

REVIEW and Herald

January 6, 1966

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Middle East Correspondence

*The Secretary of
the General Conference
reports on a recent visit to the
Middle East Division.*

Part 1

Istanbul, Turkey

ARRIVAL at Istanbul is always an event. Much has changed here since World War I. The curtain has fallen on the palaces of Dolma Daghe and Yildiz which, along with the Seraglio, are now empty. Likewise the Sublime Porte has been superseded by the National Assembly of Ankara. The sacred caravan no longer bears annual gifts to the children of the prophet. The wind—religious, social, economic, or political—has veered distinctly to the West; but it has not blown away the things which are the essence of Istanbul.

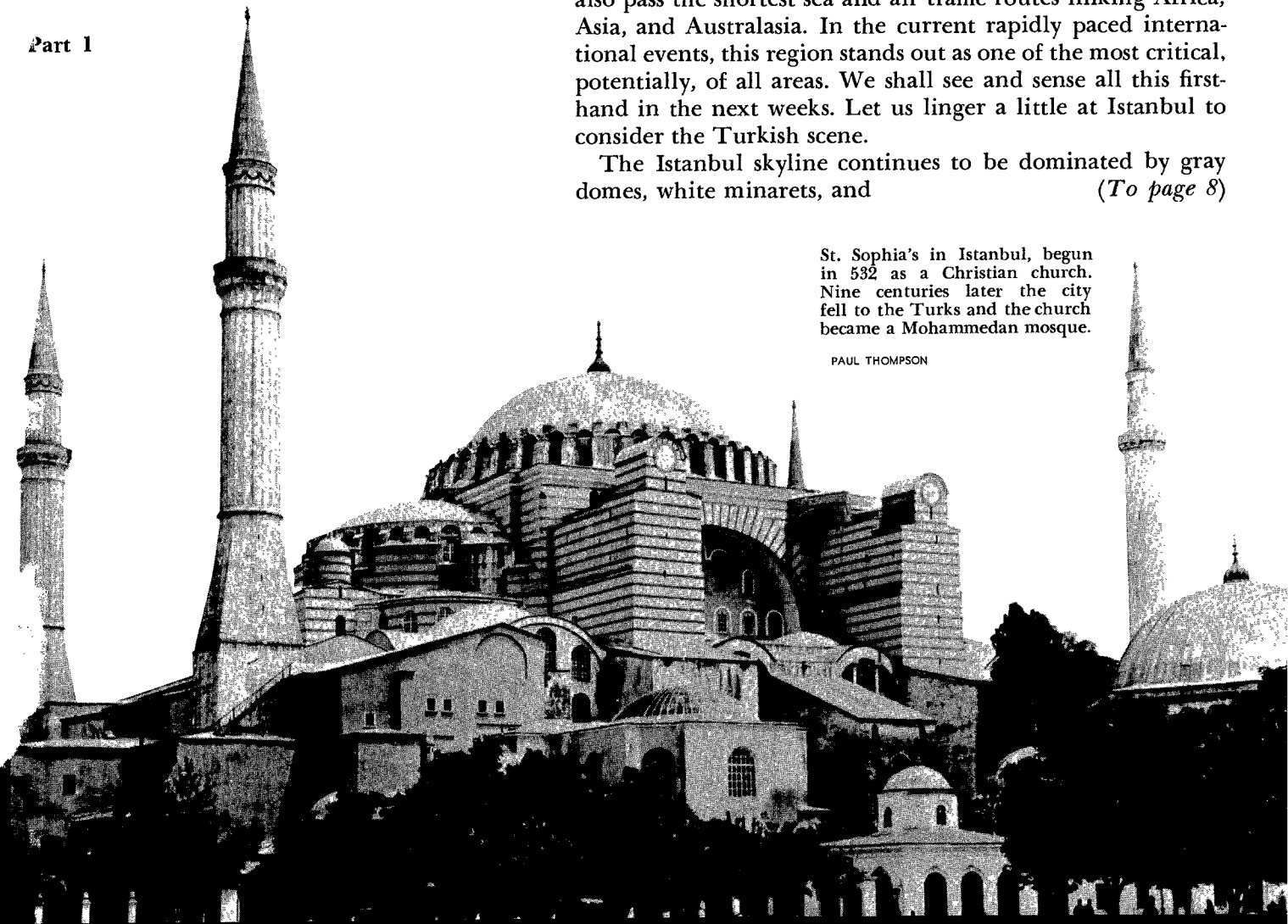
This is still a great and famous city, whose setting of sea and hills has changed very little since Constantine made it the capital of the Roman world. The stones here have tales to tell of Byzantine greatness, Christian disintegration, and Moslem triumph. They speak, too, of future changes.

Geographically, Istanbul is the gateway to the Middle East. Strategically, with the Middle East, the city affords the most important land bridge in the world, linking three continents—Asia, Africa, and Europe. Through this same Middle East also pass the shortest sea and air traffic routes linking Africa, Asia, and Australasia. In the current rapidly paced international events, this region stands out as one of the most critical, potentially, of all areas. We shall see and sense all this firsthand in the next weeks. Let us linger a little at Istanbul to consider the Turkish scene.

The Istanbul skyline continues to be dominated by gray domes, white minarets, and *(To page 8)*

St. Sophia's in Istanbul, begun in 532 as a Christian church. Nine centuries later the city fell to the Turks and the church became a Mohammedan mosque.

PAUL THOMPSON



From the Editor's Mailbag

[See editorial, next page.]

OUR readers will remember that last October we published a letter from a subscriber who earnestly inquired whether we should consider it important to be vegetarians. Our answer appeared in two issues (Oct. 7, 14) in which we said, in part: The church holds ("Fundamentals of Belief," article 19) that Ellen G. White possessed the gift of the spirit of prophecy, that accordingly we should give solemn heed to her counsels to turn from meat, and therefore we could only conclude that vegetarianism is a teaching we should seek to put into practice in our lives.

Included in the correspondence that these editorials evoked were certain letters that presented the familiar reasoning that the Bible permits flesh eating, therefore it is proper. A few letters went on to the logical end, openly and unabashedly declaring that to heed Mrs. White was to put her above the Bible, and that actually she was *contrary* to it. Here, of course, is the nub of the endless disputation in our ranks as to vegetarianism. We do not claim to know all about the effects of meat on the body of an Adventist, but we do speak with certainty of the evil effects upon the body of Adventism of a divided belief as to Mrs. White. We gain nothing by ignoring the true heart of

the health reform problem—our appraisal of Mrs. White.

