship, Mr. Smith studied the carillon in Amersfoort, Holland.

► Churches in the Northern California Conference held 67 Vacation Bible Schools during the summer of 1965. These were attended by 6,296 children, reports W. L. Hesselstine, Conference Sabbath school secretary.

► Vernon Berry arrived in Hawaii recently, where he has taken up the literature ministry as his lifework. Mrs. Berry has recently graduated from nurse's training and is working at Castle Memorial Hospital.



Southwestern Union

Reported by
J. N. Morgan

► Ozark Academy is making rapid progress on its new auditorium-gymnasium. It will seat 1,008. Arthur Carlson, of Little Rock, recently concluded the Week of Prayer at Ozark Academy.

► More than 200 persons attended the open-house ceremonies at the new youth camp of the Arkansas-Louisiana Conference, Camp Yorktown Bay, on Sunday, October 17.

► Pastor and Mrs. Robert L. Caskey have recently joined the ministerial force of the Texas Conference. They are serv-



Ohio Ordination

Melvin E. Rees and Lawrence R. Yeagley (right and left center, respectively) were ordained to the gospel ministry at the 102d annual Ohio camp meeting. Participants in the service were Neal C. Wilson, president of the Columbia Union Conference (right); D. A. Delafield, associate secretary of the Ellen G. White Estate (left); M. E. Loewen, secretary of the GC Department of Public Affairs (second right); and Ohio Conference president F. W. Wernick (second left). Mrs. Rees and Mrs. Yeagley stand beside their husbands.

F. W. HUDGINS, *Departmental Secretary*
Ohio Conference

ing in the Dallas Central church, with John Hayward.

► Bob Thrower has just completed a two-week meeting in Kerrville and Menard, Texas. Attendance was excellent, with 22 persons uniting with the churches by baptism and transfer of church membership.

► The highest enrollment in three years has been recorded at the San Antonio Junior Academy, with 99 students registered at the ten-grade school. The school board is presently engaged in developing plans for a new school plant on property in the northeastern section of San Antonio.

► The medical work continues to expand in the new hospital at Jay, Oklahoma, under the direction of Dr. L. E. C. Joers. The conference has recently accepted this institution as a gift from the community of Jay, Oklahoma.

► L. E. Pittman, a publishing department assistant in the Arkansas-Louisiana Conference, has accepted a call from Loma Linda Foods to serve as a medical detail representative in Louisiana and adjoining States, with headquarters in Baton Rouge.

► At a recent meeting of the executive committee of the Arkansas-Louisiana Conference it was voted to ask H. J. Carubba to be stewardship counselor, in addition to his work as secretary of the church development service and the religious liberty department.

In Remembrance

ALDRIDGE.—Marie Catherine Aldridge, born Dec. 15, 1888, in New Jersey; died Aug. 26, 1965, at Loma Linda, Calif. Survivors are a son, Elder Frank R. Aldridge, of South Lancaster, Mass.; a daughter, Mrs. I. M. Vacquer, of San Francisco, Calif.; four grandchildren, two of whom are in mission service; four great-grandchildren; and a sister, Margaret Slocum, of Glendale, Calif.

ASHTON.—Ralph A. Ashton, born March 20, 1885, in Pittsburgh, Pa.; died at Mount Vernon, Ohio, Aug. 27, 1965. During his youth a boarder in the home, Elder Charles S. Longacre, presented Bible truth to the Ashton family. Ralph and other members of his family accepted the truth. In 1912 he married Mae Charles. They spent about 12 years at Goodlettsville, Tenn., operating a branch school for Madison College. From 1926 to 1931 he was manager of the Ohio Book and Bible House. His wife died in 1931, and he married Emma Charles in 1932. Survivors are a brother, Elder Ned S. Ashton, of Worthington, Ohio; two sons, Ralph Jr., and John; three grandchildren; and two great-grandchildren.

BERGMAN.—Frank H. Bergman, born Sept. 3, 1885, in St. Joseph, Mo.; died Aug. 9, 1965, at Lincoln, Nebr. His wife, Anna, survives.

BOZZETTI.—Louis Bozzetti, born Aug. 26, 1897, at Hoboken, N.J.; died at Oradell, N.J., Aug. 18, 1965. His wife, Mary, survives.

BUHOLTS.—Mary Ellen Crouse Buholts, born June 7, 1878, at Frair, Kans.; died June 6, 1965, at Bucyrus, Ohio. She trained for Bible work at Emmanuel Missionary College, and in 1900 married Elder Charles J. Buholts. After three years with our Canadian missions, they took up evangelistic work in the Indiana Conference. Later she and her husband served in the North Dakota, Texas, and Mississippi conferences. Surviving are her daughter, Esther M. Bailey; three grandchildren; three great-grandchildren; four sisters; and one brother. [Obituary received Oct. 14, 1965.—Eps.]

