

# REVIEW

## and Herald

September 12, 1963

★ **What It Takes to Be  
a Missionary** —Page 2

★ **Medical Safari in the  
Niger Delta** —Page 14

## Vice-President Johnson

# HONORS HEART TEAM

By Jerry Wiley  
*Manager of News Publications  
Loma Linda University*

**V**ICE-PRESIDENT of the United States Lyndon B. Johnson told members of the Loma Linda University Heart Mission in Los Angeles August 9 that he appreciated their "devotion to their professions while representing the United States" recently in four Asian countries. Vice-President Johnson met with the six-member team in his hotel suite.

During the 30-minute private interview, the Vice-President commended the team members for their efforts to serve the people of Pakistan, and said that he was sure their efforts were appreciated. "You have no idea how proud your country is of your achievements. What you have done must fill you with great inner satisfaction," the Vice-President told the team and University officials who had been invited to the meeting.

Besides Drs. Ellsworth E. Wareham, C. Joan Coggin, Wilfred M. Huse, F. Lynn Artress, Mrs. Lavaun W. Sutton, and Lester H. Gibson of the Heart Mission, the University was represented by Jerry L. Pettis (vice-president for development), David B. Hinshaw (dean of the School of

Medicine), and Mr. Douglas L. Buckner, Mr. Oliver L. Jacques, Mr. John Parrish, and Mr. Jerry Wiley of the Development Offices staff.

Vice-President Johnson praised Dr. Morton M. Woolley for his part as surgeon for little Afshan Zafar, Pakistani girl whose case sparked the entire project. Reports of Afshan's surgery at White Memorial Hospital released a flood of requests from parents of other Pakistani children in need of similar help.

Three nurses from Loma Linda University—Theresa Maduram of India, Rosy Yeh of Taiwan, and Norma Umali of Thailand—thanked Vice-President Johnson for permitting the team to spend some time in their countries after finishing the assignment in Pakistan. Members of the

Heart Mission expressed appreciation to the Vice-President for making it possible for them to serve those in need of highly specialized surgery in four countries of Asia.

Highlighting the meeting was the presentation by Dr. Coggin of the pin and membership card indicating Vice-President Johnson's associate membership in Mended Hearts, Inc., an organization of those who have had heart surgery, or who have made special contributions to the cause of heart surgery. The Vice-President was honored thus for his part in making surgery possible for 45 Pakistani patients, and for 55 in the four Asian countries in which the team worked. Pakistan President Mohammad Ayub Khan has also been made a member of Mended Hearts, Inc.

"I am very grateful for this honor, but feel that I had a very small part in the fine work you have done," the Vice-President said as Dr. Coggin pinned the small heart-shaped emblem on his lapel. He expressed his interest in medical work and said he hoped that more work of a similar nature could be done overseas by U.S. medical personnel.

Vice-President of the United States Lyndon B. Johnson (center) receives the pin designating him a member of Mended Hearts, Inc., from Dr. C. Joan Coggin, assistant professor of medicine at Loma Linda University and cardiologist for the University Heart Mission which recently returned from Asia. Watching are the other members of the Heart Mission (left to right): Lester H. Gibson, heart-lung machine technician; Dr. F. Lynn Artress, assistant professor of anesthesiology at the University and anesthesiologist for the mission; Dr. Coggin; Vice-President Johnson; Dr. Ellsworth E. Wareham, associate professor of surgery, and surgeon for the mission; Lavaun W. Sutton, R.N., of White Memorial Hospital and heart patient nurse for the mission; Dr. Wilfred M. Huse, assistant professor of surgery and associate surgeon for the mission.



**A**FTER 46 years on the front line in mission service, we look back and meditate on mission problems. We have labored with scores of fellow workers, and assisted many as they began overseas service. We have seen many grow into happy, dedicated, and efficient workers for God. With sadness we have also seen some return to the homeland, broken in health or discouraged because they were not able to adapt themselves to life and responsibility in the mission field.

Why do some accomplish so much and enjoy happiness and health, while others do not? What does it take to make a successful missionary? How can one serving in a foreign land triumph over homesickness, isolation, possibly unpleasant and unhealthy surroundings, and be able to win souls for God?

Much depends on hereditary traits of character. Success requires, first, a strong body and a courageous spirit, with a willingness to do and dare for God. One must be unafraid of hardships and perhaps a little restless for adventure. He needs a pleasing personality, and must love people and enjoy associating with them. Many fine people of a quiet, retiring disposition would find mission service difficult. Of prime importance is the spirit of consecration and service, a deep love for souls and the underprivileged.

Come with us on a typical day of service. Sunday is the best day for visiting. Our first visit is to the general hospital, where an elderly brother has just had surgery. We find him happy that the Lord has answered his prayers, and he is well on the way to recovery. We have prayer with him, and are happy for his faith in the message and in the soon return of Jesus.

From the hospital we go to a home for the aged and infirm, where more than 500 maimed, crippled, and aged are cared for. Hardly one of them has a normal body. Some are senile or mentally deficient, but a large number have full use of their reason, even though their bodies are crippled. How happy they are that someone is willing to come and teach them the good news of a life where they will no longer be maimed and crippled! Nearly all are in their wheel chairs, and we move them out to the patio under a large umbrella tree. How their faces light up with joy as they listen to the songs and the gospel story. Seven have already been baptized. I had to carry them bodily down into the water, for they cannot walk.

We next visit a sister who has a bad heart and also has a large open sore on her leg. She is unable to attend church except when someone brings

# what it takes to be **A** **Missionary**

By Orley Ford

*Retired Missionary, San Salvador, El Salvador*

her. She is also in great need, for her husband spends most of his earnings on drink.

Then we call on an elderly couple who have put up a little hut made of old boards, cartons, and tin cans. The shack is less than eight feet square. We have brought along some beans and rice, for they are in need of food. The old man has a swelling on his hand that has kept him from work for several weeks. We find the sister sitting on the dirt floor preparing their frugal meal over the open fire. We must stand in the door, for there is no room inside. We urge the old man to come to our home for treatment, and after a word of prayer take our leave.

Our next visit is to a little room where a woman has two children less

than two years of age. They are crying. We ask if they are sick, but she assures us that they are only hungry. She has been out of work and is unable to buy them any milk. Of course we could not leave without making some provision for their needs.

Upon returning home for our noon meal, we hardly finish when a boy knocks at the door to tell us that an old man has fallen outside our door. He proves to be one of our oldest members. He was coming to our home, but had fainted through sheer weakness. After administering first aid we proposed taking him to the hospital, but he preferred to return home where his son could care for him during the night. At daybreak he fell asleep, with his Bible and *Quarterly*



Branch Sabbath school in the home for the aged and infirm in San Salvador.



Elder and Mrs. Orley Ford, veteran missionaries to Latin America.

at his side and a smile on his face. He had gone to his long rest, to await the time when he can move into his mansion "over there."

We conduct regular services in the jail and at the tuberculosis hospital, where some 25 have been baptized. As we return from a day of visiting, our hearts are heavy as we think of so much misery and suffering. It makes us long for the day when there will be no more poverty, sickness, and pain.

A true missionary takes up his work, not for a single term of service, but for life. Nothing less is acceptable. The Andersons, the Halliwells, the

Stahls, and many others have given their full lives in service. It requires many years to master difficult tasks. Even a lifetime is too short to become a perfect missionary doctor, preacher, or teacher in a strange land. God often calls from one line of service to another, but until He calls a missionary must remain at his post.

Another important trait is the ability to adapt to the life, customs, and surroundings where one works, yet remain loyal to principle. A missionary needs a thorough knowledge of our message, for he is likely to meet cleverly deceptive false doctrines, and some of the flock can easily be led

astray unless someone is able to make clear to them the distinction between truth and error. Sometimes one has to meet philosophic mysticism and spiritism. Both are common here, and a basic part of the religious background of the people. Priestly, and sometimes Protestant, opposition is severe. However, even from among those who consider us their worst enemies we are winning precious souls. A month ago a young priest escaped from his convent, where he had been a recluse for nearly 20 years—ever since he was seven years of age. He came to us by night for protection and instruction.

A missionary must be able to do many things, to be a sort of jack-of-all trades. He needs to be practical in manual arts and in building. He must be a do-it-yourself artist. We live today in the age of specialization, but here in the mission field we still need men of general abilities. If you cannot build your own house or repair your automobile, you will probably have to live in a tumbledown shack and travel afoot. A missionary must be able to tackle a hard job, figure out a way to do it, and never give up. Those who get discouraged easily will do well to stay in the homeland. Mission work often moves slowly, and results are not always seen at once. In one field we had to work for five years to win our first convert.

Overseas, the missionary must forget many of the things he has been accustomed to at home. Many fail by trying to make gringos, as they call us here, out of the people. It is not our task to instill American culture, and should we succeed we will no doubt have made a very dissatisfied person with a warped personality. Our work is to convert men and women to the culture of Christ.

Robust health is necessary in meeting the hardships and privations of mission life. A person who requires special care and particular foods to maintain his health is sure to suffer. Often one is called to live and work in unhealthful and unsanitary surroundings, with medical help unobtainable. Many capable, consecrated workers have returned home broken in health, their ability lost to the cause, because of a lack of health knowledge and a failure to practice simple health principles suited to their field of labor. Failure in healthful living makes our message appear faulty and incomplete. After many years of mission service, generally under adverse living conditions, we still enjoy good health, and are able to do full work and enjoy life. Proper health habits, sanitation, and hydrotherapy are possible everywhere, and a little ingenuity will make native food palatable.

If we carry out health principles we may expect buoyant health and be able to bear a message of health and comfort to our converts. We also lessen our need to resort to drugs, surgery, tins, and cartons. Our health message is sound and practical, and of even more importance out here than in the homeland. Ignorance or carelessness can quickly bring serious dangers to both the worker and his family.

Practical mission work calls for putting medical and health principles into practice, not only for oneself, but in order to bring relief to others. For many years in Peru and Ecuador our work among the Indians consisted almost entirely in caring for the sick. Without that, contact with the people would have been impossible, and almost certainly we would have been driven from our mission station. In Peru, it was only after we had successfully amputated the gangrenous leg of an Indian boy and in Ecuador, after we assisted in the healing of a woman who had been horribly mutilated in a bullfight, that we were able to begin to teach and preach. Simple tooth extraction has won many friends, and has given us openings to preach on scores of occasions. After the favorable reception of our medical work in Ecuador, the president of the country gave me an honorary permit to carry on fully approved medical work.

The general picture of mission work today is very different from what it was in years gone by. The days of extreme physical hardship and privation are generally in the past. Modern inventions have made mission life and service easier and safer. Stable, progressive governments, with the help of science, have brought material progress and improved living conditions, in most countries. The means of travel has improved, lessening the isolation and providing material comforts that were impossible in former years. Medical science has brought us wonder-working drugs and treatments. Religious liberty has given us opportunity to carry on our work in a freer way. Our work is well organized and carefully supervised in every country. Methods of labor have been perfected, and no one is left to struggle on alone.

Today we have thousands of faithful members, and tried, capable national workers as our helpers. Dangers still exist, but the national workers and laymen are our advance guard in the harder and newer places. In one of the distant valleys of the interior one of our courageous laymen, Napoleon Cruz, who was barely able

to read and write but who had a pleasing personality and was on fire with a love for the message and for his people, worked faithfully. He was often threatened and mobbed, and had many miraculous escapes from death. In less than three years he was able to win 100 souls, and with his own hands build two church buildings. Recently an assassin's bullet cut him down on a lonely trail, leaving his wife and eight small children alone.

Although conditions have greatly improved in many ways, the task is far from finished and there are still problems. They are just different—that is all. There is yet ample room to do and dare for God and to give one's life for the advancement of this message. Rising nationalism, racial prejudice, and revolution often confront the missionary with serious problems and dangers even greater than in former years. Decadent religions and false ideologies are on the march, inciting the masses against religion and foreign leaders. The great poverty of the masses, an exploding population, and a declining respect for foreign teachers, have given rise to problems rarely experienced in former years.

Satan's wrath is increasing, and he is determined to stop the progress of the work. Great wisdom, tact, and patience are needed to meet these problems. Ardent consecration, courage, determination, and persevering effort are bringing down Satan's strongholds, and today we are winning souls by the scores and hundreds where we used to win only one or two.

Missionaries today still need the spirit and undaunted resolution of the early missionaries, who went out facing possible death, but determined to give their lives, if necessary, for the cause. We need the spirit of the pioneers who crossed the plains to the West. We need the spirit of Pizarro, conqueror of the ancient Inca empire, who for gold and fame and with a handful of followers sailed down the west coast of South America. Going ashore, they burned their boat, determined to conquer or die. With this spirit and determination, Pizarro was able to conquer the Incas. Half-hearted or mediocre efforts are worse than useless. But we can conquer Satan's empire and set up God's flag if, with faith and determination, we are willing to risk our all for Him.

## My Feet Told Me

By Wadie Farag, Minister  
Middle East Division

My feet said to me one day: "Take us for a good long walk and we will well repay you. We were intended for good long walks." Then they added: "We extend to you a compelling invitation to give your anatomy careful study. We do that because your entire well-being is vitally affected by constant neglect of us."

What a challenge my feet gave me! I invited my brain to give some definite study to the invitation, and found out that my feet were right. They were intended to be used for good long walks, else why should the Lord have placed 26 bones in each foot and kept them in position by various ligaments, muscles, tendons, fasciae, and skin? All that equip-

ment would be largely unnecessary if my feet were intended only to carry me to a swivel chair or to push the brakes and the clutch of a car.