Now, nothing we write ever concerns itself with trying to dictate to *anyone* what he must either believe or do. We would not even try to dictate what he must read on this subject. We write from a sense of duty to those who may wish to read. We would not do more, but in good conscience we could not do less.

One correspondent most explicitly, and at length, set forth the position that meat eating is God-ordained. She wove in with this the claim that Mrs. White goes contrary to Scripture and that we do not need her prophesying. She closes her letter thus: "I love the Advent message and believe it with all my heart. . . . I stand with my hand on the Bible as did Martin Luther and say, 'Here I take my stand. I can do no other. So help me God.' Your sister in Christ."

So many of the points she raises in her long letter appear in our mail from time to time that we are answering her through the REVIEW.

Our Reply

You declare, my dear sister, that "all the reasons that Mrs. White and the church give for not eating flesh foods do not stand in the light of Scripture." You quote the following words from my editorial: "Yes, cer-

tainly the Bible permits meat eating—it also permits slavery, strong drink, and a number of other things that we today abhor." Then you comment: "This statement is misleading to those not well acquainted with God's Word. God did not just *permit* His people to eat flesh foods; in some cases He *instructed* them to do so. For example, in Exodus 12:8-10 the children of Israel were instructed by God to eat the Passover lamb. In the wilderness God did not just *permit* the children of Israel to eat quail, He actually *sent* quail for them to eat, just as He did the manna. The quail was for their evening meal, the manna for the morning meal."

You are correct in saying that God "instructed" the Israelites to eat the Passover lamb. You would have been historically more accurate if you had said: The Israelites, who ate mutton, were instructed that in this particular instance the eating of it was to have a symbolic significance. In other words, God was *not* instituting a particular diet. That is an important point. He took men where He found them and used their practices of life to teach certain spiritual lessons. If God had waited until He had fully brought up Israel to the highest levels in all their practices before instituting any ceremonial services of significance—how long would He have waited?

It is only as we keep in mind the fact that God took men where He found them and adapted various of their practices to teach spiritual lessons, that we can possibly make sense out of many statements in the Old Testament, and even some in the New. For example, God strictly instructed Abraham to take his son Isaac and offer him up for a sacrifice. Now, if someone today said the Lord had told him to do such a thing, we would be certain he was mad. There actually was a case in the United States in the 1860's where a father offered as a defense for having killed his child, the words that God uttered to Abraham.

True, at the last, last moment God held back the hand of Abraham. But why did He have Abraham travel with Isaac those agonizing days toward the mountain under the awful feeling that because of God's command he must offer up his son? The

A New Year's Prayer

By STELLA KENNEDY SALISBURY

At the dawning of this new year we come to Thee,
Our Father, in humble gratitude for the blessings
and mercies of this past year.

We realize our utter unworthiness and our great need.
We are sorry for our sins of commission and our sins
of omission.

We beseech Thee that from this day forward we may
have more charity for all mankind.

Cleanse us from all selfishness, jealousy, and criticism,
which separate us from Thee.

Above all, dear Father, we are deeply grateful for the
gift of Thy dear Son, who willingly died to save us
from our sins.

Such love we can never really fathom, as we stand in awe
at Thy matchless sacrifice; and so, dear Lord, we
consecrate ourselves anew to Thee this New Year's Day.

Amen.

explanation is simple. God took Abraham in the setting in which He found him, in a day when men sometimes offered up their sons as a supreme sacrifice to the gods. It is in the context of this dread practice that we understand the scriptural question: "Shall I give . . . the fruit of my body for the sin of my soul?" (Micah 6:7). Today God would certainly not command any follower of His, as He did Abraham, to offer up his son. We are all agreed on that. We live in a different time, under different conceptions of how to worship God.

God's Commands to Israel

You attach great weight to the fact that God "instructed" the Israelites to eat meat; for example, to eat the Passover lamb. You reason, therefore, that for anyone today to call for abstinence from meat is to fly in the face of God's explicit directive. Now, you could have made your case stronger. God actually *commanded* Israel to do certain things that we would not feel, as Adventists today, we ought to do. When the Israelites crossed over the Jordan, Joshua, speaking for the Lord, commanded them to kill every man, woman, and child in Jericho. Don't forget that some crusaders in medieval times justified their fierce wars by reference to these Bible passages. Neither you nor I believe that that divine command is the pattern God sets for Adventists—we who hold so strongly to the ideal of noncombatancy. We believe that God calls us today to rise up to a higher level in our relationships to others than ever we have risen before, a level that Christ set forth as the ideal.

Incidentally, Army officials in good

faith, as they understand the Bible, have published a booklet that provides what they feel are unanswerable arguments in support of combatancy on the part of the Christian.

Let us go on to your second exhibit. You say: "In the wilderness God did not just *permit* the children of Israel to eat quail, He actually *sent* quail for them to eat, just as He did the manna. The quail was for their evening meal, the manna for the morning meal."

You declare that you are unable to give any weight to the Adventist position that the quail was given to them because of their murmuring. And you note the fact that the people murmured because they didn't have water, and God sent them water. You could have added that they murmured because they didn't have food to eat, and God gave them manna. But I don't believe that the record reveals a true parallel between eating quail and eating manna, or between eating quail and drinking water.

Let us look at the record. The children of Israel began to eat the quail: "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague" (Num. 11:33). The next verse says of the spot where they were slain: "There they buried the people that lusted."

The psalmist, referring to such lusting in the wilderness, declared that the Israelites "lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul" (Ps. 106:14, 15).

But was anyone slain as he began to eat manna, or to drink water, even though the Jews murmured over both? Or could we truly say that anyone "lusted" for manna or for water? What's more, the quail ceased to come, the manna continued, and repeatedly was water given in the desert. How could you possibly say: "The quail was for their evening meal, the manna for the morning meal"? Certainly the evening meal was suddenly and dreadfully interrupted. From then on they had to depend on the manna—morning, noon, and night.

Yes, you are correct in declaring that God "instructed" Israel, at times, to eat meat. But surely you must agree that when the Old Testament is more fully studied, instruction to do this or that does not in itself provide support for the view you hold. Hence, my statement is not "misleading," as you affirm, when I say that the Bible not only permits meat eating, "it also permits slavery, strong drink, and a number of other things that we today abhor." And in referring to things we abhor I am stating not only an evident fact but a fact that has been often used by infidels against Christians. Nor do I know of any way to repel this infidel attack except to show that these divine permissives revealed no low standard on the part of God, but only low spiritual understanding on the part of Israel. "From the beginning it was not so." But remember, when we use this reasoning—and it is the classic Christian defense—we also undermine the whole case for meat eating that you and others build out of certain Bible permissives.