BURDETTE.—Ira O. Burdette, born July 31, 1881, at New Athens, Ohio; died at Mount Vernon,

Ohio, April 24, 1965. His wife, Cora, survives. [Obituary received Oct. 18, 1965.—Eps.]

BURDICK.—Effie P. Reeder Burdick, born Dec. 7, 1881, in Kansas; died at Loma Linda, Calif., Sept. 26, 1965.

CHAPPELL.—Mary Eldora Shultz Chappell, born April 24, 1873, at Dodgeville, Wis.; died Sept. 18, 1965, in Los Angeles, Calif. After her first husband's death, she became an employee of the College of Medical Evangelists. Survivors are a daughter, Esther Shultz; five sons, Henry Shultz, Dr. Ellwood Shultz, Dr. George Shultz, Dr. William Shultz, Edgar Shultz; 12 grandchildren; 14 great-grandchildren; and a sister, Jessie Rhodes.

CRAMER.—David C. Cramer, born July 27, 1910, at Smackover, Ark.; died in Little Rock, Ark., Aug. 5, 1965. His wife, Sue Williams Cramer, survives.

CRANE.—Sylvia Crane, born Dec. 15, 1873, at Fairmont, Nebr.; died at Warsaw, N.Y., Sept. 21, 1965.

EDDLEMON.—Lawrence E. Eddlemon, born Oct. 12, 1929, at Crowell, Tex.; died in a private plane accident Oct. 1, 1965, near Washington, D.C. In 1955 he received his M.D. degree from Loma Linda University. Two children survive.

EDDLEMON.—Carol Estes Eddlemon, born March 15, 1931, in Denver, Colo.; died with her husband, Oct. 1, 1965.

EDDLEMON.—Lawrence E. Eddlemon, Jr., aged 12; and Dottie Jean Eddlemon, aged 10, died with their parents, Oct. 1, 1965.

FITZGERALD.—Emma Mae Fitzgerald, born Jan. 29, 1901, at Enid, Okla.; died Aug. 23, 1965, at Garden Grove, Calif. Her husband, Alva, survives.

FOSTER.—Verna Pauline Melendy Foster, born Dec. 8, 1915, in Columbus, Ohio; died Oct. 2, 1965, at Napa, Calif. She completed nurse's training at the New England Sanitarium and Hospital and worked in the New England Sanitarium and the St. Helena Sanitarium and Hospital. Survivors are her husband, Donald L. Foster, of Napa, Calif.; two adopted children, Barry and Sherrill; and her father and mother, Mr. and Mrs. L. W. Melendy, of Napa, Calif.

FOUTS.—Norman Revere Fouts, born April 27, 1915, at Payette, Idaho; died Sept. 13, 1965, at Glendale, Calif. He was graduated from Gem State Academy and Walla Walla College. In 1938 he married Lois Evelyn Thompson. He began denominational work as an accountant at Portland Union Academy. From there he went to Upper Columbia

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Academy, remaining until he went to Pakistan in 1950. Between the years 1950 and 1962 he was affiliated with the Southern Asia Division. He served as secretary-treasurer of the Pakistan Union and as division auditor. Since 1962 he has been assistant and associate auditor of the Pacific Union Conference. Survivors are his wife; two daughters, Margaret Florene Fouts, a teacher at Modesto Union Academy, and Myrna Kathlene Manley, a student in the graduate school of nursing at Loma Linda University; and two sisters, Lois Fouts, of Lynwood Academy, and Lorraine Wolfswinkel, of Walla Walla College.

FUNDERBURK.—Lillian Buckley Funderburk, born Jan. 31, 1906, at Ardmore, Okla.; died Oct. 15, 1965, at Napa, Calif. Her husband, Edward A. Funderburk, survives.

GARNER.—Elliott O. Garner, born April 3, 1881; died July 30, 1965, at Takoma Park, Md. For many years he was pharmacist at the Washington Sanitarium and Hospital. His second wife, Vergie, survives, as well as three daughters, Ann Ashby, Mable Caulk, and May Burns; and a step-daughter, Jane Rice.

GOODGE.—Samuel Bayard Goodge, born March 28, 1885, at Evansville, Ind.; died Sept. 8, 1965, in Knoxville, Tenn. In 1907 he married Clara M. Devanport. In 1929 they connected with Madison College, in Madison, Tennessee. They served in Madison College until 1942 and then developed the Little Creek School and Hospital. Survivors are his wife; two sons, Roger Goodge and Dr. Bayard Goodge; and two daughters, Mrs. Leland Straw and Mrs. Sarah Ann Williams.