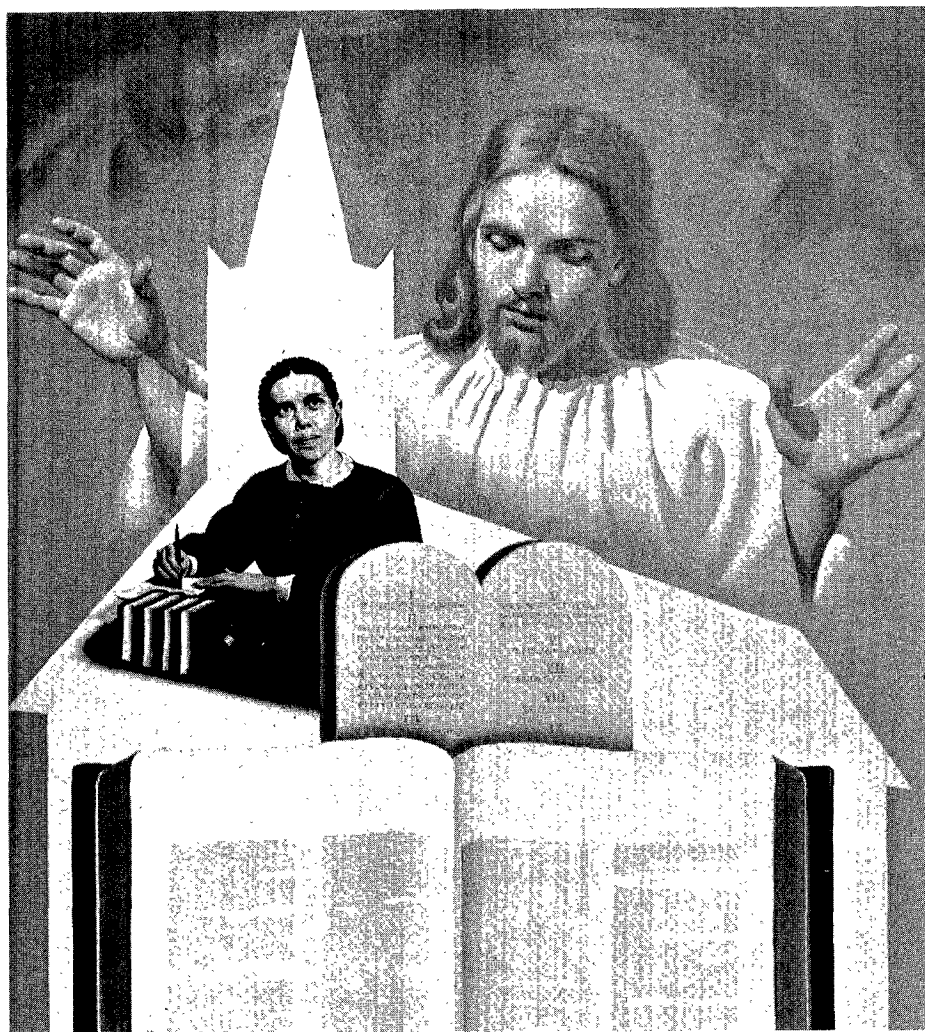
I decided to walk! The Lord bade Father Abraham and Mother Sarah to walk for hundreds of miles when they were advanced in years. He knew that there is no form of physical exertion more generally suitable for all than walking. It is good for the convalescent as well as for the athlete, because the pace and the amount can be regulated to suit all. If Abraham at the age of 75 and Sarah at 65 started their journey on foot and camel from Ur to Haran, and then to Canaan, Egypt, and back to Hebron in Palestine, a distance of 1,500 miles, the use of their feet must have aided in giving them health of body, soul, and mind—and added to their years. Abraham must have worn good, strong sandals, and it is certain that Sarah did not wear high-heeled shoes.

In all His journeys in Galilee, Judea, Phoenicia, Samaria, and Perea Jesus "always traveled on foot" (*The Desire of Ages*, p. 570)—except, of course, on Sunday of Passion Week. We, His followers, would do well literally to "walk, even as he walked" (1 John 2:6).

I plan to grant the petition of my feet.







COPYRIGHT © 1959 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

### *Inspired counsel concerning self-appointed critics.*

**M**OST of the Spirit of Prophecy quotations cited last week were from warnings by Sister White against men who at different times in our history claimed superior holiness for themselves. Instead of joining their brethren in the work of warning the unsaved world, they were fighting the church of the living God. In 1893 Sister White protested: "Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil workers have selected portions of the *Testimonies*, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies."—*Testimonies to Ministers*, p. 52. Let us notice what Sister White had to say about how these false brethren hindered the work.

1. "It will be found that those who bear false messages will not have a

high sense of honor and integrity. They will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work."—*Ibid.*, p. 42. Have we not found some in our day doing the same? Yes, words have been omitted from quotations and some passages have been garbled so as to confuse.

2. "They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the *Testimonies* and seek to entrench themselves behind them."—*Ibid.*, p. 51. Apparently critics of the church were downgrading the ministry then, as they do today.

3. "The money that should be used . . . for the purpose of educating laborers for the mission field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance

# GOD Is Leading His CHURCH

## Part 2

By D. Sibley

*President, Trans-Tasman Union Conference*

and that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing into a channel of evil and cursing."—*Ibid.*, p. 43. "I warn my brethren to guard against the working of Satan in every form. . . . Their money might have been used to advance present truth, but instead of this it has been expended in presenting notions that have no foundation in truth."—*Ibid.*, p. 56. Like some men today, critics of that time wrote out asking for contributions to their "literature fund," and diverted gifts and even the tithe to their own purposes.

4. These critics were actually hindering the ministry, for "instead of devoting their time to advocating truth, they [ministers] are obliged to counteract the work of those who are proclaiming falsehood and claiming that they have the message from heaven."—*Ibid.*, p. 44.

5. Then as now, the critics felt no burden to warn the world, but worked largely within the church. Sister White rebuked them thus: "Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for

# Fellowship of Prayer

## An Urgent Request

A mother writes that her 22-year-old daughter is interested in a young man who believes in reincarnation and is an impulsive gambler. The parents wonder whether their daughter is under some type of hypnosis, inasmuch as she is considering marriage with this unbeliever. He seems a little interested in a marked Bible that has been given him. The mother continues: "Will you please send up special prayer to the heavenly Father that He will intervene, that His name will be glorified, and that she will turn her affections to a Christian?" She adds: "Also pray that my faith will not fail. Pray for the young man too."

—Name withheld by request.

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

we are to be witnesses of Christ to the uttermost parts of the world."—*Selected Messages*, book 1, p. 190.

6. Ideas were being taught that drew believers away from the church: "You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise," Sister White said. "Now all this pleases the enemy."—*Ibid.*, p. 179.

In one conference recently, several young people who had listened to the arguments of certain misguided enthusiasts said that while they were not directly urged to leave the church, they were becoming increasingly conscious that the things they heard were leading them to draw apart from their brethren, both in spirit and in service. This is the way the critics have always worked, and it is the way Satan would have it.

By such means the adversary seeks to hinder and obstruct the work of warning the world. If you have heard such men speak, ask yourself the following questions: As I have listened to them, have I felt critical of the ministry, and realized that distrust of God's leaders was growing in my own heart? Have I been passing along to others the teachings of these critics? Has some of my money been diverted from the work of warning the world to this work of criticism? Have I been the cause of the minister having to leave his task to undo mischief I have created? Have I, while claiming to be of the church, had a tendency to draw away from the main body to the fellowship of a few?

If honesty demands that your answer to these questions should be Yes,

you can be certain that you have been on enchanted ground. Sister White has made it absolutely clear that such attitudes would be the fruit of receiving the testimony of accusers of the brethren. No wonder she wrote: "I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down. . . . Let the believers heed the voice of the angel who has said to the church, 'Press together.' In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, 'The gates of hell shall not prevail against it.'"—*Ibid.*, book 2, p. 69.

How strikingly to the point are the following words from *Selected Messages*, book 1, p. 179: "Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side."

Observe also this striking warning: "Now as never before he will make determined efforts to scatter our forces. Above every other period it is unsafe now for us to move out in lines of our own."—*Ibid.*, book 2, p. 87. What could be more tragic than for young men to prepare for service and then find themselves, because they have allowed "fine-drawn theories to fill the whole mind," back at their old occupations on the farm or the pro-

fession! Surely, the enemy is an artful foe.

One man claims that his supposed new light had the effect of bringing about conversions where the old message seemed to fail. Well, we rejoice when men and women get a genuine experience in Christ, but the servant of the Lord warned: "Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order, but they will not bear the divine signature."—*Ibid.*, p. 59.

We can be assured that the Lord's "watchful supervision" is over His church, that we have ever been on "gaining ground," that we "need not doubt," that the Lord is "leading a people," that He will be with them "to the end," and that the very church He has been leading, in spite of "off-shoots, one here and one there," is to "triumph gloriously." Dare we reject the following counsel: "I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advance delusions, and they will come to nought."—*Ibid.*, p. 68.

We have seen one faction after another "come to nought" over the years. Thank God for His care for His church. Let us beware of those who leaven others with their spirit of criticism and non-cooperation. Let us, instead, heed these words from one God richly honored, and who always contends unflinchingly for His church on earth, enfeebled and defective though it be: "It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God's servants, who have His message to bear to the people. When God speaks through His servants, the seed [of mistrust and suspicion] sown has developed into a root of bitterness."—*Ibid.*, p. 70.

"Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hand, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks."—*Ibid.*, book 1, p. 180.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

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

## A Teacher to Remember

by *Miriam Hood*

TEACHERS play an astonishingly significant role in the lives of most people during their formative years. Perhaps the very word "teacher" has elicited from you a heartfelt groan. I hope not, though. I hope you don't regard teachers as a necessary evil. Granted that a few of them you've encountered haven't been destined for pedagogic immortality; you really can't expect the profession to bat 1,000. No profession does. And the very nature of teaching is so complex, so demanding, so all-consuming that our society ought to award laurel wreaths to these dedicated folks, amid the blaring of trumpets and great pageantry. But I'm not going to give you a lecture on teacher appreciation. What I'm wondering about is this: Which of your teachers thus far has influenced your life most, and why?

You'll probably have to think about this for a while, and even then you may not be able to come to a clear-cut decision. I'm a little ahead of you, because I've already been giving this matter some thought and I'm prepared to answer.

Although I was fortunate to have many good teachers, I believe I'd have to nominate the late Prof. L. C. Palmer for my teachers' hall of fame. Granted that I was very impressionable during my academy years, I still think I'd let the nomination stand. Of course, I was convinced that all teachers were a cut above ordinary human beings in those days. I still thought so when I was a college student. I wish all students felt that way nowadays.

Mr. Palmer was a science and math teacher—subject areas in which I was not, and still am not, outstandingly brilliant. Having little scientific curiosity in those days, I approached the Pythagorean theorem, chemical catalysts, lift, thrust, and drag—all those things—with a distinctly "ho-hum" attitude. I'm sure Mr. Palmer sensed this. Wisely, he didn't try to make a scientist out of a dreamer, an "incurable romantic"; he *did* try to inspire me (and all those in his classes) to adopt a logical, reasoned approach to life.

With a glint in his brown eyes and his crisp, gray, curly hair literally shooting off electric sparks, he dissected one of my geometrical "proofs" (I'm using the term loosely) thus:

"That's like trying to broad jump in opposite directions at the same time!"

That sentence has helped me to straighten out my muddled thinking upon many occasions. Mr. Palmer de-

plored the fact that his charges were so blithely unconscious of the need to *stop and think*. After a particularly exasperating session with his geometry neophytes (I guess I wasn't the only nontalented mathematician) he leaned both elbows on his desk, and spacing his words for emphasis, he stated: "If I were given a mathematical problem to solve, and one-half hour in which to solve it or lose my life, I'd *think* for 20 minutes, then put my solution on paper during the remaining ten." He shook his head sadly, then went on: "Most of you students, I'm afraid, would spend your first precious 20 minutes putting down on paper all kinds of wild ideas—then finally get down to *thinking*, but it would be too late."

## The Wayside Pulpit



*"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.*

The heralded qualifications of Pope Paul VI are impressive. His personal attainments as linguist, church intellectual, papal diplomat, and pastoral bishop of Milan give pause to any would-be detractors. His pontificate is still an open book. What he will write thereon is sure to command the attention of the world. Compared with the coronation of some of his predecessors, his inaugural ceremonies were austere, two hours shorter than usual—by his own request. Nevertheless, there was one anomalous note in the majestic coronal procession. Three times along the route a bit of flax was set afire atop a pole bearing the inscription in Latin: "So passes the glory of the world."

The inscription was intended to remind Paul VI of the littleness of man and of the vanity of earth's pomp, but amid the extravagant pomp and ornate display of this historic occasion, and in the hearts of the richly costumed clerics who took part in the pageant, its message seemed strangely out of place. The burning flax may have been a warning to some of the thousands in St. Peter's Square, however, as it certainly should be to us, that the only glory worth striving for in this world is "the eternal weight of glory" reserved for those who love God and keep His Word. In this connection John's lament and caution are pertinent: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). Our individual course is clear.

H. M. TIPPETT

I've found myself, in complicated life situations, remembering. Sometimes when I've started to dash off in several theoretical directions at once, Mr. Palmer's philosophy has steadied me. A few minutes of good, hard, concentrated *thinking*—what magic it can work!

During a chemistry lab Mr. Palmer at one point found me sloshing acids together in the test tubes with all the gay abandon of my inaccurate nature. Probably he had visions of the whole building being blown sky-high, as well he might. Taking the test tubes from me and impaling me firmly with his bright-brown glance, he stated in measured tones, "Will you remember, please, that if a *little* is good, a *lot* is not necessarily better?"

Subdued, I returned to the experiment, and much chastened, measured those little quantities of acid *so* carefully. I didn't want Mr. Palmer to think poorly of me.

Life has convinced me that a little of something can be fine, but a lot may sometimes be just the opposite.

Well, I'd advise you to listen rather carefully to teachers. You may not become a great scientist (I certainly didn't), but you may acquire some practical philosophies that really will help you with the art of living.

At this point I've thought of another teacher, a college teacher, who also was decidedly influential in my life. I'll have to tell you about Dr. Charles Weniger and the postage stamps some other time.

# ROME ATHENS CAIRO

Cairo, Egypt  
August 11, 1963

**T**HOUGH I am reporting from Cairo this week, I want to sketch briefly the work of the church in Rome and Athens before I tell you about modern Israel in the land of the Pharaohs.

The Tiber River winds through Rome on a nearly north-south course. East of the river are such well-known landmarks as the Colosseum, the Pantheon, the monument to Victor Emmanuel II, the Roman Forum (with its Arch of Septimus Severus, the Temple of Saturn, and the Arch of Titus), and the cathedral of St. John Lateran. West of the river the main attraction for most people is Vatican City and St. Peter's Cathedral. For me, however, the place of greatest interest was the Seventh-day Adventist church and the headquarters of the Italian Union Mission. Situated on Lungotevere Michelangelo, a street that follows the Tiber's west bank, the structure is scarcely a mile from St. Peter's. On the front is a sign clearly identifying it as a Seventh-day Adventist church.

The building, like a number of others in Europe, combines both sanctuary and office facilities under one roof. The sanctuary, with a balcony, is on the left; the four-story office is on the right.