F. D. N.

(To be continued)

AN EDITORIAL

Let Us Dwell in Peace

We did not realize that our editorials on health reform three months ago would call forth so much correspondence. One especially long letter so well summarized questions that have come to us that we decided to answer it through the REVIEW. Our reply, which is in four parts, also covers related areas of interest to those who wish to understand better the Old Testament. Part one begins on the preceding page. With these we close the discussion in the REVIEW for the present. The health message, as Sister White declares, is, indeed, the right arm of our message, but there is much more than that to the body of truth. Incidentally, even this series fills only about 6 per cent of the four issues. We constantly seek to offer a varied menu for the mind.

We have tried to carry on this discussion dispassionately. Neither heat nor hilarity adds anything to one's case. Fiery denunciation and cold ridicule are shoddy substitutes for logic and evidence. What's more, they raise the blood pressure and chill the spirit. In our writing we have proceeded on the assumption that one

who has a good case can afford to be temperate in his presentation. Fierce denunciation arrogantly indicates too great dogmatic assurance and reveals symptoms of dread pharisaism. Ridicule unwittingly indicates a nervous unsureness and a desire to conceal that weakness behind laughter—laughter that sometimes deteriorates into contagious cynicism. There is no place for either extreme in the Advent Movement. We are too small a people to afford the evil luxury of discord, which imperils unity.

If we can have harmony in our doctrines, why need we have discord in our diet? Why should our stomachs be more difficult to manage than our minds? Or is it that our stomachs sometimes seek to manage our minds? Our goal must ever be to maintain the spirit of unity in the bond of peace. For after all the denunciation has ended, the right to differ still stands. And after all the ridicule has died away, cholesterol, coronaries, and other specters still rise to haunt us.

F. D. N.

By M. E. Loewen

[Last week M. E. Loewen, secretary of the General Conference Religious Liberty Department, presented the first four of twelve Bible prophecies now in process of fulfillment. This week he considers five more. Next week's issue will conclude the series.—Eds.]

5. State Support for Church Institutions

WE TURN next to a consideration of state approval and support for the church and its doctrines.

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."—*The Great Controversy*, p. 573.

The decision of the Supreme Court of the United States that Sunday laws are within the province of the secular

motivated by the desire for state funds by church officials. In 1963 Mr. Justice Douglas said in his concurring opinion in the *Abington v. Schempp* case: "The most effective way to establish any institution is to finance it; and this truth is reflected in the appeals by church groups for public funds to finance their religious schools. Financing a church either in its strictly religious activities or in its other activities is equally unconstitutional, as I understand the Establishment Clause. Budgets for one activity may be technically separable from budgets for others. But the institution is an inseparable whole, a living organism, which is strengthened in proselytizing when it is strengthened in any department by contributions from other than its own members."

While still president of Brigham Young University in Provo, Utah, Dr. Ernest L. Wilkinson turned down Federal funds for the university that would have totaled \$3,750,000 over a period of five years. Let us hope that more church educators will have the

ting expression of the same idea by two persons who had no opportunity for collusion.

Dr. Melvin Forney, former executive secretary of the Lord's Day Alliance, wrote in *Lord's Day Leader*, official paper of the Alliance: "The third challenge comes from within the Christian Church. There is a small number of ministers and other Christian leaders who . . . feel that we do not have the right to impose our day of worship upon another. They state that the observance of worship is a matter of conscience and should be left to our conscience. This group within the Church, even though it is small, gives real cause for alarm."

Dr. Forney here emphasizes the religious value of Sunday legislation. Later, when asked why his organization had not presented this argument before the Supreme Court when the Sunday law cases were being considered, Dr. Forney wrote: "As an organization we refrained from filing a friend of the court brief . . . because we felt it wise to present the argument

Part 2

Prophecies in the Process of

power is one step in the fulfillment of this passage. While the word "institutions" refers more specifically to the laws and teachings of the church, such as the reverence for the first day of the week, yet it also applies to the various facilities the church employs to do her work.

On December 10, 1963, a law was enacted authorizing educational institutions to receive grants and loans of Federal tax money. The fund set up provided \$1.2 billion for this purpose. These funds are also available to church-affiliated colleges, to erect buildings for nonreligious purposes on their campuses.

At a news conference a spokesman for the Department of Health, Education, and Welfare was asked how many church colleges had applied for this money. He answered: "We have heard from all except the old-strictures crowd." There seems to be a conscientious effort to pour contempt on anyone who scrupulously avoids the taint of tax money for religious purposes. It would seem that only the unscrupulous are seeking state aid for religious education.

At the present time it appears that the greatest drive to destroy the separation of church and state will be

courage to refuse Caesar's tax money.

6. Sunday Laws Disguised

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending."—*Testimonies*, vol. 5, p. 452.

Remarkably, these words of the messenger of God written 75 years ago were echoed by an Associate Justice of the Supreme Court of the United States in dissenting from the opinion of that Court on Sunday laws: "For in this case the Court seems to say, without so much as a deferential nod towards that high place which we have accorded religious freedom in the past, that any substantial interest will justify encroachments on religious practice, at least if those encroachments are cloaked in the guise of some nonreligious public purpose."—Justice Brennan, *Braunfeld, v. Brown*, May 29, 1961.

The Spirit of Prophecy speaks of "darkness" and "concealing"; and in his opinion, a Justice of the Supreme Court echoes the same idea in the words "cloaked" and "guise"—a star-

on behalf of the Lord's Day as a matter of civil law instead of on a religious basis."—*Lord's Day Leader*, March, 1961.

Sunday laws are currently being argued as a health and welfare measure, and the true issue is being concealed. Chief Justice Warren admitted that Sunday laws had their origin in religion, but argued that today they are merely secular measures. Mr. Justice Douglas disagreed, contending that Sunday laws will always be religious because of their origin.

Dr. Samuel Jarnes, former executive secretary for the New Jersey Lord's Day Alliance, wrote an article entitled "Never On Sunday" for *Christianity Today* (Oct. 26, 1962). Though his organization has repeatedly emphasized the value of Sunday legislation to protect the sanctity of Sunday, his first sentence in his article was "It should be determined, once and for all, Sunday laws are not religious laws."