GORDON.—Nicholas Austin Gordon, born July 22, 1947, at College Place, Wash.; died at College Place, Wash., June 23, 1965. His parents, Mr. and Mrs. Fred Gordon, of Oakland, Calif., survive. [Obituary received Sept. 27, 1965.—Eds.]

GRAM.—Hans P. Gram, born July 24, 1892, at Cumberland Center, Maine; died Aug. 14, 1965, at Washington, N.H. In 1915 he married Gladys Kolb. He graduated from Atlantic Union College in 1919 and was ordained to the ministry in 1926. He had served as pastor in the New England States, New York, and Bermuda. Survivors are his wife; three daughters, Mrs. Lyle Jeffrey, Mrs. Milton Scofield, and Mrs. Andrew Kilpatrick; three grandchildren; and a sister, Mrs. Iver H. Iverson.

GREAVES.—Robert S. Greaves, born in England; died Oct. 16, 1965, at the age of 92. He and his wife served in mission work in Africa, Greece, Turkey, and Cyprus. They also worked in Canada. He attended Walla Walla College. His wife, Isabella Reith Greaves, survives.

GREGORY.—Lula V. Corliss Gregory, born March 21, 1877, at New Market, Va.; died Sept. 17, 1965, at Cumberland Heights, Tenn. At the age of eight, she sailed with her parents, Elder and Mrs. John Orr Corliss, to Australia, where they were pioneer workers. Lula assisted as tentmaster in the first public meetings held there, and then she became the secretary of Elder A. G. Daniels. She completed nurse's training at Battle Creek Sanitarium. After her marriage to Dr. A. L. Gregory, they became missionaries. For seven years they were in Brazil, and they spent more than 40 years in Central America, chiefly in Honduras. In addition to medical work, Lula taught in mission schools and did Bible work. She and her husband made long trips into the interior to meet the medical needs of isolated groups of believers. She remained in the mission field after the death of her husband in 1949. When she returned to the United States, she spent some time in Madison, Tennessee, and then in Cumberland Heights, Tennessee. She and her husband reared nine girls and one boy, all foster children. One is now the wife of Elder John Brown, of St. Helena, Calif.

GURR.—Julia M. Gurr, born Dec. 20, 1872, in Canada; died at Berrien Springs, Mich., Oct. 10, 1965.

HEIDENREICH.—Harry Heidenreich, born March 10, 1894, at Walla Walla, Wash.; died at Long Beach, Calif., Sept. 22, 1965. He obtained his M.D. degree from Loma Linda University in 1931. His wife, Clara, survives.

HEINRICH.—Glenn C. Heinrich, born Feb. 23, 1895, in northern Germany; died Sept. 14, 1965, at Pacific Grove, Calif. He graduated from the Clinton Theological Seminary in 1918 and spent a year at the Brookfield Press. Following that he engaged in teaching. His wife, Rachel Ortner Heinrich, survives.

HOPPER.—Cora Mathilda Hopper, born May 25, 1886, in Holland; died at Sidney, Ohio, Oct. 12, 1965.

KAMERER.—Ethel Barver Kamerer, born July 25, 1878, in Van Buren County, Mich.; died at Lakeland, Ga., April 12, 1965. [Obituary received Oct. 18, 1965.—Eds.]

KIRKPATRICK.—Orlo Andrew Kirkpatrick, born Feb. 8, 1893; died Oct. 11, 1965. His wife survives.

KOHR.—Herbert O. Kohr, born Aug. 24, 1875, at Winfield, Ohio; died May 2, 1965, at Mount Vernon, Ohio. [Obituary received Oct. 18, 1965.—Eds.]

KRIBS.—Antoine P. Kribs, born July 6, 1889, in

Brooklyn, N.Y.; died April 3, 1965, at Mount Vernon, Ohio. He worked for a time in the Florida Sanitarium and Hospital and in the St. Helena Sanitarium and Hospital. Survivors are his wife, Pauline; a daughter, Miriam Gann; three granddaughters; a brother; and a sister.

LINK.—Lena Sauer Link, born Jan. 4, 1882, at Culbertson, Nebr.; died at Colfax, Wash., Sept. 22, 1965.

MAC LAFFERTY.—Belle Redman MacLafferty, born Oct. 24, 1880, at Melbourne, Wash.; died Sept. 24, 1965, at Sacramento, Calif.

MC CORKLE.—George Edward McCorkle, born Dec. 29, 1921, at Colbran, Colo.; died Sept. 24, 1965.

MC CULLEY.—Burley Newton McCulley, born Aug. 16, 1881, at Juno, Tenn.; died Sept. 27, 1965, at Benton, Ark. His wife, Omah Louise McCulley, survives.

MOHR.—Fred I. Mohr, born July 25, 1883, in Rush County, Kans.; died Sept. 13, 1965, at Salina, Kans. He attended Union College, and in 1909 was united in marriage to Florence Maxted, who died June 21, 1950. For six years they were connected with the Strode Academy, Oswego, Kans.