We have about 150 members in Rome. What a blessed privilege it was to worship with them on Sabbath morning. They looked different from the other people of the city, and I told them so, through an interpreter. In their faces shone the peace of heaven, a peace that never can be obtained by works—not even by climbing the 28 steps of Pilate's staircase, as I saw many doing in Rome.

Compared with the hundreds of Catholic churches in the "eternal city"—enormous buildings filled with statuary, priceless paintings, and relics—our church is small and unimpressive. But viewed in the light of heaven it is dearer to Christ's heart than all else. Its activities are of greater interest to Heaven than papal audiences, ecumenical councils, or any

Vatican-centered activity. God can use this small congregation to accomplish His purposes, even as He used His people in Rome during the early centuries. If God can send forth His mighty influence from a prison cell—as He did when He inspired the apostle Paul to write the book of Philippians from the Mamertine Prison—surely He can lighten Rome today with the glory of the Advent message, using humble, consecrated souls, whether few or many.

Leaving Rome and its endlessly fascinating ruins, fountains, and monuments, we flew to Athens. When I telephoned Nick Germanis, president of our Greek Mission, to tell him that my wife and I had arrived, he greeted me in fluent Greek. I was hardly prepared for this. I try to read my Koiné Greek New Testament each day to retain at least a nodding acquaintance with the Greek language, but to carry on a conversation in Greek—well, this was beyond me. So we switched to English.

Later, in his office, Brother Germanis explained that although his parents spoke Greek at home somewhat during his growing-up years, and later he studied a bit of the language in college (Pacific Union College—my alma mater too), he was far from fluent when he was called to Greece in 1955. But necessity and a desire to render the best possible service for Christ led him to study Greek intensively. Now he is proficient both in speaking and in writing the language. "I prefer to preach in Greek," he commented.

The leaders of our work in Greece are charged with the task of reaching about 8 million people with the three angels' messages. At present there are

eight churches, with a total membership of 230. Three of these churches are in the Athens area (embracing a population of 2 million), four are in Macedonia (the territory Paul entered in the first century in answer to the appeal presented in a vision), and one is in Crete. The church in Crete is the youngest—only two years old.

The Advent message moves slowly in Greece because, as in so many other lands, there is a state church. Religious meetings may be held only in our own churches, not in halls. To organize a new congregation, permission must be obtained from the Ministry of Religion. Proof must be offered that a number of believers desire such an organization. Almost routinely the application to organize is turned down. In every case, however, when the matter has been appealed to the supreme court, permission has been granted. The court has held that the constitution guarantees the right to organize churches. We have about 15 members in Crete.

Brother Germanis and his fellow workers are not discouraged. Far from it. Enthusiastically, Brother Germanis reported on what he considers a real breakthrough in our soul-winning program. Last October, under the direction of N. Tallios, the mission publishing secretary (formerly of the Illinois Conference), a time-payment plan for selling our books was inaugurated. Four cloth-bound books in Greek were offered to the public—*God Speaks to Modern Man*, *We and Our Children*, *The Ministry of Healing*, and *Steps to Christ*. The most expensive book was priced at about U.S. \$1.50.

The five or six full-time colporteurs of the mission met with instant success in selling these books on the installment plan, with a minimum monthly payment of 10 drachmas—one fifth the price of the book. The virtue of the plan is that it offers opportunity for repeated contact with a customer. As the colporteur returns month by month to collect the payment, he becomes acquainted with his client. If the customer has questions about the material he has been reading, the colporteur can discuss them and lead the customer's mind to right conclusions. Brother Germanis has been doing some of the collecting in the Athens area, and he reports that the results of the plan are little short of phenomenal. He and his associates feel that the greatest days for soul winning in Greece are just ahead.

The mission property in Athens is situated in the older part of the city. As in Rome, the church is on the left. It is a very representative structure, built about 1950. The office is at the right, separated from the church by a small courtyard. The two-story office

*Richer Today*

By INEZ BRASIER

Richer today for tears of sorrow,  
Stronger today for burdens borne,  
Braver today for ills we conquered  
At the foot of the cross this morn.





building was purchased in 1948. Connecting the church and the office, at the rear of the courtyard, is a small apartment building.

In conjunction with the mission headquarters is an editorial office. The chief publication is a missionary journal called ΦΑΡΟΣ, meaning *Light-house*. C. A. Christoforides is the editor. The magazine has a monthly circulation of 1,000. Regulations call for it to bear clearly the label Seventh-day Adventist.

Earnest efforts are being made to save the youth of the church. We have about 100 young people in all, but no church schools. Since public schools are open every day but Sunday, our youth are under pressure to attend on Sabbath rather than miss a full day of instruction each week. The mission is endeavoring to solve the problem, but no easy solution is in sight. In an effort to bring more religious instruction into the lives of our youth, summer camps are held three weeks each year. This year approximately 50 girls attended, and 30 boys. Separate camps are held, each camp three weeks in duration. At these camps intensive religious instruction is given.

While in Athens we went up to the Acropolis and stood on nearby Mars' Hill. Here the great apostle Paul reasoned with the Athenians concerning the true God. It was thrilling to see this spot, so meaningful to all readers of the book of Acts. We went, also, to Corinth, where Paul spent more than a year and a half, working with Priscilla and Aquila and teaching in the synagogue. There, also, the apostle was accused by the Jews of persuading "men to worship God contrary to the law" (Acts 18:13). The old *bema*, or seat of judgment, where Gallio sat to hear the Jews' complaints, still stands—largely a ruin, of course.

Now we are in Cairo. Yesterday, at the Sabbath morning worship service, I preached in the Evangelistic Center to a union meeting of members from the several churches of the city. The day was a special one in this area—a day of fasting and prayer. The pur-

pose: to seek divine intervention on behalf of the Center. Without that intervention, the Center may soon be torn down.

Let me give you some background on this. For a number of years it was felt by denominational leaders that an evangelistic center in a good location would do much to advance the work in Cairo. Accordingly, search was made for a favorable site. At last, through the leading of Providence, property was found and purchased only a step away from Rameses II Square, famous for its fountain and huge statue of Rameses II. In 1961 construction was begun on a building with an auditorium that would seat about 650 people.

The building was completed last year and duly registered with the Government as a church, the first and only new church to be so registered in Cairo during the past five years.

This spring C. E. Moseley, associate secretary of the General Conference Regional Department, held an evangelistic effort in the Center. From the beginning the attendance was excellent. On opening night at least 1,000 crowded in to hear the message preached. When the series ended, about 40 indicated their determination to keep the Sabbath, and 13 were baptized.

In the meantime the Government announced plans to enlarge Rameses Square. The project called for razing all the buildings on certain streets near the square, including our new Center. Notice was given that the Center was to be evacuated by July 1.

This came as a stunning blow to our workers. The president of the Egypt Section, Hilal Dose, wrote repeatedly to government leaders, setting forth the importance of this edifice to the spiritual life of the church. He pointed out that even if we were to receive adequate financial compensation for the property, and were to relocate, the program of the church would be retarded five years.

Replies from government leaders indicate that Pastor Hilal's appeal is being given careful consideration. A committee, appointed to study the problem, seems divided—some of the group feel that the church can be spared; others feel that it must go. At the time of this writing the final decision is yet to be made. God is able to work mightily on behalf of His people; sacred history testifies to that. Our people in Egypt believe that if it is God's will He will work in an extraordinary way to save the Center for which they have prayed and sacrificed so long.

As a follow-up to the meetings held by Elder Moseley, Elder Hilal has been holding services twice a week. We attended the meeting Friday night. The audience of about 250 was made up largely of non-Adventists and new believers. Elder Hilal preached a splendid sermon, using Luke 22:31-33 as his text. The response was excellent.

There is much more that I might tell you about the Lord's work in this ancient land. I will include some further facts in my final story on this trip, to be written from Beirut, Lebanon, next week.

K. H. W.

## WHY I JOINED the Seventh-day Adventist Church

Belief in the return of the dead in the form of spirits electrified my childhood. In the dark of the night the thought of the spirits came to terrify my heart. A simultaneous belief that the soul must first be purged by the torments of purgatory added more horror to those early days. God was worshiped with fear. Prayers were directed, not to Him as a supreme being but to the virgin Mary as man's greatest intercessor, and to the canonized saints as worthy mediators. Countless rosaries and masses were offered for the repose of souls departed, with the hope that their spirits would cease to torment my nights. No relief came to my heart.

But God in heaven above discerned the fright of my soul and answered my silent longing for redemption. His providential leading brought me into close association with an Adventist sister whose life reflected the Saviour. It perplexed me beyond measure that a Protestant could be so godly. I had

been taught that Protestants were evil people who did not worship the true God.

In time the Holy Spirit leveled all the barriers between us. For the first time in my life the Scriptures were unfolded before me. As the Word sprang to life, the glory of God, His incomprehensible love, His plan for His people, together with Satan's deception about the soul being immortal pierced the musty traditions of my religious heritage. My fear of the spirits vanished. Satan's age-old farce was unmasked. I saw the truth. Indescribable peace, love for a God of love, a vision of our true Mediator, Christ Himself, and a true perspective of right relations with my fellow beings entered my life. The truth had set me free!

This is why I joined God's remnant people. How could I have done otherwise?

VINNIE RUFFO  
San Jose, California



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## How One Bride Banished the Demon of



J. BYRON LOGAN

She took a long look at her husband's face.

shed a few more tears, dropped to her knees and told the Lord all about her trouble. Suddenly she realized that weeping would never cure this situation. There was no real crisis facing them. Will was a Christian. There may have been a few problems at school, she supposed, but surely nothing a young, capable, Christian teacher could not solve.

Freddie knew that she could never go through life facing days of silence like this, even once in a while. Something *must* be done. Then an inspiration came. She quickly washed the tears and the laughter crinkles from the corners of her eyes and went into the silence herself, going about her duties with scarcely a sound.

Dinnertime came and Freddie motioned her husband to the table. He said grace, and the meal progressed with only the clink of silver and china for communication. Will stole glances at his wife, but she did not seem to want to meet *his* eyes.

Toward the end of the second day the strained silence was getting very brittle. It had taken almost all the self-control Freddie could muster, and she wondered how much longer the blues could last. But she was determined to see this through once and for all.

At last Will looked up from his supper plate.

"Freddie, whatever is the matter? I can't stand this."

"Too bad," answered Freddie icily, "I guess the blues are contagious; I must have them too," and she went on eating her pie.

"No, you said you didn't even know what the blues are."

"But I do *now*, and they are *terrible*, Will."

"Yes, I know, Freddie. But you have such a sunny, sweet nature that this is utter nonsense."

"It certainly doesn't make much sense. We are reasonably healthy, intelligent human beings. We love God and trust Him, and we love each other, don't we? Then what sense is there in letting a mood like this destroy the happiness of our home? There is nothing good about it."

[An article submitted in response to an invitation presented in the *When You're Young* column asking readers how they conquered moodiness.—Editors.]

**M**Y FATHER had a wonderful disposition, didn't he?" I asked my mother one day. As a girl in my middle teens I was contrasting what I remembered of my father, who had passed away about ten years before, with a neighbor whom I had just discovered had feet of clay.

"Yes," she answered with a nod that told me I did not know it all. Then she told me a story I had never heard before.

One time during their courtship my father had told her that he was subject to spells of the blues, and was so glad that she had such a sunny disposition.

"The blues?" she asked. "What are they, Will?"

"It is nothing very pleasant, I can tell you. Everything looks dark and gloomy to you. You just lose your courage. Surely you know what the blues are!"

"No. I never heard of them. But certainly Christians don't have anything like *that*," she replied. And there the matter rested until after the honeymoon.

He was a young minister, and was teaching school at the time. One morning Freddie called her William to breakfast. He had not talked while they dressed for the day, but they often gave each other uninterrupted thinking time, so she had not paid attention to his silence. But after grace had been said and the usual pleasant conversation did not get under way, she took a long look at her husband's face.

There was not the half-smile, and usual twinkle in his dark violet eyes. He seemed to avoid matching eyes with her, and she was puzzled. What had she said or done to displease him?

As the silent meal progressed, Will stole a glance now and then at his bride, but no words were spoken, no words of appreciation for the good meal. She was still more puzzled.

As Freddie washed the dishes that morning a few tears fell into the dishwasher, and when she had finished up the kitchen work, she went straight to her husband's study.

"What have I done to offend you, Will?" she asked. "Didn't you like your breakfast? What is the matter?"

"It is just the blues," he answered, and that was all. Try as she would she could not shake another word loose.

Alone in the bedroom, Freddie

"No, I guess it *isn't* good, but I have always had moods like this once in a while, and I guess that is one reason I fell in love with a sweet, happy girl like you. To see you like this almost kills me, Freddie. Remember, I told you about these spells before we were married?"

"Yes, I know, Will, but God is the same 'yesterday, and to day, and for ever,' and Christians have no business with a mood called the blues. I am sure if you ever have another attack of them, I will get them too. They are terribly catching."

"I'll make a bargain with you, Freddie. If you never get the blues again, I never will either."

The pact was sealed, and none of us four children ever saw a moody cloud settle over the home we were brought up in.

## A Story FOR THE YOUNGER SET

### Daina

By Josephine C. Edwards

She was just a little girl, not more than eight years old. She lived in a little village up in the mountains of Southern Africa. She had heard of schools, but had never seen one, nor had she ever seen a book.

Daina did not say much, but she made up her mind that if a school ever came near enough for her to attend, she would sit still and learn to read and find out about the things they called books. One day her wish came true. A mission school was begun in a village about four miles away from where Daina lived. She went right away to her father and mother and asked them if she might go there and learn to read and write.

Now, Daina's mother and father would rather drink beer than to hoe in the garden or to work or to clean the house or to make mealie meal. They went every night to some beer dance, and Daina had a hard time finding enough to eat. As to clothes, she never had more than a dirty, faded rag to wrap around her small body. She did not know about better things, for all the men and women in the village loved the beer dances.

Daina was the only child who trudged off to the village four miles away to go to school. It was not long until she was learning many things. She learned of the lovely Jesus, who hates dirt and ignorance, and who made the world and all the people in it. In her little book she began to read stories of the wonderful people in the Bible, and of what it meant to be a follower of Jesus.

Daina came home once a week from the school, and every time she had strange stories to tell. Her father and mother, and the aunts and the uncles, gathered around

to listen. One time she came home with a dress on in place of the dirty rag she had always worn.

"What is this you are wearing?" asked the heathen mother. She touched the puffy sleeves and pink cloth with little red roses all over it.

"This is a dress," Daina said proudly. "And the teacher said I might make you one someday, when I can sew a little better." Everyone in the village came and looked the dress over very carefully.