To point out the lack of reasoning in Dr. Jarnes's statement I answered him and wrote in part: "It is argued that Sunday laws are no longer religious laws. No amount of camouflage can obliterate the religious significance of Sunday laws. Though Jacob

covered his arms with sheepskin and donned Esau's clothing, it did not change his voice nor the facts of his birth. Likewise, no secular disguise can conceal the religious origin of Sunday laws with their historical roots in sixteen hundred years of religious legislation, nor muffle the voice of religious bigotry with which they speak."

Labor unions, chambers of commerce, and merchants' associations have been deceived into believing that Sunday laws are merely secular regulatory measures. And that is precisely what the prophecy foretold.

7. The Sabbath Truth Proclaimed

Inasmuch as the Scriptures foretell Sunday laws, and the Spirit of Prophecy has clearly outlined the passage of Sunday laws in these last days, why should Seventh-day Adventists oppose these laws? Are these tactics not delaying the fulfillment of prophecy? Why not work for stringent Sunday laws, the stricter the better? Are Seventh-day Adventists working in harmony

Fulfillment

with God's will when they oppose that which He has said will come to pass? Why does the Lord permit Sunday laws? Listen to Mrs. White's words: "The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the legislative assemblies: thus the leading men of the nation may have their attention called to the testimony of God's word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn."—Manuscript 16, 1890.

The governor of Massachusetts appointed a commission to review the anti-uated Sunday laws of the State. Merle Mills, president of the Southern New England Conference, was one of those appointed to this commission. At the first meeting each member told his position toward Sunday laws. At the close of that meeting one of the men rushed up to Elder Mills and taking him by the arm said very earnestly: "Where do you fellows get the idea that Saturday is the Sabbath day?"

The governor of Maryland similarly appointed a commission to study Sunday laws. This commission announced an open meeting to allow the general public to state their convictions regarding Sunday laws. For an

Don't Patronize
Reserve Your Business
for Dealers who
Respect Your Religion
CLOSE on SUNDAY



Laws to enforce Sunday observance are currently wearing the guise of health and welfare legislation.

entire afternoon speeches were made, some for, some against Sunday laws. At the close the chairman turned to his colleagues and said: "All afternoon we have heard only one objection to Sunday laws. That is that Sunday laws are religious. Now if we could only get a Sunday law that wasn't religious, we'd have no trouble."

A man in the rear of the auditorium arose and asked permission to make a statement that would help on that point. Permission was granted, and he came forward to face the assembly as he said: "I am the Rev. Frank Brassington, pastor of the Silver Spring Baptist church. Mr. Chairman, if you want Scripture background for your Sabbathkeeping, then I would recommend you go to our Seventh-day Adventist friends. For, Mr. Chairman, you can read your Bible through and you'll not find one word that sanctifies Sunday as the Sabbath. Therefore, Mr. Chairman, go ahead and pass all the Sunday laws you want; there's nothing sacred about Sunday."

As Sunday hearings are held around the country, it is amazing to learn the number of officials in high places who think that Sunday is the seventh day of the week. According to the statement we are considering, Sunday laws are being agitated to give an oppor-

tunity to tell these men about the true Sabbath.

8. An Opportunity for Evangelism

"Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and the teaching of religion in the public schools."—*Testimonies*, vol. 9, p. 51.

The city of Shreveport, Louisiana, held a referendum on a Sunday ordinance. Preceding the election the Seventh-day Adventists had a number of programs on radio and TV stating their objections to Sunday legislation.

Two days after the election a letter was received that read in part as follows: "I am a Sunday school teacher and am very much interested in what you had to say on the television program about the seventh-day Sabbath. My class has been studying the ten commandments, and we are trying to find out what is really required. Would it be possible for you to let us know more about your understanding of the fourth commandment. . . . What a tragedy it would be if our Lord found us keeping the wrong day when He returns."

The pastor found a group of 135 willing to attend Bible studies every week. A church has been raised up in that community as a result of this interest in the Sunday law question.

Experiences such as this, reminiscent of the work the Holy Spirit is doing in some overseas fields, can be multiplied as our people take advantage of the interest in Sunday legislation.

9. A Religious Amendment to the Constitution

Before the turn of the century there had been a campaign to secure an amendment to the American Constitution declaring this a Christian nation. Referring to this movement Ellen G. White wrote: "An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. . . . Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years!"—*Review and Herald*, Dec. 18, 1888. "If the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and death-like slumber."—*Ibid.*

For more than a generation the religious amendment seemed to be a

dead issue. However, since the decisions of the Supreme Court on prayer and Bible reading in the public schools, the drive for a religious amendment to the Constitution has been revived. After the announcement of the Court's decision a hysterical emotional reaction swept over certain areas of the country.

Though more than 140 bills were introduced into Congress seeking to amend the Constitution, the interest in 1964 centered in what was known as the Becker Amendment. Mr. Becker went farther than to allow prayer and Bible reading in the public schools. The second section of his resolution would amend the Constitution to read: "SECTION 2. Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of God or a Supreme Being in any governmental or public document, proceeding, activity, ceremony, school institution, or place, or upon any coinage, currency, or obligation of the United States."

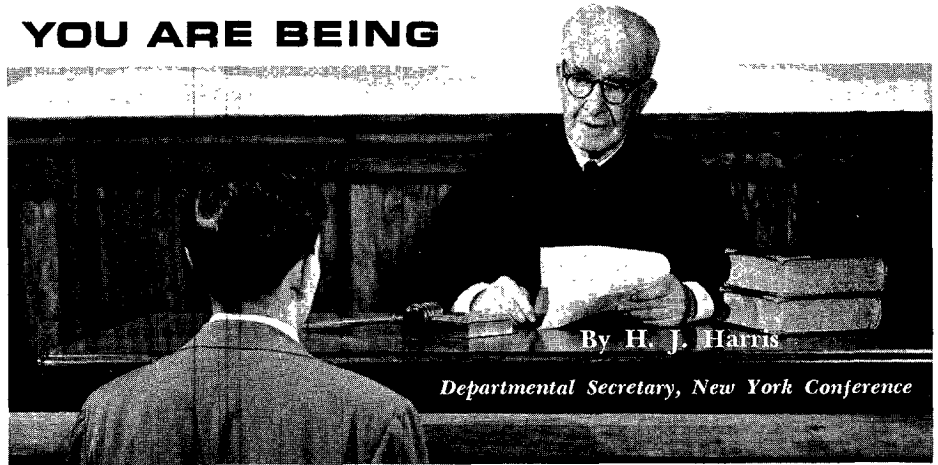
Does the wording "invoking the aid of God . . . in any governmental . . . ceremony" pretend to allow a Roman Catholic mass to be said or even a Protestant evangelistic service to be held at the whim of a government department?