From 1916 to 1921 he was treasurer of the Kansas Conference. They served in the Inca Union Mission for four years, and then he was principal of El Nido Junior Academy. In 1930 he became secretary-treasurer of the Antillian Union Mission, and in 1938 he was called to serve in Central America. He became president of the British Honduras Mission in 1943. In 1944, because of failing eyesight, he retired from active ministry. In 1951 he married Caroline Wiersma, who survives. Other survivors are five brothers, Sam, of Caldwell, Idaho; George, of La Sierra, Calif.; A. B., of Newton, Kansas; Ezra, of La Sierra, Calif.; and Rufus, of Boulder, Colo.; and one sister, Minnie Seltman, of Boulder, Colo.

MOORHEAD.—Eleanor Detwiler Moorhead, born June 25, 1909, at Colmar, Pa.; died at Abington, Pa., Aug. 30, 1965. She was a graduate of the Washington Sanitarium and Hospital School of Nursing. After graduation she worked for a time at the White Memorial Hospital. Her husband, Roe S. Moorhead, survives, as well as her mother and five sisters.


MOUNTAIN.—Anna Thora Mountain, born March 11, 1905, in Denmark; died Oct. 9, 1965. She took nurse's training at the Skodsborg Sanitarium. Following this, she was matron and superintendent of nurses at the Mukden Hospital. During

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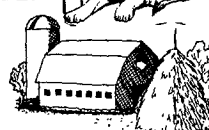
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World War II she was interned. Later she was called to the Lanchow Hospital in China. When she had to flee to Hong Kong, she was transferred to the Penang Mission Hospital, where she met Elder Arthur Mountain. They were united in marriage and served in the mission field together a number of years. Elder Mountain with his children and grandchildren survive, as well as her mother, Mrs. Inger Thomsen; one brother and five sisters in Denmark; and a brother, in Battle Creek, Michigan.

NICHOLS.—Harold E. Nichols, born Aug. 21, 1903, at Leduc, Alberta, Canada; died Sept. 17, 1963, at Fontana, Calif. His wife, Ada Bell Hartman Nichols, survives.

NICHOLSON.—Lydia Nicholson, born March 25, 1913, at Lincoln, Nebr.; died Aug. 23, 1963, at Scottsbluff, Nebr.

NICK.—Roger James Nick, born Dec. 18, 1943, at Bay City, Mich.; died Oct. 3, 1963, at Berrien Springs, Mich.

OTIS.—Clara Beckner Otis, born Aug. 24, 1875, in Missouri; died at Azusa, Calif., Aug. 23, 1963. She took nurse's training at Battle Creek and then obtained her M.D. degree in 1901. In 1903 she married Dr. Elmer Otis. For about 20 years she was a staff member at the New England Sanitarium and Hospital. She and her husband spent years of service in self-supporting mission work in Puerto Rico.

OVERHOLT.—Bee Barbee Overholt, born May 3, 1893, near Raymond, Nebr.; died at Glendale, Calif., Sept. 2, 1963. She taught for a time in the church schools of Kansas and of California. Survivors are her husband, Lloyd M.; a daughter, Mrs. Clinton Douglass; four grandchildren; and a sister, Mrs. L. W. Graham, of Takoma Park, Md.

OWENS.—Earl Russell Owens, born March 16, 1907, at Nebraska City, Nebr.; died near Cleburne, Tex., July 13, 1963. Surviving is his wife, Viola Bayless Owens.

PARRETT.—Jeanne Marie Parrett, born March 5, 1912, at Milton-Freewater, Oreg.; died Oct. 15, 1963, at Napa, Calif. She graduated from the Loma Linda University School of Nursing in 1932. Survivors include her husband, Dr. Virgil O. Parrett; four children; seven grandchildren; a brother, Dr. Howard Ausherman, of Tennessee; and sisters, Hazel Rippey, of Peru, and Ethel Wilson, of Mountain View, Calif.

PLATT.—Franklin S. Platt, born May 15, 1874, at Plattsburg, N.Y.; died Sept. 19, 1963, at Massena, N.Y.

PLUNKETT.—Vernon L. Plunkett, born May 19, 1888, in Morgan County, Ind.; died at Forest City, Fla., Sept. 15, 1963. He was employed at Forest Lake Academy and later at Southern Missionary College. Two sons survive.

QUICK.—Harold Quick, born June 21, 1915, at Leonardville, Kans.; died at Orange, Calif., Oct. 15, 1963. His wife, Maxene, survives.

REEVES.—Hellen Gertrude Seckinger Reeves, born Sept. 7, 1887, at Shawnee, Kans.; died Oct. 13, 1963, at Loma Linda, Calif. She and her husband have been workers at the Loma Linda Sanitarium and Hospital. Her husband, Joseph N., survives, together with two sons; four grandchildren; two great-grandchildren; and a sister.