That night the son of the village headman got very ill. He had a high fever and cried out with the pain in his head. The witch doctor came, and after a long time told the frightened parents what was the matter with their child.

"He has been bewitched because Daina is going to the school and studying about a strange God. It is this God who has bewitched the boy."

When they came and told Daina's parents of this, Daina was forbidden to go to school or to church any more. The little girl burst into tears.

"I am sure that is not why he is sick," she cried. "They taught us why we get sick. It is the mosquito biting us that causes the fever and the sickness!"

Everyone was angry at that. Whoever heard of such foolishness about a small thing like a mosquito, so small you could carry a thousand and never know it! The parents were very angry then.

"Now, we are sure you cannot go back there!" they cried. "Such foolishness! Whoever heard of such a thing?"

But Daina had learned too much. She had learned to keep the Sabbath, and while she felt she should quit school, she knew she must go to church to worship Jesus. It was some days before Daina's parents learned she was going to church. At a beer dance they heard that meetings were being held at the mission every night, and that while they were at their dance, Daina was at the meetings. They came home very drunk and very angry. The girl was already fast asleep on her mat. They stumbled in and jerked her up, so that she awoke with a loud cry.

"Are you still going to that school, after we told you not to go?" her father demanded.

"No, Father," Daina said. "I am not going to the school, but I do go to the church, for I must worship the great God. He will not take me to heaven when He comes in the clouds if I do not worship Him."

This frightened the father a little, for he had not heard about a God who was "coming in the clouds of heaven." But he was very drunk, so he got a piece of bamboo, and beat the child cruelly. She sobbed and screamed and begged him to stop, but he would not. When he finished, her small body was bruised and bleeding all over. She crept back to her mat, and asked the dear Jesus to help her, and to make her well again. She did not stop going to church, though she was sure her father was going to kill her.

S. E. BOHLMANN, ARTIST

Daina knew that a lion or a leopard might kill her if she stayed where she was. She tried so hard to untie the knots that held her to the tree.

One night when he came home he beat her and tied her to a tree. This frightened Daina very much, for her father went off to the hut to sleep and left her there, tied to the tree. She knew that a lion or a leopard might come and kill her if she stayed there all night. Though she was weak, she tried very hard to loosen the bands. After a long time she succeeded, and crept away in the darkness to the mission school. She knew that if she did not get away from home, she would soon die.

It took her nearly all night to get there. When the missionaries got up in the morning, poor little Daina was lying on their porch, her body all covered with ugly bruises. She had a bath, and soothing ointment was put on her sores, and she was put in a clean bed to lie down to rest. Oh, it was so good to be near someone who was kind. The missionary's wife came to see her, and Daina told her she was praying for her parents.

"If they will only become Christians, they will be kind too," she told them. "Oh, if they would only come to the meetings! If they could only hear, I know they would believe!"

Some nights later Daina was sitting in the meeting when someone told her, "Your father and your mother have just come in." Everyone was sure they had come to make trouble. But they sat still and listened till the end of the meeting.

Listening to the sermon, Daina prayed all the time that her father and mother might learn enough of the wonderful love of God to want to come back again. Her parents slipped away without speaking to anyone. But the next night they were at the meeting again. Always they slipped away. One night when the missionary made an appeal for those who wanted to accept Christ as their Saviour, Daina went down the aisle toward her father and mother, took them by the hands, and led them to the missionary. Then all three of them knelt down at the front of the church as the father and mother gave their hearts to Jesus.

Daina was the happiest little girl in all Africa that night.





## Peter and the Keys

Two weeks ago we considered our Lord's declaration about remitting and forgiving sins, recorded in John 20:23. This week we turn to a similar statement in Matthew 16:19 (R.S.V.): "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." The Catholic Church teaches that Christ here vested supreme legislative authority over the church on earth in Peter and his supposed successors, the bishops of Rome, including the right to alter divine law and to grant or deny admission to heaven. Was this what Christ intended?

The very words spoken to Simon Peter in Matthew 16:19 Jesus later addressed to all of the disciples (chapter 18:18). Obviously, whatever authorization was here given belonged equally to all of the twelve, not exclusively to Peter. Surely the words of our Lord recorded in Matthew 18:18 are fully as authentic and inspired as those of chapter 16:19.

The key words of the declaration are "bind" and "bound," "loose" and "loosed." In Christ's day the scribes, the official expositors of Jewish law, claimed the right to pronounce certain regulations binding, and under extenuating circumstances to release people from the duty to observe them. What they declared obligatory was "bound," and what they declared permissible, at least under specified circumstances, was "loosed." The same expressions were also used of barring a person from good and regular standing in the Jewish community, or of declaring him in good and regular standing. These terms occur often in this technical sense in ancient Jewish literature.

In Matthew 16 Jesus declared the disciples' recognition that He was indeed "the Christ, the Son of the living God," to be the "rock" on which He would build His church. Assent to this sublime fact is the key that admits a man to the kingdom of divine grace He had come to establish. As the disciples went forth proclaiming the good news of the kingdom, they would bind those who accepted it for the kingdom. On the other hand, those who rejected their message could never expect to enter it. When Jesus spoke of "the kingdom of heaven" being "at hand" He referred specifically to His kingdom of divine grace, not to the glorious kingdom to be set up at His second coming.

### The Power to "Bind" and to "Loose"

The binding and loosing constitute the authority Jesus vested in the twelve disciples as His appointed spokesmen and representatives. As the prospective leaders of the church, they were to apply the principles they learned from Him, and later by the teaching of the Holy Spirit, to problems in the church, and the church was to accept their decision as authoritative. Whatever they "bound" the church was to observe faithfully; whatever they "loosed," others were not to require.

Our Lord's statement reads literally, "Whatever you bind on earth *has already been bound* in heaven, and whatever you loose on earth *has already been loosed* in heaven." As the Greek makes evident, the binding and loosing in heaven *preceded* that the disciples were to exercise here on earth. They were to teach men to ob-

serve only the things that Christ had personally commanded them (Matt. 28:20), or that the Holy Ghost should teach them after His ascension (John 16:13). He never authorized them to legislate for the church on their own authority.

Again and again throughout the New Testament we find the apostles exercising this unique teaching authority. On the day of Pentecost, Peter boldly proclaimed the terms of admission to the kingdom of heaven: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38, R.S.V.). Later the Spirit led him to pronounce judgment on Ananias and Sapphira, and this was ratified immediately by a divine act (Acts 5:1-11). When the Holy Spirit led Peter, contrary to custom, to proclaim the gospel to the non-Jews of Cornelius' household, the disciples in Jerusalem accepted his decision in the matter (Acts 11:1-18). At the first Jerusalem council, about A.D. 49, the apostles "bound" certain requirements on Gentile converts, requiring them to "abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity," and "loosed" them from circumcision and all the other ritual requirements of the Jewish religion (Acts 15). Then, as the apostles went from place to place "they delivered . . . for observance the decisions which had been reached by the apostles and elders who were at Jerusalem" (Acts 16:4, R.S.V.). Other instances of apostolic "binding" and "loosing" might be cited. Then and now, Christians accept these apostolic pronouncements as authoritative, believing them to be in harmony with Christ's own will.

### The Apostles' Unique Authority

As eyewitnesses and auditors, and therefore the authorized interpreters of Christ's will for His church on earth, the apostles enjoyed a unique prerogative, one that could not, by its very nature, be passed on to others. Those who had not been with Jesus and did not know His teachings at firsthand could not qualify as apostles in the strict sense of the word (see Acts 2:21, 22). This explains why Paul, who had not been with Christ, made much of the fact that he had been taught personally by Christ (Gal. 1:11-17). Under the direction of the Holy Spirit the apostles "bound" and "loosed" what had already been "bound" and "loosed" in heaven, and the early church recognized their unique authority to do so. Following this principle, the church made apostolic origin the prime requisite for writings accepted into the New Testament canon, and rejected documents for which apostolic origin could not be proved. We recognize apostolic authority today when we read the books of the New Testament and accept their word on faith and conduct as authoritative. What they "bound" we consider binding on our consciences, and what they "loosed," or permitted, we too allow, in the belief that the principles set forth in the New Testament had already been "bound" or "loosed," as the case may be, in heaven.

In Matthew 18 Christ was giving instructions about dealing with erring members. If an erring member "refuses to listen" to the personal admonition of his brethren, they are to "tell it to the church; and if he refuses

to listen even to the church" he is to be disfellowshipped. In such cases, said Jesus, "whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." The disciples' judgment in the matter would be final, for as a matter of fact they would simply be announcing the decision already arrived at in heaven. Applying the principle here set forth, Paul at one time directed the church at Corinth to disfellowship a certain man (1 Cor. 5:4; compare verse 12). No man can be right with God when he is at odds with his brethren. Those who despise the counsel of God's appointed representatives cannot expect to enjoy Heaven's favor.

The words of Christ are the "keys" to the kingdom of grace. Jesus once reprimanded the Jewish lawyers: "'You have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering'" (Luke 11:52, R.S.V.). His words convey eternal life to sinful men, and it was as His ambassadors that the apostles went about repeating His words, reconciling men to God (2 Cor. 5:18-20), and admitting them into the kingdom of heaven. The Catholic claim that the keys of the kingdom our Lord entrusted to His disciples gave them authority to require more than He required or to release men from His explicit requirements, and to bar men from heaven, clearly goes far beyond the import of His instructions recorded in Matthew 16:19, and in fact contradicts them. R. F. C.

## The Historical Foundations of Christianity—Part II

When we turn to the New Testament we find it shot through with historical allusions. Christians are warned not to tempt God as did the Israelites on certain occasions, and not to fall as did they before certain temptations. The followers of Christ are exhorted to serve God with a sure faith, on the ground that Jehovah had never failed the ancient worthies from the days of Abel down through all of Old Testament history. At the conclusion of one of the narratives concerning the ancient people of God, Paul explicitly states that "all these things happened unto them for ensamples: and they are written for our admonition." Now if all these accounts are but little more than folklore or fable, what encouragement is the child of God to receive from them? What help will the Christian, tempted and discouraged, obtain from a scripture that exhorts him to remain faithful to the God who delivered Moses and Daniel out of like tribulations, if these men never really had an existence?

How significant is the statement, "Elias was a man subject to like passions as we are"! The writer, endeavoring to inculcate faith in persevering prayer, called to his aid the Old Testament account of the man Elijah, who is credited with having done mighty things through prayer. Lest by chance any of his readers might fail to obtain all the assurance that ought to be obtained from that ancient narrative, James assures us that Elijah was a man possessed of the same nature as ourselves. With the truth of the actual existence of the man Elijah firmly fixed in his mind, the Christian has a sure foundation upon which to stand when strong persevering prayer is needed. His mind grasps the simple truth that the God who definitely answered the prayer of a man frail like himself, will certainly answer his petition.

The Christian who clothes with flesh and blood those Old Testament characters and sees in them men subject to like passions as himself, is the one who receives from those scriptures "written aforetime" the "comfort" and "hope" they have to offer.

When we turn to consider the Supreme Character, the same truth holds good, yes, doubly so. There is nothing to Christianity apart from Him. Does the sinner receive hope and assurance from believing the ethical precepts of the Sermon on the Mount apart from the Speaker? No, he only becomes the more despondent. His hope is based on those wondrous scriptures, which declare: "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same. . . . Wherefore in all things it behoved him to be made like unto his brethren." As we grasp the truth that there actually lived upon this earth One possessed of the same nature as we, who "was in all points tempted like as we are, yet without sin," we realize that there is hope for us.

In this connection, how peculiarly fitting are the words of John: "That which was from the beginning, which we have *heard*, which we have *seen* with our *eyes*, which we have *looked upon*, and our *hands have handled*, of the Word of life." The Docetic heresy did not appeal to John. It did not present Christ to the world from the Divine standpoint. It is thus with the rationalistic, skeptical view of the twentieth century. It fails to present the Supreme Character of the Bible in a way that will assure men that He is "touched with the feeling of our infirmities," and is able to save "to the uttermost" those who "come unto God by him."

Saphir aptly remarks, in a chapter entitled "Our faith based on facts—and the Bible a book of facts," that "ideas without facts make up a philosophy. Facts without ideas may make up a history. But that which we need is something which appeals not merely to our intellect, but also to our conscience and to our heart."—*Divine Unity of Scripture*, p. 201.

And surely we cannot but agree with him that "that which so appeals must be the revelation of God."—*Ibid.*

The learned Rawlinson observed: "The religions of Greece and Rome, of Egypt, India, Persia, and the East generally . . . did not even seriously postulate an historical basis."—*Historical Evidences*, p. 25.

### Historical Foundations Imperative

Therefore we conclude that to undermine its historical foundation is to go a long way toward dropping Christianity to the level of the speculative religions of heathendom. It is to take the initial step toward severing the golden link that connects poor, wandering, sinful men with a primeval age of Edenic perfection; toward obscuring in man's soul the wonderful truth that the merciful God of heaven is his Creator and also his Redeemer; toward depriving him of the true philosophy of all history—that God, not chance, directs the affairs of men. It is to bring down the Bible stories with their morals to the level of Aesop's fables.

To such a pass does the accepting of the higher critical doctrine as to the untrustworthiness of the historical statements of the Bible bring us. Gradually and imperceptibly, the metamorphosis of Christianity takes place. A new religious edifice reared upon a new foundation, though still deceptively embellished with certain lofty Christian ethics, stands before us. (But it is not the Christianity of the ancient worthies, the martyrs, or our forefathers.) Its foundation is a human premise; its supporting arches are finite speculations; and across its portal is the inscription, "Man, by inherent power, reaches perfection." In fair weather many may mistake it for the house of God; but woe to him who in the storm of trial and temptation takes refuge within.

How vital is it, then, that confidence in the historical accuracy of the scriptural records be not shaken! For "if the foundations be destroyed, what can the righteous do?"

F. D. N.



# Reports From Far and Near



## Medical Safari in the **NIGER DELTA**

By W. F. Riley

*Instructor, Adventist College of West Africa*

Dr. C. G. Hartman in the rear, and Pastor Limejuice at the wheel. The three other men are assistants to Dr. Hartman.

**T**HE cool tropical air of early morning was delightfully refreshing. Dr.

C. G. Hartman, a graduate of Loma Linda University School of Medicine, class of 1961, led the way in his Peugeot while I followed in my Volkswagen. Both cars were loaded with supplies and personnel. The first eight miles were covered quickly, and the next 20 at a much slower pace. Mud and ruts are not conducive to speed. Arriving at the water's edge, six of us launched the mission boat and Dr. Hartman attached the rugged outboard motor. In a few minutes he was on his way to get Pastor Limejuice, who was to pilot us through the maze of rivers and channels of the Niger Delta.