When Mr. Becker testified before the House Judiciary Committee he was asked how the prayers would be chosen by the schools. He finally agreed that they should be the responsibility of the local school board. When asked what the parents could do if they didn't approve of the prayer or the version of the Bible used in the school, Mr. Becker replied that they would have the privilege of voting that board out and electing another. In this way, religion would become part of each school board election. There are 50,454 school districts so there would be the possibility of more than 50,000 battles over a religious issue each election day.

Each teacher would in effect undergo a religious test; he would have to decide whether he could conscientiously recite the prayer required or use the version of the Bible prescribed. Each student would face a similar test as he struggled with his conscience when asked to participate in the religious exercises. Of course, Mr. Becker provided that these prayers must be on a voluntary basis, but the courts in America have stated that the social pressures upon children and the desire for approval from their schoolmates would prevent many children from making a conscientious choice.

(Concluded next week)

YOU ARE BEING



EWING GALLOWAY

INVESTIGATED!

ON MARCH 25, 1957, *Time* magazine reported the execution of a convicted criminal in the gas chamber. "At 11:15 the accused, who was charged with murder, was led into the prison gas chamber. The warden shook hands with the prisoner and murmured, 'God bless you.' A doctor strapped the long tube of a stethoscope to Abbott's chest as Abbott sat quietly bound to the chair. The warden and other officials left the chamber and bolted the door. Three minutes later the executioner pulled the lever and 16 pellets of sodium cyanide dropped into a crock of sulphuric acid beneath Abbott's chair. The deadly fumes began to rise."

At that instant the prisoner's attorney, in a last attempt to save the man's life, asked the governor for a stay of execution. At once the governor called the warden of the prison, and their conversation went like this:

GOVERNOR: "Has the execution started?"

WARDEN: "Yes, sir, it has."

GOVERNOR: "Can you stop it?"

WARDEN: "No, sir. It is too late."

In the death chamber Burton Abbott looked straight ahead, his face impassive. The invisible gas rose. His head inched back; his feet twitched; and he died—as the governor hung up the telephone. It was too late.

Not all who die do so quite as dramatically. Some slip away in their sleep; others go after a lingering illness; still others have a little time to prepare before they depart this life. But regardless of how or when, or what the circumstances may be, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

The apostle Paul declares: "So then every one of us shall give account of himself to God" (Rom. 14:

12). "The whole world may be exposed to the judgement of God" (Rom. 3:19, N.E.B.).*

We are now more than 121 years this side of the beginning of the investigative judgment. We do not know how long the judgment will remain in session, but we do know that it will be thorough, impartial, and complete. "We are sure that the judgment of God is according to truth" (Rom. 2:2).

We have been told that "opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy*, p. 482.

A few months ago a startling headline caught my eye. In bold-face type it said: "You Have Been Investigated." To most of us, who love peace and have not knowingly or willfully harmed any man, the idea of being investigated comes as a shock. Investigations are only for people of dubious character—criminals, or perhaps social undesirables—or so I thought. But the article plainly pointed out that much about most of us is already known to many. If you have ever financed a home, secured a loan, applied for a credit card, secured a visa to travel abroad, been convicted for any kind of crime, applied for a job requiring any kind of governmental security, you have been investigated. The police and other authorities may already have

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

respondence. Thus the gospel fires lighted by the apostle Paul have been rekindled.

In general, the temperance work has brought us into contact with educators, doctors, and government officials. Significant among these was the commander of the Turkish Air Force Academy at Izmir (Smyrna), who issued a special invitation to the temperance team to appear twice for the benefit of the air cadets. Said Curtis Miller: "It was inspiring to look into the clean-cut faces of the cream of Turkish youthful manhood as A. A. Haddad, our division temperance secretary, gave an excellent lecture. After the films were shown, the academy commander publicly expressed his thanks and admiration for this program."

Moslems Won to Christ

In July, 1964, government regulations brought a severe handicap to the program. It became necessary for our representative to dispose of his car. However, all things do indeed work together for the good of God's cause, for this circumstance brought a contact with Nebil Koyagasi, a Moslem taxi driver who parked his car near our center while waiting for customers. Nebil was different from many taxi drivers, for he was always honest, polite, and cheerful. He would go out of his way to be helpful.

The church engaged Nebil to take a group to the MV camp. The leaders needed a car in order to procure camp supplies. While at camp, Nebil came in contact with some of our principles and standards. He learned the youth choruses and how to pray. He left camp saying, "I have learned to pray as you do." Then, during the autumn months he witnessed our temperance and welfare work. Of this he said, "You people are different from others. You truly seem to love everyone, including Moslems."

Nebil began attending church during the 1964 Week of Prayer. He soon never missed a meeting, nor has he missed a single Sabbath service or prayer meeting since. A month later, during the visit of V. W. Schoen, he began to pay tithe and keep the Sabbath. After hearing of the growth of our church around the world he declared, "My church in Istanbul is very small. We must work to bring the gospel to Turkey." Although not a church member, he became a sunshine band leader. Soon he was leading in singing, praying, and in giving Bible studies to others.

In April, Nebil accepted Christ as his Saviour. A month later, during the closing appeal of a series of evangelistic meetings, he came forward for baptism. He now has a meeting

weekly in his home, and a childhood friend is preparing for baptism. His wife, a brother, and a sister also attend the meetings. The wife is now more favorable, and his sister attends church every Sabbath.

A few Sabbaths ago Nebil was buried with Christ in baptism. In a lonely rocky cove of the Black Sea, a happy group witnessed this victory that promises much for the future. May Nebil indeed be a chosen vessel to win others to a new way of life.

This visit to Istanbul brought us a new sense of what it means to do battle for our God. Through the centuries the suffering, trial, and some-

times persecution experienced have hardened the souls of men. It would be hard to find any of Turkey's races, churches, or religious groups that have not had their share in bitter hurt. In a way, this area has been a unique cauldron. Even scriptural theology has had its casualties here in past centuries. Life is often harsh, and the tensions are great. Certainly the God of peace must do a great work. Since He is in the world reconciling all men to Him, and thus one to another, the messengers of that eternal "good news" can make a needful contribution in building a new Turkey.

W. R. BEACH



Angels Were Watching

By Helen L. Kelly

THE church chimes had already rung out over the bustling downtown crowds. Mother, Clara, and Rose heard them from the car. Mother knew it was past noontime, for that was when the chimes played.