RENNIE.—Bertha Jeanette Rennie, born Jan. 28, 1909, at Berkeley, Calif.; died near Toflaholm, Sweden, Sept. 22, 1963.

SANDERS.—Jessie Irene Bobst Sanders, born April 2, 1880, at Hebron, Nebr.; died Oct. 20, 1963, at National City, Calif. She and her husband taught a number of years in church schools in California, and at Lodi Academy. Survivors are two daughters, Ila Rich, of Stockton, and Alma Horn, of San Diego; one son, Ernest, of Glendale, who is auditor for the Pacific Union Conference; 14 grandchildren; 30 great-grandchildren; a brother; and three sisters.

SCHWARZ.—Nelson E. Schwarz, born Oct. 21, 1885, at Dozier, Mo.; died Sept. 8, 1963, at Loma Linda, Calif. He was the son of the first self-supporting minister in the South. He worked at the Southern Publishing Association a number of years and later was a literature evangelist. In 1905 he married Stella Ronneborg, who stood by his side for nearly 55 years. After her death, he married Rose Parks, who survives. Other survivors are three daughters; a son; 11 grandchildren; 14 great-grandchildren; and two sisters.

SELKE.—Elvine C. Selke, born July 29, 1877, in Germany; died July 9, 1963, at Edinburg, Va. Throughout World War II her home in Bremerhaven, Germany, became a center for Adventist refugees. During the war more than 200 incendiary bombs fell on her two-acre plot, but not one of them exploded as she claimed God's protection. After the war her home became a depot for distribution of clothing from America. Here a number of men now leading out in the Central European Division were given aid as they returned from the war to take up church work. She spent her last 14 years in the United States with her daughter, Mitzi Broeckel.

SHEFFIELD.—Prilla Ann Sheffield, born July 25, 1866, at Wright, Mich.; died July 26, 1963, at Orlando, Fla. Her husband, Francis E., survives.

SMITH.—Ida Patton Smith, born Sept. 2, 1876,

at De Leon, Tex.; died at Fresno, Calif., Oct. 2, 1963.

STEWART.—Charles Stewart, born April 10, 1910, at Dublin, Ga.; died Sept. 25, 1963, in San Francisco, Calif. His wife, Marie, survives.

SWARTOUT.—Ardis Miller Swartout, born Nov. 7, 1913, at New London, Wis.; died July 6, 1963, in Spokane, Wash. Her husband, Donald, survives.

THOMPSON.—S. J. Thompson, born Jan. 30, 1880, at Haugesund, Norway; died Sept. 24, 1963, at Forest City, Iowa. His wife, Bertha, survives.

TOLAS.—Joseph J. Tolas, born April 29, 1883, at Lubla, Austria; died Sept. 3, 1963, at Brooklyn, N.Y. His wife, Emilie, survives.

TRAPP.—Walter Hugo Trapp, born May 30, 1907, at Lincoln Valley, N. Dak.; died July 29, 1963, at Sanford, Fla. His wife, Hazel, survives.

TRINKNER.—Adeline Fleener Trinkner, born April 9, 1891; died Aug. 26, 1963. She took nurse's training at the Washash Valley Sanitarium, and in 1914 married William Ford Trinkner. She was connected for a time with the Hinsdale Sanitarium and Hospital. Her son, Dr. William Henry Trinkner, of Carrollton, Georgia, survives.

TUCKER.—Thomas Albert Tucker, born March 10, 1939; died Sept. 3, 1963. Upon finishing college at La Sierra, he was employed in the educational department of the Southern California Conference as a teacher. He has been an author for the past 15 years, and two of his books were used as reading course books. Survivors are his wife; a son, Mark; his mother; a brother, Dr. Royal Tucker; and a sister, Joanne Woodruff.

WEEKS.—Lowell M. Weeks, born Feb. 1, 1881, at Brownsville, Tex.; died at Paradise, Calif., Sept. 23, 1963. His wife survives.

WILKE.—William Wilke, born Sept. 30, 1891, in Germany; died Sept. 19, 1963, at Columbia, Mo. His wife Hazel Herman Wilke, survives.

WILLUGHBY.—Robert S. Willoughby, born July 9, 1889, at Harvard, Nebr.; died at Paradise, Calif., Oct. 7, 1963. His wife, Ethel, survives.

WOESNER.—Edith I. Woesner, born in Hanford, Calif.; died Oct. 9, 1963, at Armona, Calif., aged 78 years. Her husband, Fred J. Woesner, survives.