It was 11:00 A.M. when the doctor and pastor returned. We quickly piled boxes, luggage, and ourselves into the small launch and headed upriver. The Niger Delta consists of several rivers, and many channels and creeks. It was a beautiful day. African lilies lined the riverbank. The mangrove swamps looked forbidding and impassable. A green snake gracefully swam toward shore with its head held about six inches above the water, and with equal ease stretched from the water to an overhanging bough and disappeared into the thick foliage of the tropical forest. It appeared to be the green mamba, which is equally at home in water, on land, or in the trees. It is one of the most poisonous snakes in all West Africa. An immaculate white crane stood watching our boat, and only when we clapped loudly did it spread its graceful wings and take to the air. As we passed small villages, Pastor Limejuice would shout word that the doctor would be at Emago, and for the villagers to bring the sick for treatment. It was 4:00 P.M. when we hove to at Emago. About 30 African children welcomed us, along with several adults.

A catechist of the Church Missionary Society graciously provided quarters for the doctor and me in the guesthouse—a mud-walled building covered with metal roofing. The boat was unloaded in the pouring rain. I quickly took advantage of the situation by collecting several pails of water as it ran off the metal roof. This was to be our water supply for the next three days. The only water supply to which the village had access was the polluted river water. During a campaign for greater sanitation the government had erected public toilets, which were stationed on stilts over the river. These were scattered along the river front. The public laundry and bathing area was in between these toilets. One result of this arrangement was that no matter which way the tide flowed water contamination was

about the same. About half of the cases the doctor treated were suffering from diarrhea. Again and again he stressed to his patients the importance of boiling all drinking water.

A supper of hot vegetable soup, bread, and peanut butter made us feel much better. Retiring early, we would have slept well except for the smaller insects that freely penetrated our mosquito netting.

On Sabbath morning breakfast was served at 6:30. Soon after, an African came for treatment for an eye infection. Dr. Hartman had instructed the villagers to bring only cases in need of immediate attention for treatment on the Sabbath. As we took the seats of honor the Sabbath school began. The small mud-walled, thatch-roofed church, built without nails, was crowded. Singing our accus-



The Emago congregation in front of their church. Pastor Limejuice is at the extreme left, and behind him is W. F. Riley.

tomed hymns with these people in a primitive African village reminded us that our message is going to all the world. The review was recited by a blind young man, and the lesson study was given in English by the evangelist who was the church leader. He was a Nigerian and did not speak fluently the local dialect. He gave an excellent study, asking questions and using illustrations.

After the church service we went to pay our respects to the village chief. He was a member of the African Church, and noting his many books and magazines I asked whether he would read a book if we sent him one. He readily assented and gave me his post office address, which was about 75 miles away. There is no mail service to his village. As we walked back toward our hut a stolid-looking man stepped from his little shop and invited us inside. Pastor Limejuice told me that a few years ago this man came to our mission headquarters and pleaded that someone be sent to his village to preach the Advent message. Although he attended all the evangelistic meetings and said he understood our message thoroughly, he has not yet accepted the message, although many others in his village have done so. We urged him to accept before it was too late. I wonder how many more there are like him, who have brought others a knowledge of this truth but have not accepted it themselves.

After we ate a potato and egg salad we had brought with us, the doctor treated another emergency case, and we attended the afternoon meeting. Pastor Limejuice had given me the morning hour, and he spoke at the afternoon meeting. The church here was only one year old. Six were baptized, and many more were being prepared for baptism. It usually takes from nine to 18 months to prepare people for baptism.

After sundown a mother brought her sick baby to see the doctor. It was a puzzling case. The doctor gave an injection and carefully watched the baby for the next two hours. In our small room were two cots, three chairs, three trunks, an outboard motor, a few boxes, besides the woman with a sick baby, her husband, the doctor, and I. The only room for me was on my cot.

We were up at 4:45 A.M. and eating breakfast an hour later. It was my privilege to be the chief cook of the expedition. Before daylight the doctor had his medicines and other essential equipment at the little church building, which he partitioned off and used as a clinic. The people arrived by boat. No automobile tire has desecrated the streets of Emago, and the river is the only highway into town. The doctor kept his laboratory assistant and other helpers very busy examining and treating about 120 patients.

Everything was packed into the boat again by 4:00 P.M., and we began the slow journey back to Ahoada County Hospital. Night came rather suddenly, as it does in the tropics. The doctor used his flashlight to aid Pastor Limejuice as he piloted this boat; however, he dropped it overboard and it promptly sank. In its place he set up the Tilly lamp, which gave us a good view of the shore line but did not help much as a headlight.



New Servicemen's Center in Frankfurt, Germany.

It was a beautiful night. I could see both the Big Dipper and the Southern Cross. With the accuracy of a homing pigeon Pastor Limejuice brought us directly to the boat landing. It was 10:00 P.M. While Dr. Hartman took the pastor home, we loaded both cars and met the doctor at another landing place where the boat was kept. We were all on our way "home" by 2:30 A.M. The doctor led the way, but he was so sleepy that twice he ran off the road, and awoke just in time to pull the car back safely. At 4:00 A.M., after two days and 22 hours, we arrived back at Ahoada Hospital—tired.

For me it had been high adventure, but for the doctor it was just one more monthly trip. Here was the "right arm" of the message in action.

While Dr. Hartman was away, Dr. S. L. DeShay, the medical director at Ahoada, was on duty 24 hours a day. Few realize the self-sacrifice, the days and months and years of weary toil that many of our mission doctors give. This adventure has renewed my pledge to serve God in the little niche in which He has placed me.

## Service Center Dedicated in Germany

By S. O. Francisco, *Chaplain*

On Thursday, July 4, a new servicemen's center was dedicated in Frankfurt, Germany. The center will minister to the spiritual and social needs of Seventh-day Adventists serving in the American military forces in Europe, and will be European headquarters for the National Service Organization.

Chaplain (Capt.) Carl R. Holden, Seventh-day Adventist military chaplain serving in Baumholder, Germany, gave the dedication sermon. Karl Fleck, treasurer of the Central European Division, gave the prayer of dedication. More than 100 servicemen and their families from Germany and France were in attendance.

For more than eight years attempts have been made to find suitable property for this needed ministry. Not long ago a wealthy lawyer in Frankfurt placed his recently constructed home up for sale—a 22-room mansion ideally built and situ-

ated for our needs. The owner was willing to accept a sum far below cost.

On the first floor are a chapel, a library, and a large room for our servicemen. A beautiful garden surrounds the building. In the immediate area recreational facilities are available.

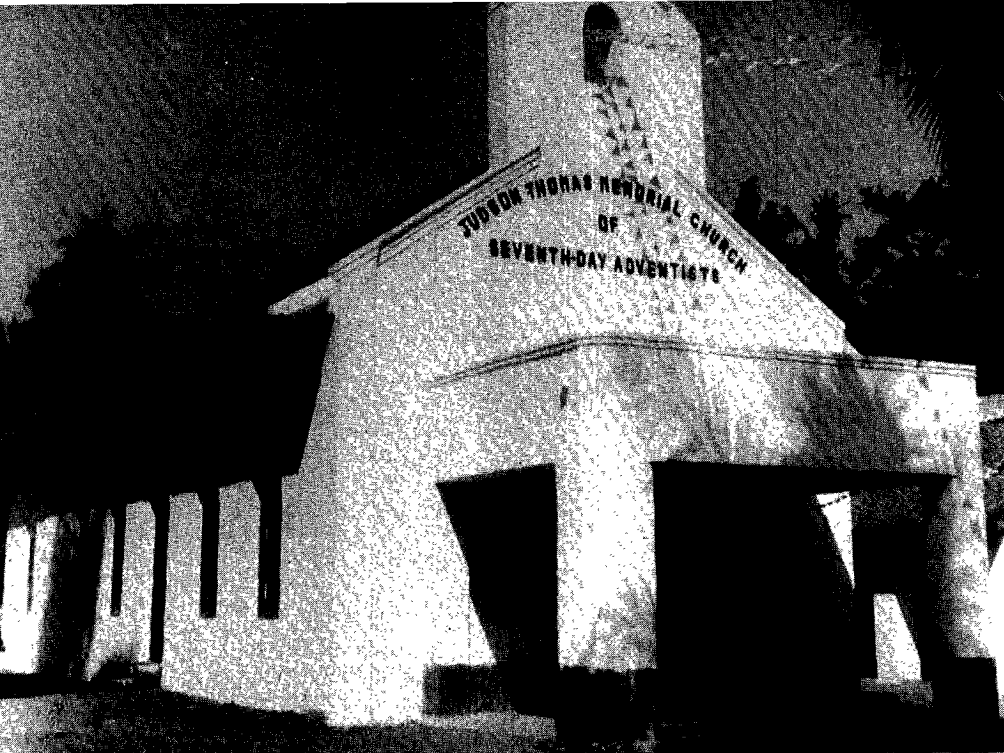
The work of the church is advancing. Eleven church groups are meeting each Sabbath in the different United States Army and Air Force chapels. These services are conducted by our chaplains, doctors, and servicemen.

Baptismal services are held throughout the year for new converts, and for our youth who have found Christ anew and are returning to the church. For the most part, baptisms are held at Berchtesgaden, Germany, at the time of the yearly Seventh-day Adventist retreat held in the General Walker Hotel, a facility provided by the United States Armed Forces in Europe. At last year's retreat, Chaplain Holden baptized a young woman who had found the message through the thoughtfulness of one of our believers in Fort Riley, Kansas. This woman's husband was baptized a few months later.

At the retreat this year seven were baptized. One couple was a young lieutenant and his wife. He was a graduate of the United States Naval Academy at Annapolis, Maryland. With his wife, he had been studying our message because his much-admired grandfather was a Seventh-day Adventist. When our military chaplain, Chaplain (Capt.) Richard C. Sessums, Jr., received his assignment to Europe, he was providentially sent to the lieutenant's post near the East German frontier. While serving there they became acquainted. Chaplain Sessums worked with this couple, and both have now been baptized. The lieutenant will soon be separated from the service, and hopes to find his place as a devoted worker for Christ.

The evangelistic opportunities in Europe are many. The National Service Organization provides our boys with tracts to distribute as part of their Christian witness. These tracts are reprints of different chapters in *Steps to Christ*. The tracts carry an attractive cover for each message.

Funds for the supplying of literature to our servicemen have been provided



The Judson Thomas Memorial church, at Lakkavaram, in Andhra Pradesh, India.

by the church through the Servicemen's Literature Offering. Another such offering will be received on May 9, 1964.

Groups of young men are seeking former Seventh-day Adventist youth. Two of our young men who themselves have recently returned to Christ are leading out in this program. They are checking the chaplains' files for names, visiting those in their area, and encouraging them to return to church.

The Master Guide program of the MV Department has served our servicemen in Europe in a wonderful way. The training involved has helped to maintain a high spiritual life while serving in the armed forces. At the last retreat in Berchtesgaden, 25 out of a class of 70 persons were invested. A fine group of dependent children were invested in classes corresponding to their respective age groups. We solicit the names of former Seventh-day Adventists who are serving in the armed forces in Europe.

## The Light Burns Brightly in Lakkavaram, India

By E. S. Eswar Rao, Minister  
North Andhra Section

Judson Thomas Memorial church at Lakkavaram in Andhra Pradesh, India, has an interesting history. Lakkavaram is a small village near the Bay of Bengal, but it became our first organized church in Andhra Pradesh.

This little hamlet withstood the influence of Christianity for many years. The elders of the village would allow no Christian missionary to enter the village. I well remember the hostile reception a Baptist missionary met when he visited the village 45 years ago. He pitched a tent close to our house, but no one went

near the tent or listened to him. When children went there out of curiosity, frightened mothers would immediately snatch them away. The son-in-law and daughter of one of the elders became Christians after their marriage and were treated like outcasts and untouchables.

The Advent message found its way into Andhra Pradesh in a providential way. Three Telugu men in Government employ at Rangoon, Burma, accepted the Sabbath message and later returned to their homes in Andhra Desa. One of the three, V. J. Benjamin, acquainted his relative, M. Prakasam, with his new-found faith. Brother Prakasam, in turn, found his own brother Daniel, and discussed the Sabbath truth with him. He too accepted it. In due course these two brothers with their families were baptized. A little later both went to our training school in Lucknow, the only one we had in all India at that time.

Soon after his training, Brother Daniel engaged in self-supporting evangelistic work. He came to Andhra Pradesh and proposed to the elders of the village that their children should have an education. One of the elders, whose daughter had become a Christian after marriage, persuaded his brother and family to grant permission for a day school to be opened on their own premises. That brother little realized that soon he too would become a Christian.

Thus it was that in 1918 a day school opened, with a handful of students meeting in the home of one of the elders. A thatched shed erected for school and church purposes was burned down twice. The teacher was threatened with bodily harm. In spite of strong opposition, however, the school prospered under the blessing of God. In time, hundreds of young people accepted Jesus as their Saviour, and many parents also became Christians.

I was one of the early students of that

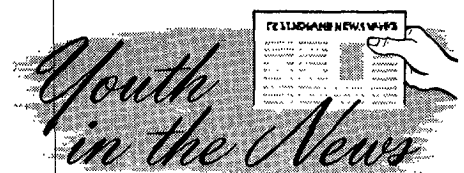
school, and near of kin to the elders. I well remember the first baptismal service, when G. G. Lowry baptized the two elders and their sons in a pond on the outskirts of the village adjoining the market place. It was for the exclusive use of the Brahman community, and of course Christians and untouchables were not supposed to use it. Pastor Prakasam gave a stirring discourse in which he compared the new birth to the Brahmanic rebirth. This amazed many Brahman pandits who had gathered there to see the strange phenomenon.

From this small beginning the church, under the able and untiring labors of M. P. Daniel and a host of other workers, has prospered. Many pioneer missionaries, such as Dr. T. R. Flaiz, the late G. G. Lowry, and others have labored here through the years. With God's blessing it has produced loyal and faithful members. At least 40 workers who grew up here are serving today in responsible positions throughout the Southern Asia Division. Six of the ten ordained ministers in North Andhra are from this village.