"Mommy, will we eat soon?" Clara asked from the back seat.

Little children's tummies get empty in just a few hours, and it had been a few hours since breakfast.

"We have only one more errand, and then we'll go home," mother promised. She steered the car onto Main Street.

It wasn't more than a mile or two down Main to the print shop. Mother needed more poster paper for her Sabbath school pictures, and this print shop sold it at a low price. Mother seldom had time to go to that part of town.

Soon they arrived at the print shop, which had formerly been a house. A broad porch ran across the front. Clara and Rose played out there while mother went inside to buy the paper. She could watch the girls through the window.

Mr. Johnson, the printer, was busy. Mother waited, trying to be patient. She glanced at the clock on the wall. The minutes were slipping by. Clara and Rose would really be hungry.

Finally the paper was cut and wrapped. As mother and the girls hurried to the car, Clara reminded her, "Mommy, I'm hungry."

"I am too," said Rose.

"It won't take long to get home now," mother assured them, helping them into the car. She started the engine and drove the car to Berkeley Street, where they turned.

"Ooo-Ooo-Ooo!" a siren's scream echoed down Berkeley Street. The car with mother and the girls speeded toward Lynn Avenue, which crossed Berkeley.

"It must be behind me," mother thought. "I'll pull over and stop after we cross Lynn."

But it wasn't behind them. Just as the car reached Lynn Avenue an ambulance raced across in front of them.

Mother saw the ambulance just in time. She turned the car sharply to the right at the corner and put on the brakes. The car came to a sudden, screeching halt, throwing Rose onto the back floor.

Mother was shaking as she took Rose, who was crying, in her arms. "You'll be all right, honey," she comforted, looking her little girl over to be sure she wasn't hurt.

"We could have had a bad accident," she told the girls. "The angels surely took care of us that time."

Clara and Rose thought so too.

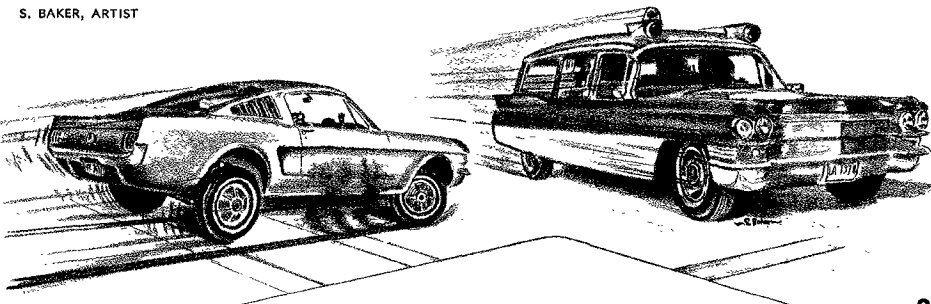
A car's horn beeped at them, telling them they were in the way. Mother had stopped so fast that she hadn't parked very carefully. Her heart was still beating fast as she started the car again.

"We should thank Jesus when we get home," said Clara.

And they did just that.

The car came to a sudden, screeching halt.

S. BAKER, ARTIST





New Year Meditation

By Ruth D. Carnes

For the blessings bestowed in the year gone by
 We thank Thee, dear Father in heaven.
 We pray that during the new year to come
 We may be safe from the leaven
 That Satan would use to endanger our lives
 And entice us from Thee, and undo
 The work of salvation, and rob us of heaven
 And all that is righteous and true.

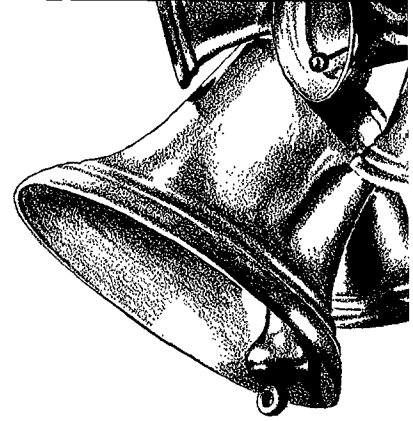
Help us, dear Father, to make full surrender,
 And give our weak wills unto Thee;
 That Thou mayest guide us and help us become
 The Christians we know we should be.
 May the new year be filled with service for others,
 Compassion for those who are lost;
 A longing to offer the hope of salvation
 To those who are tempest tossed.

When the vastness of time claims this year too,
 We shall all be nearer home;
 One year nearer the earth made new
 Where the saved in peace shall roam
 Over verdant fields where flowers bloom
 Beside God's sparkling stream,
 Where the river and tree of life will give
 Consummation to man's dream.

A New Year Is Born

By Clifford B. Howe

The wrangling, jangling, clanging midnight bells
 From ten thousand iron and brassy throats;
 Fog horns, with their throaty, blasting swells
 From all harbor tugs and ocean boats;
 Brass bands with joyous, syncopated beat;
 Sirens wailing, blaring in the air;
 People dancing, singing in the street
 Loudly and discordantly declare
 That 1965 is gone, is dead,
 And a new year's here and on its way,
 Conceived in fear, uncertainty, and dread,
 Marked with omens of a judgment day.
 All through this night's great tumult, din, and sound,
 God speaks out, in tones distinct and clear,
 A message to all men the earth around
 That the day of reckoning is here.
 Most tenderly He pleads, "Give Me thine heart."
 Yes, God's seal on you He will affix
 If you will start anew and come apart
 And walk with Him in 1966.



Peace

By Roy Slate

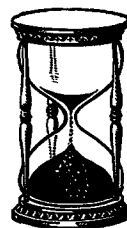
You ask why times goes by so fast—
 It moves in one direction;
 We make mistakes as it goes past,
 It stops not for correction.

Let's live each day as t'were our last;
 Do only what we should,
 So when at last the die is cast
 We'll number with the good.

Time Marches On

By Judith Sloan

*I looked toward the rising sun
 When night had passed;
 But now the web of day is spun,
 The golden orb its course has run.
 And all that can be done is done.
 There's peace at last.*



*The night is dark—and here am I
 Content to rest.
 I gaze in awe upon the sky,
 Forget my cares—they pass me by.
 I can't explain the reason why,
 My Lord knows best.*

your photograph and your fingerprints. They may already know your address and the name of your employer, the type of work you do. They may know—the number of people in your family; your age; the color of your eyes, hair, and skin; your weight and height, et cetera. But God knows much more than this about you; “the thoughts and intents of the heart” are open to Him (Heb. 4:12).