WOOD.—Elihu Charles Wood, born July 18, 1879, at Coldstream, Ont., Canada; died at Charlottsville, Va., Sept. 11, 1963. He attended Battle Creek College and Emmanuel Missionary College. In 1905 he married Pearl Geraldine Holser, and in 1907 they went to the West Indian Training College, Jamaica, where he labored for six years. For the next 13 years he taught at Washington Missionary College. In 1926 he became the architect and builder for the Far Eastern Division. His wife died in 1957, and in 1961 he married Julia Ross Peavey. The survivors are his wife and a son, Dr. Wilton Wood, of Berrien Springs, Mich.

WOFFORD.—Lottie Hedrick Wofford, born Dec. 31, 1882, at West Salem, Ill.; died Sept. 26, 1963, at Adelphi, Md. Her only child, Mrs. E. A. Robertson, survives.

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.]

E. L. Lamera, president, Southern Mindanao Mission, General Santos, Cotabato, P.I., needs books for a junior academy school library.

Pastor George E. Appaw, SDA Mission, P.O. Box 46, Wench, B/A, Ghana, wishes *Signs, Review, Message*, doctrinal and other books, picture cards, and projector.

Sra. Minka S. deGhirardello, c/o Sra. Ramirez, Carcel A. Pilita No. 2, Caracas, Venezuela, wishes literature.

Moses Attah, P.O. Box 133, Berecum, B/A, Ghana, desires magazines and pictures for evangelistic work.

I. C. Ussung, Ede Obuk, Ibeno P.A., Eket, Uyo, East Nigeria, West Africa, wishes Bibles, songbooks, books, tracts, and other materials.

Send magazines, Bibles, songbooks, cards, visual aids for children, and other material to Anina Solelapi, Acmonan, Tupi, Cotabato, P.I.

G. Thang Pu, SDA Mission, Tahan, Kalemio, Burma, desires prophetic charts, Bible studies, Bibles, *MV Kit*, Bible games, color books, slides, films, *Present Truth*, *Primary Treasury*, *Guide*, finger plays, *Life and Health*, *These Times*, *Review, Message*, audio-visual aids, songbooks, accordion, and books.

Felisena Rubrico, Hamod, Batad, Iloilo, P.I., needs Bibles, songbooks, and magazines.

Nelly Ponzalan, Escalante, Neg. Occ., P.I., wishes *These Times*, *Message*, *Signs*, *Listen*, *Life and Health*, Bibles, and songbooks.

Send magazines, songbooks, hymnals, Bibles, pic-

ture cards continuously to Tina Ricamara Faigao, Ansongao, Tan-ag, Banton, Romblon, P.I., Angelico B. Tomarong, Municipal Court, Calatrava, Negros Occ., P.I., wishes a continuous supply of books and papers.

WANTED: Bibles, songbooks, picture cards, *MV Kit*, *GO*, *Listen*, prophetic charts, books, Sabbath School *Quarterlies*, *Mission Quarterly*, *Signs*, *These Times*, and other supplies by Severiano M. Tubia, Mayo, Tagbakid, Mati, Davao, P.I.

Send *Instructor*, *Guide*, Bibles, visual aids, children's supplies to Milagros D. Albon, 297 Tuburan District, Malangas, Zamboanga del Sur, P.I.

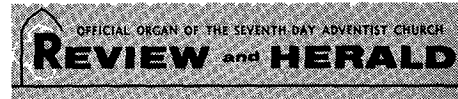
Susan Nette P. Villaruel, c/o Sanglitan, Adventist, Matalan, Cotabato, P.I., desires magazines, Bibles, Sabbath school devices for children, games, songbooks, doctrinal books, slides, films, and Spirit of Prophecy books.

WANTED: *Signs, Life and Health*, *These Times*, *Message*. Listen only by Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

Send a continuous supply of *Little Friend*, *Primary Treasury*, *Guide*, *Instructor*, *Life and Health*, *These Times*, *Signs*, used books, Bibles, and *Review* to the following: Mrs. L. Braithwaite, St. James P.O., Port of Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Daphne Riley, c/o Mary Ifill, Chin Chin, Cunupia, Trinidad, W.I.; J. H. Monsegue, Cap-de-Ville P.O., Via Point Fortin, Trinidad, W.I.