For many years the congregation worshipped in the school building. Recently it was felt that a permanent church home should be erected in the center of the village. Mrs. Mary Thomas, wife of the late Judson Thomas, eldest son of the late E. D. Thomas, a pioneer worker in the Southern Asia Division, supplied the needed funds. E. D. Thomas was associated with the members of this church for many years.

The new church building was dedicated earlier this year, with A. J. Johanson, I. K. Moses, S. John, W. J. McHenry, and M. S. Prasada Rao participating in the service. There was a distinguished delegation from the non-Christian community of the village.

The light of the gospel has penetrated many of the surrounding villages. There are now 15 or more churches and Sabbath schools within a radius of ten miles. May its light continue to shine until the glorious appearing of our Lord.



► Robbie Ramsey and Mike Osborne, two Upper Columbia Academy seniors this coming school year, had the unique opportunity to associate with G. D. O'Brien, conference evangelist, in the Naches effort June 29-July 13. During the 15 consecutive meetings held nightly, Robbie and Mike each spoke five times. They also assisted in leading the music, and participated in home visitation. Regular attendance averaged 80. Both Robbie and Mike have been active leaders in the academy seminar organization. This practical experience in evangelism has increased their desire to prepare for the ministry.

## South China Union College Celebrates Sixtieth Anniversary

By Delbert W. Curry, *Business Manager*

Sixty years ago Ida Thompson opened a girls' school in Canton, China. The beginning was humble indeed, but could that faithful soldier of the cross have been present on Sunday, May 19, at the sixtieth anniversary celebration of the school she helped to found, and could she have listened to the long list of names of graduates who have been faithful witnesses for Christ, she would have exclaimed, "This is the Lord's doing; it is marvellous in our eyes."

Of particular interest in the day-long celebration were the historical sketch given by Dr. So Wai Chuen, a graduate of the school, and the pageant presented by the alumni. Students from each decade of the school's history took part, each dressed in the costume typical of the time during which he was a student. Oldest among this group were Pastor and Mrs. T. S. Woo, who taught in the school in 1915. Mrs. Woo was a student in Miss Thompson's Bethel Girls' School.

During the six decades of its growth the school has occupied ten different locations, reflecting the political changes during this period of Chinese history. These 60 years coincide with the 60 years of service devoted to China by veteran missionary Dr. H. W. Miller, who was present for the celebration. A fitting me-

C. B. Miller, vice-chairman of the board, unveils the memorial commemorating the founding of South China Union College 60 years ago.



## Wyoming Ordination

Nathan Sims (left) was ordained to the gospel ministry at the Wyoming camp meeting in Casper, July 13. Participating were A. C. Fearing, General Conference Ministerial Association associate secretary; W. P. Bradley, General Conference associate secretary; R. H. Nightingale, president of the Central Union Conference (second right); and G. C. Williamson, president of the Wyoming Conference (right).

Elder Sims has labored in the Wyoming Conference since his graduation from the Seminary in 1959. He attended Southwestern Junior College and Union College for his preparatory training. Standing, second left, is K. F. Ambros.

H. H. VOSS, *Departmental Secretary*  
*Wyoming Conference*

morial was presented to him upon this occasion.

The audience thrilled at the voice of Pastor A. L. Ham, former principal and also former president of the South China Union Mission, in his recorded message of congratulations and greetings. Elder Ham challenged the staff to renewed dedication to the unfinished task of preaching the gospel to China's millions. The administration and staff of the college were inspired to a renewed dedication to the task of preparing youth to be heralds of the gospel.

## Greater New York Spanish Camp Meeting

By N. W. Dunn, *Associate Secretary*  
*General Conference*

The Spanish-speaking membership of the Greater New York Conference is increasing rapidly. About one third of the conference constituency speaks that language. Although many of the younger Spanish members are bilingual, they, as well as the older members who do not understand English, appreciate the opportunity of hearing the Word of God in their mother tongue. In view of this interest, Eric B. Jones, president of the conference, and his committee arranged for two camp meetings this year—one for the English constituency and one for the Spanish membership.

The Spanish camp meeting was held July 7-13 at the beautifully situated Camp

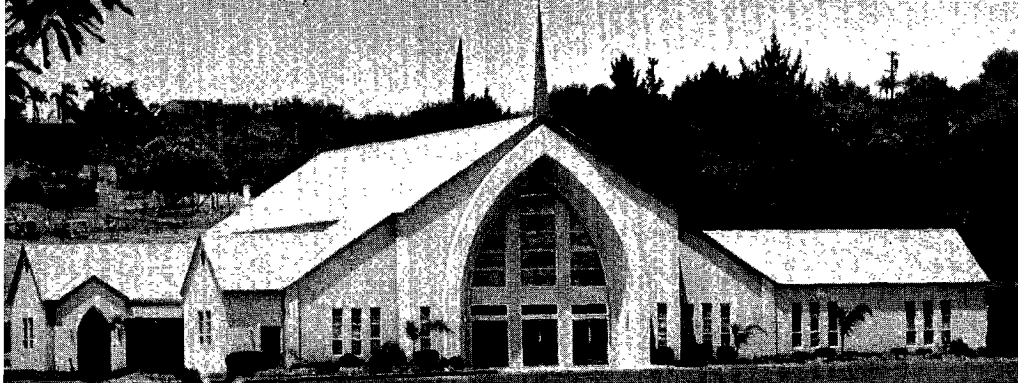
Berkshire, near Wingdale, New York. This camp, recently purchased by the conference, has every essential facility for housing and feeding hundreds of campers—a large auditorium, several smaller meeting places, a lodge with 150 rooms, and a large number of modern cabins and small apartments. Resting among the rolling, timbered hills the camp is beautifully landscaped—an ideal place where our people, young and old, may find relief from the noise and bustle of city life and spend a few days in quiet communion with God and nature.

Elder Jones and his associates spent several days getting the buildings and grounds ready for the meeting. When the people began pouring in for the opening session, all were able to find a pleasant place to stay. While some found it necessary to return to their work during the week, the attendance was gratifying throughout the camp. On the two week-ends the main auditorium where the adults met and the large tents where the children and youth held their meetings were filled to overflowing.

The Spanish-speaking ministers in the conference, assisted by W. J. Hackett, president of the Atlantic Union, and F. R. Millard, Valentin Schoen, and N. W. Dunn from the General Conference, led out in the public preaching services. Special discourses on health were given each day by Dr. Dunbar Smith, medical secretary of the Greater New York Conference. Eduardo Acosta, who supervises the Spanish work in the conference, was in charge of the daily program.

Liberal offerings were given each week-





## La Mesa, California, Dedication

Sabbath, June 29, was dedication day for the La Mesa, California, church. Three former pastors—Stanley C. West, W. R. Robinson, and W. L. Hyatt—were present to participate in the services. D. E. Dirksen, home missionary secretary of the Pacific Union Conference, spoke at the morning worship hour, John W. Osborn, president of the Southeastern California Conference, delivered the dedicatory sermon, and H. E. Schneider, conference secretary-treasurer, offered the dedicatory prayer. Guest soloist was Lloyd Wyman, pastor of the Hollywood church.

The new church has a seating capacity of 600. Present membership is slightly more than 300. There are individual classrooms for the senior division of the Sabbath school, as well as ample facilities for the youth and children's divisions.

**JOHN TODOROVICH, Pastor**

end toward the support of foreign missions, as well as to meet the pressing needs of the evangelistic program in New York City.

It was a delightfully pleasant and profitable camp meeting. All felt that it was of great benefit to spend the time seeking God for grace and for a renewal of spiritual strength to face the conflicts and tests of life.

*From Home Base  
to Front Line*

### Australasian Division

Valerie Letts left Sydney, Australia, July 1, for Singapore. Miss Letts has previously served the Australasian Division and the Greater Sydney Conference as a stenographer and office secretary. She is to serve as a secretarial worker in the Far Eastern Division.

Dawn Benham sailed from Sydney, Australia, on the *Southern Cross*, July 10, bound for Durban, South Africa. Miss Benham received her training in general and midwifery nursing at the Sydney Sanitarium and Hospital. At the time she responded to the call, she was serving at the Warburton Sanitarium and Hospital, in Victoria. She will connect with the Kanye Hospital in Bechuanaland.

### North American Division

Elder and Mrs. Lucas M. Diaz and two children, of Long Island, New York, left New York City on August 8, for Bogotá, Colombia. Brother Diaz has accepted a call to connect with the Colombia-Venezuela Union Mission as a pastor-evangelist.

Dr. and Mrs. Morris L. Taylor and four children, of Collegedale, Tennessee, sailed

from New York City, on the *S.S. America*, August 8, for England. Dr. Taylor is to teach for one year at Newbold College.

Eva Louise Roberson left San Francisco, California, August 9, for Singapore, returning after furlough. Miss Roberson will continue as dean of girls and teacher in the Far Eastern Academy.

Thelma A. Smith left Seattle, Washington, August 13, for Taiwan. Sister Smith is returning after furlough, having served in mission work in the Orient since 1927. She is connected with the Taiwan Sanitarium and Hospital as a Bible instructor.

Mr. and Mrs. Donald R. Ludgate and daughter, of Avon Park, Florida, left New York City on August 13, for Nigeria. Brother Ludgate has accepted an appointment as secretary-treasurer of the West Nigerian Mission. **W. P. BRADLEY**

## Back to the Congo

By C. T. J. Hyde, *Departmental Secretary  
Southern African Division*

"Hello, hello, this is the office of the Southern African Division."

"This is Elder — speaking from Ndola [temporary headquarters of the Congo Union Mission in Northern Rhodesia]."

"Good morning, Elder —, to whom do you wish to speak?"

"Elder Pierson [the president], or one of the officers, please."

"I am sorry, but none of the officers are here now. Elders Pierson and Hanson left this morning for board meetings at Helderberg College and the Sentinel Publishing Company."

"I see. Then I must call again when they return."

"Right you are. But how are your folks at Ndola?"

"Fine, thanks."

"How is the work in the Congo now?"

"We're carrying on, doing all we can. This week I am moving our home back to Elisabethville [permanent headquarters of the Congo Union] and my wife is going with me."

"Really! Are you sure it will be all right?"

"No, we are not sure of anything, and if it were not for the Lord's promises none of us would be going back yet."

"Are the other families moving back too?"

"Yes, they are all moving back. We feel that we have protection other people don't have."

"That is true, Elder —. God bless you, and we'll be praying for you."

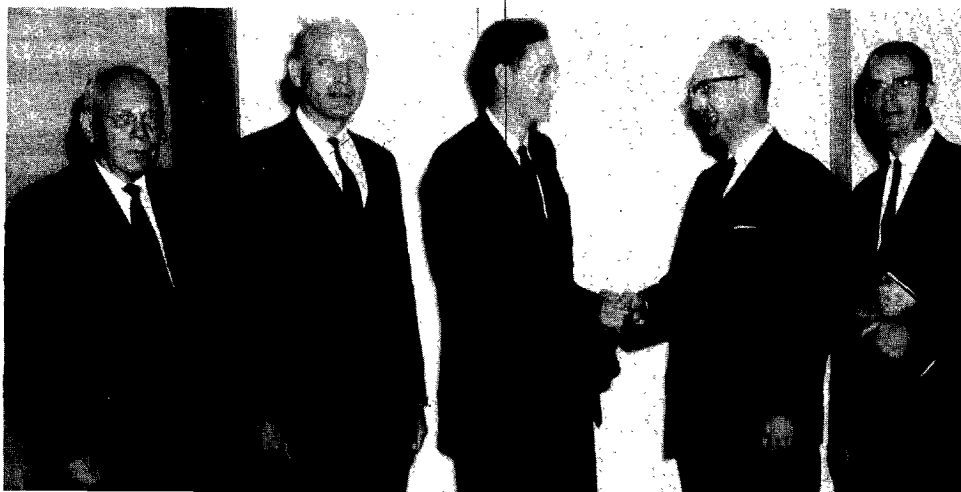
Yes, our missionaries to the Congo are going back. Nearly two years ago, because of divine intervention, they escaped alive from the battle of Elisabethville. This is the kind of faith that will finish the work of God on earth. Does it not put some of us to shame who refuse

## South Dakota Ordination

On June 29 Don J. Sales (center) was ordained to the gospel ministry. Brother Sales has served as pastor-teacher in the Colorado Conference for one year, and for five years in the South Dakota Conference as a ministerial intern and district pastor. Elder and Mrs. Sales have three children, Mark, Beth, and Ruth. It was a pleasure to welcome Elder Sales into the ranks of the Seventh-day Adventist ministry.

Participating in the service were (left to right) D. E. Rebok, retired missionary and educator; D. S. Johnson, associate secretary of the General Conference; F. W. Bieber; and J. L. Dittberner, president of the Northern Union Conference.

**F. W. BIEBER, President  
South Dakota Conference**







## East Pennsylvania Ordains Four

Four young ministers (front row, left to right) were ordained at the East Pennsylvania Conference camp meeting on June 29:

Richard Barnett, pastor of Media and Chester; Brian Tarr, of Telford and Pottstown; Bruce Fox, of Stroudsburg and Easton; and Herbert Roehn, of the German church in Philadelphia.

Participants in the ordination service (back row) were Neal C. Wilson, president of the Columbia Union Conference; E. Lyndon Tarr, father of Brian and a pastor in the Potomac Conference; N. W. Dunn, associate secretary of the General Conference; and Arthur Kiesz, president of the East Pennsylvania Conference.

**D. D. BALDWIN**, *Departmental Secretary*  
*East Pennsylvania Conference*

to accept calls to enter God's work, simply because the prospects or the conveniences or the opportunities or the climate are not so good as in our homeland? Is God, perhaps, calling you to valiant service—today? Will you come up to the help of the Lord?

In the early days of the work in Tanganyika, 60 years ago, the percentage of deaths among missionaries was very high, as high as one in five. But this fact did not deter the youth of Germany, which was then responsible for Tanganyika. Was it difficult then to find recruits to fill the empty places? No, not at all. It stimulated our youth to volunteer. Our German youth of that day were so eager to go to Tanganyika to fill the gaps that they memorized the words of hymns in the African language. A missionary returning to Tanganyika on his way through Germany from furlough in Denmark, his homeland, could scarcely believe his ears when an MV Society sang hymns in Swahili.

God's work on earth is to finish in a blaze of glory, and in the center of that blaze of glory will be the youth of this church. Youth from the home base will be in the front lines of the battle. Young people, today as never before prepare to enter God's work and triumph with it.

Here in Africa brave men and brave women are still needed. Today is the day of opportunity for evangelism in Southern Africa. How long we shall have such wonderful freedom we do not know, but we ask that you give now your lives, your talents, your youthful vigor, and your means so that God's work in all the world may surge forward to a triumphant climax.