At first one cringes from judgment, fearful that there will be no chance whatever of being declared a free man again—with all the array of evidence that is available to God. Yet all must be available—“open”—to Him if He is to be fair and just in His decision in our behalf. “The judgment of God is according to truth” (Rom. 2:2). For this we can be grateful.

At this very moment He is at God's right hand as our Intercessor, our Lawyer, our Advocate in the heavenly court. He has promised that “whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” (Matt. 10:32).

New Hearts for Old

By T. R. Flaiz, M.D., Secretary, GC Medical Department

For many years those who lecture on health have pointed out that if we neglect our automobiles and burn out the bearings or valves, we can go to the proper service station and have these parts repaired and replaced. We have pointed out that no such possibility existed for damaged hearts, valves, and blood vessels. Now it is necessary to backtrack on these statements.

For the past 15 years or more surgeons have been successfully repairing damaged heart valves. For several years seriously damaged valves have been successfully replaced with factory-built plastic valves, which have served satisfactorily. And more amazing, if some of the larger blood vessels (even the aorta and its most important branches) are beyond repair, these may be replaced with delicately fabricated dacron blood vessels, which serve satisfactorily for many years.

Research work now going on under the sponsorship of NHI and NIH offers the hope that within five or ten years

surgeons will have satisfactory replacements for hearts damaged beyond repair. It is not likely that an assortment line of heart replacement will be listed in Sears Roebuck or Western Auto catalogs, but if you need a new pump for your circulatory system not sooner than eight years from now, a surgeon and a hospital not too far distant from your home will be able to carry out the necessary alterations or repairs. In the meantime, you are well advised to take good care of your present equipment.

If you are holding your appetite under control and your weight at the right level, if you are getting regular vigorous physical activity and avoiding stress, your chances are good for not needing a replacement.

The replacement job you may have done on your car will probably be almost as good as the original equipment. Not so the replacement job the surgeon will ultimately be able to do on your heart. Take good care of the one that now serves you so well.



The Art of Living.....when



you're

young

by Miriam Hood

Big and Little Decisions

A QUESTION asked frequently by those who are young is, How can I get my life on the right track and keep it there? The question is certainly legitimate, but I find it somewhat disquieting, for reasons which I shall explain.

After listening to many young people discuss this problem of consistent, goal-directed behavior, I've detected a kind of sameness in their concepts, regardless of differing circumstances. They seem to feel that it's all a question of one large, massive decision. Once made, the decision carries everything else in its wake; nothing will come up for review; there will be no further need for soul searching.

But this just isn't the way life works. As the years speed by, I'm becoming more firmly convinced that while an initial “directional” decision is imperative, life demands from us constant small decisions. It's like a never-ending chain. It would really be too splendidly simple if Satan, that master psychologist, didn't understand the wear and tear value of constantly bringing the necessity for decision into play.

To be more specific, suppose you have been associating with friends who have done nothing constructive for you as a young Christian. Nice people (and

aren't they *always*?), but their goals, their aims, their ambitions are as far from yours as Samerkand is from Saginaw. Therefore you make the BIG decision. “I will,” you tell yourself, “make friends with people whose goals are similar to mine; I know I'm not strong enough spiritually to withstand the pull from the other direction when I put myself in the wrong environment.”

Everything goes well for a week or so. Then you're invited to a party with your “bad influence” friends. What to do? You really feel obligated; they have done many favors for you. Besides, it'll be lots of fun! And you keep telling yourself that you have *made* your big decision. You know what you are doing. You know where you are going. Thus reassured by specious logic, you go to the party with a sensation much akin to virtue. And unless you are a completely unusual person, the same old fascination takes hold of you. Your acquaintances seem even nicer than they did previously. You find yourself the most vocal of the lot in the midst of plans for future occasions.

What happened was that you didn't recognize the need for a “small” decision. It was only one unimportant party. But so much hung on it for

you. The necessity for saying No on a specific occasion is absolutely unavoidable. It is a continuum of small decisions, this business of goal-directed behavior.

Countless illustrations could be compiled, of course. Cigarettes? I've made my decision; I'm going to *quit!* But I'll just smoke the remainder of this pack . . . I've made my decision. I'm going to stop “goofing off,” and study. I'm going to earn decent grades. But this afternoon I already had a shopping trip planned, and the exam tomorrow surely won't be *that* hard . . . I've made my decision! I'm going to attend church services regularly. I know I can never grow spiritually unless I place myself in the proper atmosphere. However—my health is important, and since I've been so tired lately, I'll just stay in bed *this* Sabbath . . . but I've made my decision!

See what I mean? The big decision is necessary but unless a whole chain of little decisions follows it, you haven't even, as John Paul Jones said, “begun to fight.”

Middle East

(Continued from page 1)

black cypress trees. These recur in every possible composition and make up much of the city's artistry. Towering skyscrapers likewise now dot the scene. There are countless places, however, where one gets a glimpse into the peace and gravity of the East.

Istanbul lies in the same latitude as Naples. That city's brilliant riot of colors is proverbial; the coloring at Istanbul, however, is quite different. Here we find a compromise between north and south. The domes are not silvery but covered with lead, which goes excellently with the unsuffused light. Not too far away, beyond the steppes of the Black Sea, start the steppes of Russia. The Golden Horn, where the ships of many nations ply their trade, the Bosphorus and the shores of the Sea of Marmara have their glorious moments; but they differ. The etched brilliance of the Mediterranean prevails along the Sea of Marmara, where the surf beats endlessly on a shingly shore, making both light and darkness sonorous with a rhythm quite different from any other waterfront.

The Turkish People

Upon their first encounter with the Turkish people, travelers are sometimes astonished to find them wearing Western clothes, oftentimes speaking good French and acceptable English, and indistinguishable in figure, features, and countenance from a native of Trans-Alpine Europe. The blond, gray-eyed, fair-skinned, straight-nosed type of Alpine or even Nordic physique is perhaps more common among the Turks than the brunette Mediterranean, and it completely prevails over the Mongoloid type, which in contemporary Turkey is the exception. On the whole, the impression of racial difference the traveler obtains on a journey from the coast into the interior is not unlike that obtained in Europe by traveling from the Riviera to Normandy or Bavaria. The farther the traveler proceeds inland from the west coast, the more the numerical preponderance tends to pass from the brunette racial type to the fair.