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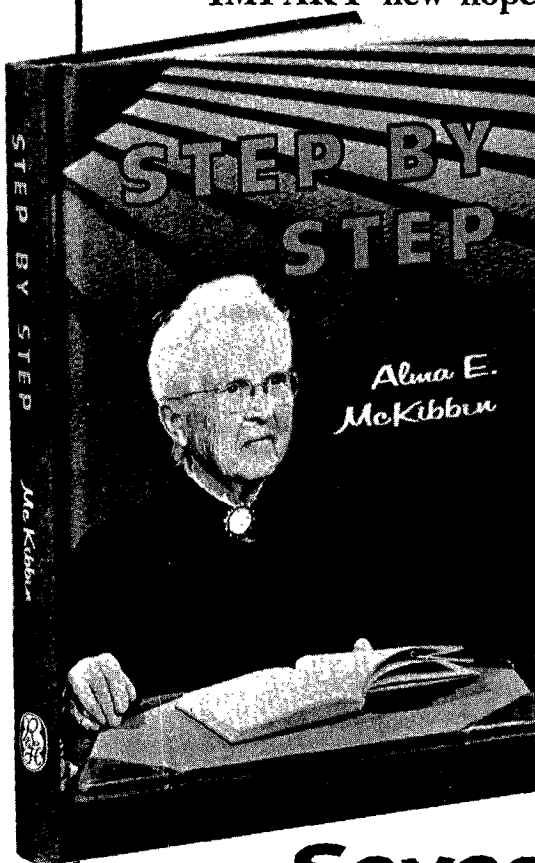
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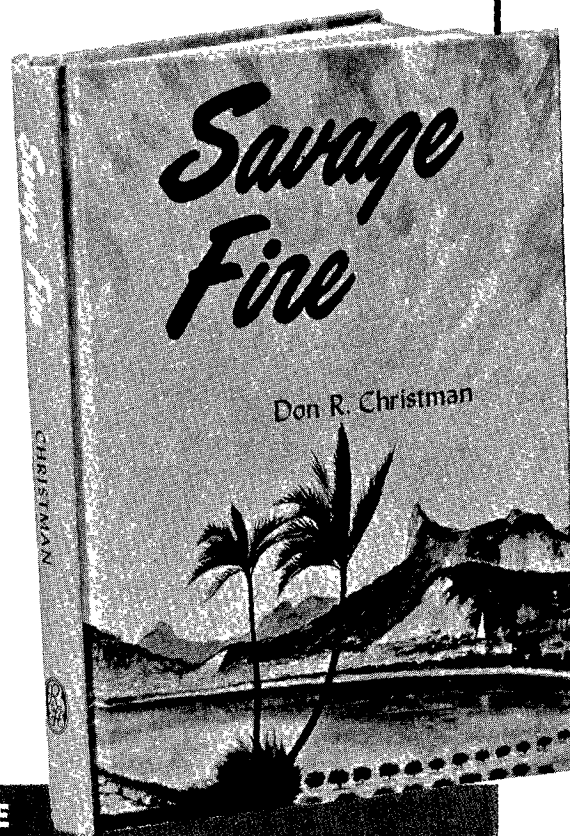


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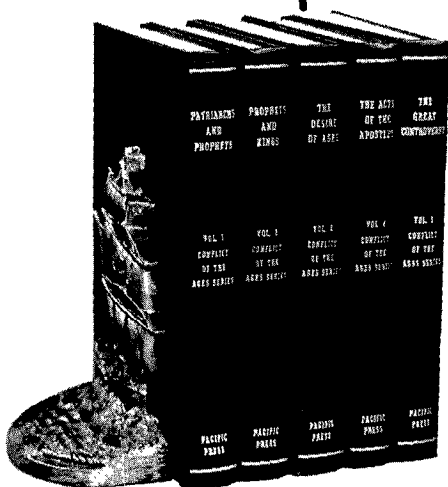
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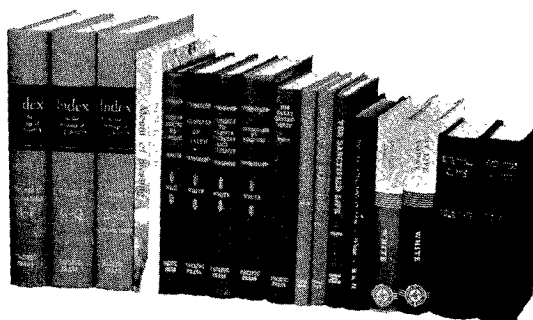


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News of Note

Largest Single Baptism in South America

Recent word from Enock de Oliveira, ministerial association secretary of the South American Division, reveals that Alcides Campolongo, head of the Portuguese Faith for Today program, conducted an evangelistic campaign for more than six months in one of the suburbs of São Paulo, Brazil. Only 15 Adventists were in the area before the meetings began. After six months 280 were baptized, and a church of 295 was organized on the same day.

This truly was a historic occasion for our work in South America. The group of 280 baptized on one day was the largest baptism ever celebrated in Brazil and is only the first fruits of a more abundant and fruitful harvest to come. Approximately another 100 souls are preparing for baptism in the near future.