## New York Lay Instructors' School

By **Eduardo Acosta**, *Secretary for Spanish Work, Greater New York*

A school for lay evangelism instructors was held from May 23 to 30 for the Spanish-speaking members of the Greater New York Conference. Every night several members from 11 of the Spanish

churches in the conference, and some from the New Jersey conference, gathered from eight until ten o'clock in the Intervale church in the Bronx to receive instruction in this concentrated course in lay evangelism.

V. W. Schoen of the General Conference Home Missionary Department was the director and chief instructor of the school. He taught subjects on principles of administration, methods of lay evangelism, and organization. H. S. Mendez, pastor of the Intervale church, taught a class in denominational history. Samuel Camacho, pastor of the Mott Haven church, taught a class on how to obtain decisions. H. D. Weiss, pastor of the Broadway church, taught a class on Bible doctrines.

As many as 150 members attended these classes. Interest and enthusiasm were so great that they spent the afternoon and evening of a holiday, May 30, in order to finish the course of instruction.

H. E. Voorhees, Greater New York Conference home missionary secretary, handed diplomas to 79 laymen who passed the examination. This diploma entitles those receiving it to instruct classes in lay evangelism in their own churches.

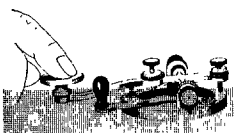
Six ministers also took the entire course and received diplomas. Like the 120 who went out of the upper room, these people went out to teach their fellow brethren and sisters how to finish the task committed to us, and thus hasten the coming of our Lord.

Many have already started to work. This dedicated army will be an asset to our evangelistic crusade for three New York boroughs—Manhattan, the Bronx, and Brooklyn—which will run from September 15 through March, 1964.

We expect that this combined effort on the part of pastors and laymen will bring in an abundant harvest of souls in months and years to come.



The school for lay-evangelism instructors conducted for the Spanish churches of New York City, with V. W. Schoen of the General Conference giving instruction.



# Brief News OF MEN AND EVENTS



## Inter-American Division

Reported by  
D. H. Baasch

► Three young ministers in the West Indies Union were ordained recently at general meetings. On June 15 Noel Frazer and Cleveland Mair were ordained at Montego Bay, Jamaica, and on June 22 Don March was ordained at Spanish Town, Jamaica. J. E. Edwards represented the General Conference and B. L. Archbold the Inter-American Division. Various members of the West Indies Union staff also participated.

► Luis Camacho, secretary-treasurer of the Colombia-Venezuela Union, and F. F. Florez, MV and educational secretary, were ordained Sabbath afternoon, May 11, in Medellín, Colombia. The division advisory council for home missionary and Sabbath school secretaries was in session at the time in Medellín, making it possible for ministers from all unions of the Inter-American Division to participate in this solemn service.

► Camilo Avila, former manager of the East Venezuela Book and Bible House in Caracas, Venezuela, has recently been appointed treasurer of the Honduras Mission of the Central American Union, with headquarters in Tegucigalpa, Honduras.

► The cornerstone for the new Caracas, Venezuela, church and evangelistic center was laid Sunday, July 14, in an impressive ceremony attended by church members and their friends. Harold Bohr is chairman of the building committee, and Henry Niemann is in charge of construction. The dedication of the new building, with a seating capacity of more than 600, is scheduled for early 1964.

► Thirty-six persons joined the Seventh-day Adventist Church in the first baptism to be held as a result of evangelistic meetings being conducted by B. L. Roberts in Barranquilla, Colombia.

► A. H. Riffel, president of the Colombia-Venezuela Union, announces 1,063 baptisms for the first six months of 1963, a 29 per cent increase compared with the same period of 1962. During the same

period there also has been an 18 per cent increase in tithe and a 29 per cent increase in Ingathering.

► The Dominican Conference was organized at the biennial session held August 1 in Santo Domingo. W. E. Murray of the General Conference, C. L. Powers of the Inter-American Division, and the officers of the Antillian Union were present for this important meeting. Previously this field was known as the Dominican Mission.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Fourteen practice teachers received on-the-job experience during the Atlantic Union College summer session, which began on July 1 and ended on August 9. Approximately 100 preschool, elementary, and academy pupils enrolled in make-up or enrichment courses taught by the student teachers.

► H. D. Kinsey, dean of boys at South Lancaster Academy, continued his work toward his Master's degree by attending the summer session at Clark University.

► Richard Gage and Dr. Harvey Elder conducted several stop-smoking classes in the Brockton, Massachusetts, area during recent months, with gratifying results.

► Applications to South Lancaster Academy for the coming school year are 22 per cent ahead of last year.

► James Davis, formerly principal of Union Springs Academy, has been called to the Northern New England Conference as MV, educational, and temperance secretary. His successor is Frederick S. Sanburn, who comes to Union Springs from Rochester, New York, where he was principal of the intermediate school.

► Richard Faber and Dr. Harvey Elder appeared on the popular WBZ program entitled "P.M." recently in Boston. They discussed the Five-Day Plan to Stop Smoking and answered calls from the public. More than 50 people called in asking to attend the next class.

## Cleveland, Tennessee, Welfare Center Opened

Cleveland, Tennessee, Dorcas members and friends cut a ribbon at the official opening of their five-room health and welfare center, May 19. This brings to 15 the number of such centers in the conference. The building was leased several months ago, and has been refinished inside and out. Several local business concerns contributed paint, window blinds, linoleum, and cleaning for drapes. Several pieces of reception-room furniture were contributed by a church member.

Local civic officials participating in the ribbon-cutting ceremony included Cleveland's Mayor W. K. Fillauer, Bradley County Judge H. M. Fulbright, and Mrs. Edna Hall, county welfare director. Church officials participating included A. C. McKee, conference president; S. S. Will, Southern Union Conference home missionary secretary; William Hatch, conference home missionary secretary; and Jack Martz, local pastor. Mayor Fillauer commended Seventh-day Adventists for their interest in public service.

Mrs. Albert Anderson, director, is assisted by Mrs. June Buchanan. There are some 50 volunteer members in the society.

C. ELWYN PLATNER, *Departmental Secretary*  
*Georgia-Cumberland Conference*



## Canadian Union

Reported by  
Evelyn M. Bowles

► M. D. Suiter, who for the past nine years has been serving the British Columbia Conference as publishing secretary, has recently been asked to take over management of the Book and Bible House, following E. F. White's move to the Manitoba-Saskatchewan Conference as secretary-treasurer.

► W. E. Bergey, publishing secretary for the Alberta Conference, has accepted a call to the British Columbia Conference to fill the vacancy in the publishing department.

► Two new district leaders joined the British Columbia Conference working force during the month of July. H. E. Reimche, from the Ontario-Quebec Con-

ference, is pastoring the New Westminster church, and E. L. Stewart, from South-eastern California, has taken up residence in Penticton and is pastoring the Penticton-Oliver district.

► L. H. Davies, who has served the Manitoba-Saskatchewan Conference as secretary-treasurer for the past several years, and previously to that, the Alberta Conference, has recently accepted a call to the British Columbia Conference to fill the position in the treasury department left vacant by the departure of A. N. How, now president of the Newfoundland Mission.

► The Faith for Today television program is currently shown on 28 of the 31 television outlets in British Columbia. One of the three not using Faith for Today is a government station that does not show religious programs.

► As a result of successfully passing the examinations of the Canadian Society of Radiological Technicians, Jerry Just and Ralph Schaber of the North York Branson Hospital in Toronto have now earned the status of R.T. (Registered Technician). Four X-ray technicians have now obtained this degree from the hospital—namely, Roger Sullivan, Jerry Moores, Jerry Just, and Ralph Schaber.



## Central Union

Reported by  
Mrs. Clara Anderson

► Sixteen student nurses accompanied by two faculty members—Miss Dorothy Martin and Mrs. Kathryn Edwards—from the clinical division of Union College department of nursing connected with Porter Memorial Hospital in Denver, Colorado, spent July 26 through 28 at the Monument Valley Mission in southern Utah. This visit provided the students with a firsthand glimpse of a mission situation in a foreign-language culture.



## Columbia Union

Reported by  
Don A. Roth

► E. J. Barnes, Potomac Conference educational department secretary, has accepted a similar post with the Florida Conference. Elder Barnes served both in the Ohio and Potomac conferences during his service in the Columbia Union Conference territory.

► The new pastor of the Hagerstown, Maryland, church is Joseph Melashenko, from Bermuda. He replaces Harvey Sauder, who is now evangelist for the Chesapeake Conference.

► Dalton Baldwin, educational secretary of the East Pennsylvania Conference for the past four years, has accepted a call to be instructor in the Bible Department of Loma Linda University. While in East Pennsylvania he also served as secretary of the public relations and radio-television departments.



## From Darkness to Light

Mrs. Nell Runion lost her sight through illness when but a small girl in South Carolina. While attending school at the South Carolina School for the Blind she became acquainted with the third angel's message by reading *The Christian Record* braille magazine.

A few years ago our denominational publishing house for the blind—the Christian Record Braille Foundation, located in Lincoln, Nebraska—began brailleing the *Sabbath School Quarterly*. It was this publication, according to Mrs. Runion, that was the deciding factor in her decision to unite with God's remnant. She was baptized on April 6 in Glendale, California.

G. C. WILSON, Western Area Director  
Christian Record Braille Foundation

► C. D. Brooks, pastor of the Cleveland Glenville church, has accepted the invitation of the Columbia Union Conference to be revivalist and associate secretary for church development and stewardship for the Columbia Union Conference. Elder Brooks has been a successful soul winner and pastor-evangelist in the Allegheny Conference for the past 12 years.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Norman Krogstad, of Columbia Union College, is joining the music staff of Andrews University as associate professor of music. He will teach brass instruments, direct the brass choir, and teach courses in music theory.

► Mr. and Mrs. Ronald Whitney have

recently accepted an invitation to join the faculty of Indiana Academy. Mr. Whitney will serve as head of the Bible department and Mrs. Whitney will teach home economics. He served in the Arizona Conference before coming to Indiana.

► Bonnie Nutt, a native of Indiana, is to connect with Indiana Academy as dean of girls and school nurse for the coming year. She has recently served as dean of girls at Wisconsin Academy.

► Nine evangelistic campaigns are in progress in the Lake Region Conference. Three are in the Chicago area under the direction of B. F. Reaves, Earl Moore, and S. D. Meyers. Samuel Flagg is at Gary, Indiana, L. O. Anderson at Muskegon, C. F. Warren in Detroit, and Robert Jones at Monroe, in Michigan. Two others are being conducted by D. C. Batson and Gerald Wells.

► A pioneer day was recently held in the Flint, Michigan, church, honoring those who have been Seventh-day Adventists for 50 years or more. Special guest was Mrs. Lucretia Harmon, 90 years of age, who has been a member of the Flint church for 66 years. Three others given special mention were Mrs. Hester Ashby, oldest member in the church, 91; Mrs. Mary Miller, 81; and Mrs. Hazel McAra, 72.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A union-wide lay congress was conducted July 24-27 at the Gladstone, Oregon, campground, and nearly 3,000 laymen were present at the climax meetings on Sabbath. Three practical workshops were conducted—literature visitation, by A. A. Esteb; health and welfare, by C. E. Guenther and Dr. and Mrs. T. K. Campbell; and Bible evangelism, by V. W. Schoen. Special classes were taught by G. E. Knowles and F. F. Bush. R. S. Watts, of the General Conference, was speaker for the final meeting of the congress, which was a challenge and commitment service.

► Richard A. Rentfro is leaving his pastorate at the Seattle Central church to enter public evangelism for the Washington Conference. Replacing him will be Stanley W. Hiten, who has been serving as pastor of the Olympia, Washington, church.

► Two new Walla Walla College faculty members have arrived this summer. J. W. Rhodes is professor of education and chairman of the graduate council. Robert Silver, chairman of the department of education, and Harold Coffin, chairman of the department of biology, work closely with Dr. Rhodes and the graduate students. Robert Noel joins the department of engineering as associate professor, coming from nine years at EMC and AU where he was chairman of the engineering department. He joins E. F. Cross, chairman of the department of engineering, and Glenn Masden, associate professor of engineering, in the summer work of readying laboratories in the new

engineering-physics-mathematics building. All classes and laboratories will be conducted in the new building this fall.

► Recently, Milo Academy in southern Oregon bought out a thriving nursery business, which is being transferred to the academy campus as its first major commercial industry. It will be under the guidance of Jake Mittleider, who is skilled in the field of horticulture and plant hybridization.



## Northern Union

Reported by  
L. H. Netteburg

► The Morgan, Minnesota, church, which does not operate a church school, has organized Bible classes for the children, using the Bible textbook comparable to the child's grade in school. The Lamberton church also accepted the plan, their children meeting with the Morgan pupils in the basement of the Morgan church twice a month. Twenty students enrolled.

► M. F. Kabool has been elected publishing secretary for the North Dakota Conference to fill the vacancy left when R. A. Forbes accepted a call to mission service in Africa.

► On July 3, 69 Northern Union youth and youth leaders gathered in the wilderness area of northern Minnesota for a four-day Bible camp and canoe trip. Theodore Lucas, Dr. Neil Rowland, J. L. Dittberner, L. H. Netteburg, C. H. Lauda, several district pastors, and one academy principal accompanied the youth.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► F. A. Meier, president, has announced that W. G. Nelson will serve as dean of students for La Sierra College. For the past five years he has been principal of the La Sierra Academy and Demonstration School. He succeeds Walter Comm, who resigned on the advice of his physician because of a recent serious illness. Mr. Comm will join the division of teacher education, and will also teach classes in the division of religion.

► Five of the seven Pacific Union conferences—Arizona, Hawaii, Nevada-Utah, Northern California, and Southeastern California—have reached their ATS membership goals. Arizona leads the world, with 169 per cent of its goal, and the Pacific Union leads all unions in memberships, with 115 per cent of its goal.

► Walter Schubert, for eight years associate secretary of the General Conference Ministerial Association and for 39 years an administrator and evangelist in South America, is joining the faculty of La Sierra College to teach principles of evangelism.

► W. Lee Grady and his family have left the Southeastern California Conference, where he pastored the Blythe church, to take up his new responsibilities as home missionary, Sabbath school, and radio

secretary of the Lower Amazon Mission in Brazil.

► Frank Rice, Paradise Valley Hospital administrator, has been elected a member of the American College of Hospital Administrators, one of the highest honors in this field. Membership is for life.