J. R. SPANGLER

Adventist Servicemen in Vietnam Visited

During the week of November 10 to 18 an effort was made to visit and encourage every Seventh-day Adventist serviceman in the U.S. forces in Vietnam. Arrangements were made with the military authorities for the MV secretaries of the Far Eastern Division and the Southeast Asia Union Mission, Charles Martin and Jay Lantry, respectively, to accompany Chaplain Earl T. Lee, Adventist chaplain in the U.S. Army, on a trip throughout Vietnam. They had the names and addresses of more than 100 American Adventist servicemen stationed there, and planned to personally invite each one to the religious retreat for Adventist servicemen in Saigon, December 17 to 19.

Adventist Chaplains Robert L. Mole and Norman Goodwin, of the U.S. Navy, also have been active in contacting our servicemen in Vietnam, though Chaplain Goodwin has now returned to the mainland and is stationed at Long Beach, California.

CLARK SMITH

Evangelism in the Cook Islands

"Four evangelistic efforts are at present being conducted around the island of Rarotonga and two in the outer islands," writes Pastor Gordon A. Lee, of the Cook Islands Mission. "One of our departmental secretaries is on the island of Aitutaki where he is conducting a successful campaign, with good attendance at all the meetings. God has helped us overcome difficulties and has given us openings to present the truth on the island of Atiu. A three months' effort is now in progress on the island of Mauke.

"A big radio rally and public meeting was held in one of the large theaters in Avarua. About 800 were in attendance, and more than 60 were enrolled in the Bible correspondence course. Another encouraging development is the printing of a hymnbook, which has been urgently needed, and the publishing of tracts in the vernacular. Our members are distributing these tracts to many interested people. In these scattered islands the distribution of truth-filled tracts is one of the most important means of teaching the message of the Bible and of finishing the work of God."

J. ERNEST EDWARDS

Verdict at 1:32 Receives Second Award

The International Temperance Association has received the Golden Eagle Award for its film *Verdict at 1:32* from the Council on International Nontheatrical Events. Conservative estimates place the number of nontheatrical films, short subjects, and television documentaries produced this year at well over 10,000. American producers and sponsors submitted more than 550 of these to CINE, of which 111 were awarded the Golden Eagle, having been selected to represent the United States in more than 50 international film and television events.

This is the second award this film has brought the International Temperance Association and its film producer, Burt Martin and Associates of Burbank, California. The first award was presented at the time of the San Francisco International Film Festival.

The film is now listed in the CINE yearbook as a Golden Eagle winner and recommended as a film of merit to be shown at all International festivals or events.



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

NEW YORK—Theological Conversations between Lutheran and Eastern Orthodox in America will be launched early next year.

ASHEVILLE, N.C.—Voters supported by 7,378 to 6,595 a Sunday-closing ordinance backed by some clergymen and opposed by others. The ordinance, which goes into effect immediately, applies specifically to discount department stores, and exempts drugstores, groceries, and restaurants, movie theaters, and sports

The award was presented to James V. Scully and Jesse O. Gibson during the CINE annual banquet, November 10, at the National Education Association Building in Washington, D.C.

JAMES V. SCULLY

North American Division MV Victory

Missionary Volunteers of the North American Division have made a large contribution toward the world MV goal of 30,000 baptisms in 1965. September reports reveal 3,226 baptisms as a result of Operation Fireside, MV branch Sabbath schools, Voice of Youth meetings, and Friendship Teams. This exceeds the North American goal of 3,000. With the final quarter of reports still due, 1965 will show the highest baptismal results yet attained. Overseas reports will come later. The church praises God for its army of youth dedicated to evangelism.

A new soul-winning project is being added in 1966 titled "MV Bible School Evangelism." This inexpensive yet highly productive method is a new approach in enrolling students in the Faith for Today and Voice of Prophecy Bible schools, with an arrangement whereby each student will be personally tutored through each lesson and encouraged week by week until a decision for baptism is reached.

LAWRENCE NELSON

New President of Alabama-Mississippi Conference

The newly elected president of the Alabama-Mississippi Conference is W. D. Wampler, formerly Missionary Volunteer and educational secretary of that conference. Prior to his service as a departmental secretary he was a local pastor. He takes the place vacated by W. O. Coe, who has become the president of the Florida Conference. Elder Wampler has the full and enthusiastic support of his whole worker group.

H. H. SCHMIDT

events. Backed by merchants and many clergymen and church groups, the ordinance was opposed by Seventh-day Adventist ministers and by an Episcopal recтор.

NEW ORLEANS, LA.—Archbishop Philip M. Hannan of New Orleans has requested that the practice of kissing the prelate's ring be omitted in public and crowded areas, and that the greeting be restricted to a handshake. To permit him to meet as many persons as possible, Archbishop Hannan also requested that in all greetings the genuflection before kissing the ring be omitted.

LONDON—A bill abolishing capital punishment in Britain for at least five years passed by Parliament, was seen as the permanent end of the death penalty in the country. The bill was passed even as public opinion polls showed that British opinion still is in favor of retaining the death penalty.