► Mrs. Pearl Pilcher is to be cashier and accountant for the Southern California Conference Association. Mrs. Albertina Freeman is taking up secretarial work in the conference office.

► Nearly 4,000 youth within the Pacific Union Conference attended at least one of the 28 summer camps. There were hundreds of decisions for Christ, for baptism, and for a life's vocation.

► U. L. Litsey has moved from southern California to Tucson, Arizona, where he will continue in literature evangelism work. He succeeds Don McEune, who recently accepted a call to join the publishing department in London, England.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► Successful Vacation Bible Schools have been completed recently throughout the Alabama-Mississippi Conference, at Dothan; Mobile; Panama City, Florida; and Pine Forest Academy. A follow-up program of home visitation is being carried out in all the areas where classes were held.

► Personnel changes in the Florida Conference are as follows: Edward J. Barnes is the new educational superintendent and temperance secretary of the Florida Conference, filling the vacancy left when Ward A. Scriven accepted a call to the Colorado Conference. Harold L. Maddox, treasurer of Northern New England Conference, has become business manager at Forest Lake Academy. Henry Wooten, who previously held this position, has now joined the staff of the Florida Conference treasury department. LeRoy L. Albers has been transferred from Birmingham to the Kress Memorial church in Winter Park. Harold Haffner, ministerial intern, will serve as assistant to S. L. Dombrosky in the Orlando Central church. A. D. Burch is the new pastor of the Miami Springs church. Edwin P. Buck, former pastor, is taking a leave of absence for advanced study at Andrews University. Succeeding A. D. Burch in Tampa is R. K. Cemer, who has been pastor of the Clearwater church. The Belle Glade and Okeechobee district will be pastored by M. J. Jackson, who has been Bible instructor in the Tampa First church.

► Joining the staff of Walker Memorial Hospital in Avon Park, Florida, as assistant administrator and accountant is Jerry Medanich, who comes from the Forsyth Memorial Hospital in Tallahassee, Florida. The new administrator at Forsyth is R. E. Trimble, who has served in a similar capacity at the Ardmore Sanitarium and Hospital, Ardmore, Oklahoma.

► Returning to the Georgia-Cumberland Conference after a two-year absence are Eldon Wilson and family. They are located at Johnson City, Tennessee.

► Thirty new members were baptized as the first results of the Cumbo-Jones effort in Harlan, Kentucky. The new church is packed with eager new members, about 70 of whom have been baptized within the past 18 months.

► John Durichek, of Highland Academy, Tennessee, was one of 12 graduate students who recently completed an intensive four-week study in work-experience education at Andrews University, taught by Dr. T. S. Geraty of the General Conference Department of Education.

► The publishing department of the Southern Union Conference reports a gain of more than \$220,000 in deliveries for the first seven months of 1963. The Southern Union hopes to finish 1963 with the greatest record of literature sales for any union in the history of the denomination.

## Church Calendar

Missions Extension Day and Offering	September 14
JMV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering	
(Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19

## REVIEW and HERALD

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

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

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

# A CHALLENGE FOR EVERY SEVENTH-DAY ADVENTIST



Be an example as an abstainer

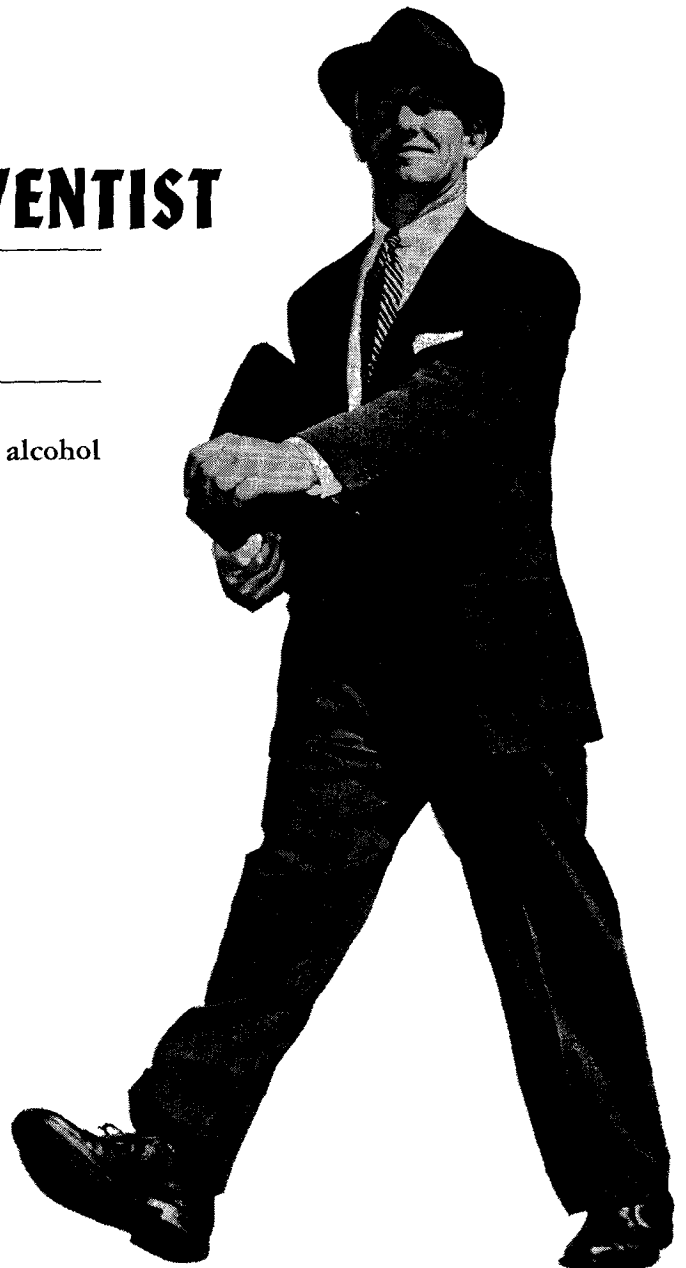


Give LISTEN so others may be saved from the evils of alcohol

*A gigantic crusade to help over one-half million people know of the benefits of total abstinence.*

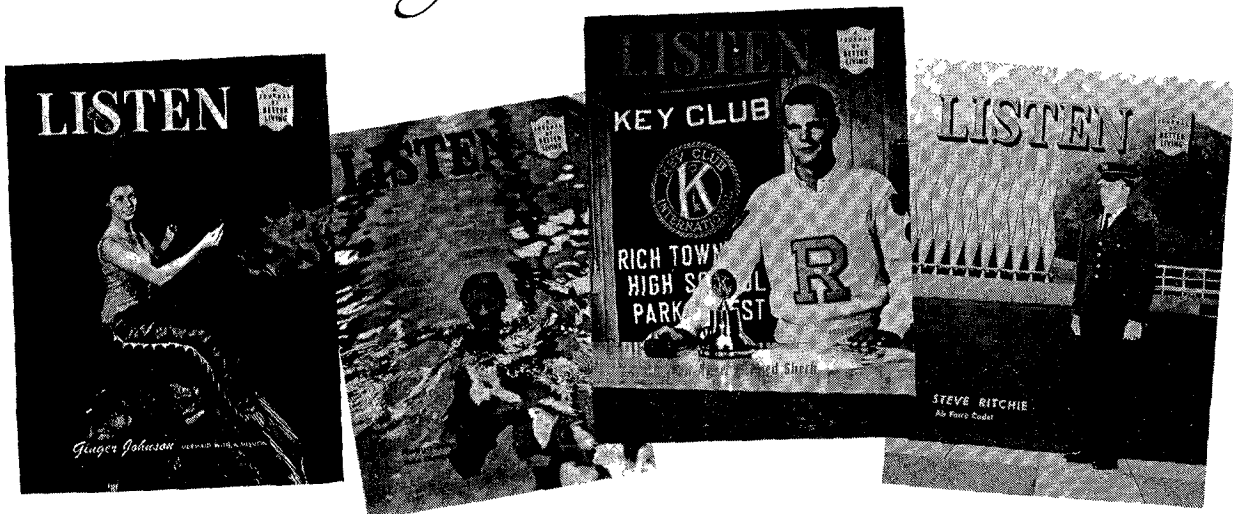
*Plan now to give a generous offering on World Temperance Day, October 26, 1963. With your gifts, submit to your church temperance leader a list of people who should receive LISTEN. After reading the copy of LISTEN you receive, give it to a friend.*

*Suggestions of those who should receive LISTEN: Teachers, educators, physicians, dentists, nurses, civic leaders, public-health workers, and law-enforcement officers. These leaders may then tell the story of abstinence to those in need.*



DEVANEY

Set them free in '63 with *Listen*



Circulation Department, Pacific Press Publishing Association, Mountain View, California



# News of Note

## The Review Is for You

The annual campaign for the REVIEW is here again. With it goes a most attractive special low price. That means you should plan to act promptly. And why should you subscribe for the coming year? For those who have long subscribed, that question answers itself. In fact, there is no more impressive proof of your need of the REVIEW than that literally thousands of our people have been taking this journal for 10, 20, 30, 40 and even more, years. And why do they go on and on reading it? Subscribe, and you will soon discover.

Do you wish to keep abreast of the great world happenings that are fulfilling prophecy? "Yes," you answer, "I couldn't be a good Adventist if I didn't." Then you need the REVIEW to keep you immediately in touch with the meaning of the great happenings. For example, REVIEW subscribers had the news about the first session of the Vatican Council while it was going on—in fact, almost from the day it began. We had a special correspondent at Rome. There will be more about the council when the second session opens soon. We will again have a correspondent there.

Do you wish to know the major moves being made by the leadership of the work at the various major administrative gatherings? Then you will want to have the REVIEW. There you will find the facts, authoritatively and immediately reported.

Do you want the thrilling story of mission victories? The REVIEW is full of them every week.

And the price? Only \$4.75, despite creeping inflation in the publishing world. That means you will be paying only about a cent and a half more a week for your subscription than you did in the 1962 campaign. The REVIEW is about your best literature bargain—1,288 pages of live reading matter, with many illustrations, for only \$4.75.

A subscriber in New York State wrote last month, renewing her subscription, and added: "I read some from the REVIEW first in the morning, and the day seems to go better. I just can't get along without the REVIEW; it seems like a best friend."

The REVIEW is for you—if you wish to be an informed and joyous member of the church.

## Important Summer Educational Decisions

At its 1963 session in Lincoln, Nebraska, August 2, the Commission on SDA Graduate Education in the United States prepared a comprehensive statement of objectives and methods for evaluating graduate programs in SDA educational institutions.

Significant actions were taken August 4 and 5 by the Education Advisory Com-

mittee, to safeguard the Word of God as "the great textbook, the basis of all education" (*Testimonies*, vol. 6, p. 131) in all SDA schools. From August 5 to 8 hospitable Union College, "the School of the Golden Cords," was host to the 115 delegates and guests in attendance at the eighth biennial session of the college and university administrators meeting. Goals for Adventist higher education in the 1963-1965 biennium were set as follows:

1. All personnel connected with our SDA educational institutions are invited to renew their personal commitment and dedication, and to re-evaluate their sense of mission.

2. Each educational institution is asked to launch out in a locally initiated, exhaustive self-study within the framework of the Bible and Spirit of Prophecy, to define its distinctive function in a predominantly secular culture.

3. All faculty and staff members of each educational institution are to participate in the review of its major philosophy and objectives, and to contribute toward the achievement of these goals.

May the Lord bless the implementation of this vital program.

T. S. GERATY

## Sabbath School Giving Soars to New Heights

Helmuth C. Retzer, Sabbath school secretary of the Pacific Union Conference, writes:

"Somehow we overlooked the fact that during the fourth quarter of 1962 the Central California Conference Sabbath schools set a record in per capita giving, with a total of \$659. In the first quarter of 1963, the Northern California Conference Sabbath schools reported a total of

\$102,751.91 in Sabbath school offerings. This is the first time in the history of our organization that a conference has gone beyond \$100,000 in Sabbath school offerings for the first quarter of the year.

For the second quarter, the Southern California Conference Sabbath school department reported a total of \$109,355.78. I believe this is the first time that a conference has gone beyond \$100,000 in Sabbath school offerings for the second quarter of the year. For the entire union, total offerings for the first six months show an increase of \$65,820.31."

The gain for the entire North American Division is \$153,650.67. Nearly one half of this came from the Pacific Union Conference, the balance being from the other 281,611 members in the other unions. We are indeed happy for this gain, and hope and pray that there will be a considerable increase for the remainder of 1963.

G. R. NASH

## Annual Meeting in Ceylon Attended by 470

C. R. Bonney, secretary of the Southern Asia Division, writes that he has just returned to division headquarters in Poona following a three-day workers' meeting and a four-day annual meeting in Ceylon. This was the largest gathering of Adventists in the history of the work on that island, with 470 meeting together over the weekend on the campus of the Lakpahana Training Institute. A wonderful spirit of unity was manifested, and all returned to their villages and towns determined to win more souls for Christ and the church.

Some of the officiating workers from India arrived with visitors' visas permitting only a two-day stay in Ceylon. They had hopes of an extension being granted them on their arrival, and they applied to the government accordingly. By strange coincidence a four-day national postal strike prevented their receiving the notice of the government's refusal until after the meeting had closed.

A. F. TARR



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

**JERUSALEM**—The Arab government of Kuwait has announced it will permit construction of churches by four different Christian denominations, it was revealed here. These will be in addition to a Roman Catholic church consecrated some time ago.

**COLOMBO, CEYLON**—Buddhist members of Ceylon's two major political parties—the ruling Sri Lanka Freedom Party (Socialist) and the opposition United National Party—have established an organization designed to press for the declaration of Buddhism as the state religion.

**GROTTAFERRATA, ITALY**—Pope Paul VI, in one of the most momentous talks of his pontificate, has made a strong appeal to the Eastern Orthodox churches to unite with Rome. "We are all a bit deaf. We are all a bit dumb. May the Lord open us up to understand the voices of history, open to us to understand His voice, the word of God."

**KATMANDU, NEPAL**—Foreign missionaries are forbidden to proselytize under a sweeping new legal code promulgated by King Mahendra of Nepal, a remote kingdom in the Himalayas, where Hinduism is the state religion. The law does not legally recognize religious conversions. Missionaries seeking to make converts face a three-year prison term and banishment from the kingdom after a year in jail. Until about ten years ago Christian missionaries were not permitted in Nepal, but they have been allowed to enter since then if they promise not to attempt to convert natives.