The bulk of the present Turkish nation is descended physically from the previous population of Anatolia, which before being converted into Turks had figured successively as Byzantines or as Phrygians or as Hittites, without any profound modification (so far as historical records allow to judge) in the racial strain. The racial types dominant in the Turkish nation today may well have been dominant among the population of Ana-

tolia since the eleventh or possibly the sixteenth century B.C.

The Turkish people speak a Turanian agglutinative language instead of an Indo-European inflective language, though Turanian languages are also spoken by the Hungarians and the Finns of Europe. Naturally, religion makes a definite separation. The Turkish people profess Islam of a rather secularized type.

This variety of race and culture, stemming from a long and sometimes glorious background, marks every street and corner of Istanbul. Tourists still come to Istanbul in droves to see Saint Sophia, the Hippodrome and its monuments, the so-called sarcophagus of Alexander, the cloaked Athlete of Tralles (Aydin), and the other precious pieces of antiquity in the museum. They idle in coffee shops overlooking the Golden Horn and the Bosphorus. This interest is deserved. In fact, Istanbul occupies,

Time and Eternity

By ETHEL SIMONDS CRONK

Old Father Time climbs slowly up
The stairway of the year,
His scythe and hourglass in his hands,
And in his eyes our tears.

We know his days are numbered;
His record books are torn,
And we are glad he soon will die
And Eternity be born.

both in retrospect and in prospect, a more important place than is usually granted it. Certainly there is much worthy of thought and consideration for Seventh-day Adventists at this crossroad of the continents.

Seventh-day Adventists in Istanbul

Seventh-day Adventists have one organized church in Istanbul. In recent years a major project of the Middle East Division was to provide for this great city a proper cultural and evangelistic center. That center now exists at 14 Saray Arkasi, Ayazpasa, Taksim, Istanbul. The center is just a stone's throw from a main artery of Istanbul and has a splendid view of the Bosphorus. The edifice contains ample facilities for a growing work. The main hall seats 200. On a lower floor is a youth and prayer room. Other facilities exist for the various welfare and better living activities now under way.

Curtis Miller and his associates are putting forth every effort to extend the good work. Though help was short, a fine youth camp was organ-

ized again this year on the shores of Lake Abant, midway between Istanbul and Ankara. The country is hilly, and the campers enjoy physical as well as spiritual and moral renewal. More than 43 campers were in attendance this year, coming from both Christian and Moslem backgrounds, and some already have filled out an application blank for next year's camp. This year's group was not made up of Seventh-day Adventists, but they were greatly moved and interested by what took place. Most of these young people now come to Sabbath school and continue to have a direct contact with the church. Several are thinking seriously of baptism and of attendance at Middle East College. Our Moslem friends greatly appreciate this activity, as do the state authorities.

One of the most pleasant and rewarding projects of our work in Turkey is the Vacation Bible School program. This past year we conducted the fourth annual VBS, and our church hall was filled to capacity. Last year a mother was baptized as a direct result of the first school, and this year during the spring evangelistic campaign the father stood to prepare for baptism along with his eldest daughter, who attended the first school. Another family also stood for baptism and is taking preparatory studies.

The Health Message

One of the most successful and needful activities in Turkey is to promote the gospel of good health. In 1965 a health correspondence course was organized, and now reports more than 600 active students. The number is increasing daily. A related activity is carried on by the Adventist Temperance Association. This organization prepared the 14 health lessons and organized a team composed of L. C. Miller, president of the Seventh-day Adventist church in Turkey, Manuk Benzatyan, pastor of the Istanbul church, and A. A. Haddad, temperance secretary of the division.

This team, armed with deep faith and love, five temperance films in Turkish, thousands of temperance tracts, and applications for the new Turkish health course, covered about 1,800 miles a few months ago, taking in the seven churches of the Revelation in about two weeks. During this modern missionary journey more than 35 lectures and 70 film showings were held. The average daily attendance was more than 1,000 people. Some 10,000 temperance tracts were distributed. As a result, active students from the seven churches and from many other towns and villages in this region of Asia Minor are now studying the Advent message by cor-



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



What Shall I Wear?

By Eva Maxson

IN THE tiny chapel that was serving as a church home the worshipers were enjoying peaceful communion with God one Sabbath morning when the back door opened as quietly as its creaky hinges would allow. From my vantage point on the platform I saw a seven-year-old boy slip into the room. Why was he intruding? This was an adult Sabbath school. Not in the least perturbed, he started in my direction. It was difficult for him to walk quietly, although he tried, for the unaccustomed high heels of his cowboy boots clonked at every tiptoed step.

I could see that the mission story was losing its appeal. First one and then another turned at the disturbance.

Right down the center aisle those sturdy boots brought the lad, to his father on the front row. After a whispered conversation, Dad pulled out his billfold and handed the boy his offering. With a smile the youngster, clonking boots and all, hurried up the aisle and out the creaking door, oblivious to the fact that he had disturbed the worshipers.

For the rest of the service, and the one following, my mind played truant. I couldn't forget those boots! Why had this little fellow, who had always been properly attired in times past, come to Sabbath school dressed for play? New, I presumed. Probably against his mother's better judgment.

During the church service this family occupied the seats just across the aisle. Usually the boy sat quietly beside his parents, but today was different. He wiggled, turning his boots this way and that, casting admiring glances at them.

A question was slowly taking shape in my mind. Do the clothes a person wears on the Sabbath affect his behavior? With difficulty I turned my attention to the minister, resolving to give some study to the subject later.

Through the weeks and months that followed I observed people. Did clothes have any bearing on their actions during the sacred hours?

One Sabbath afternoon our family,

including my son, his wife, and children, went for a ride into the hills to look for birds. Before we left I overheard the two girls, eight and nine, begging their mother to be allowed to wear pedal pushers. Reluctantly she had given in, remarking, "I guess it won't hurt."

The effect of clothing on Sabbath observance.

As soon as their father had stopped the car the girls were out and off up the hill, tomboy fashion, as on any weekday outing. I thought of the times in the past when these same little girls, in dresses, had walked with the rest of the family, eagerly questioning the why's of nature.

On another Sabbath some friends of ours were visiting in our home. Bobby, four years old, had just awakened from his nap. After dressing him in jeans and a pull-over shirt, his mother gave him a book to look at, promising him a walk soon. Glancing at a couple of pictures before throwing the book aside, Bobby jumped up and ran to the middle of the room.

"I can turn 'somsaut.' Wanna see me?" And before his mother could restrain him, over he went.

Calling the little boy to her, the mother carefully explained that it was the Sabbath and such actions were not in keeping with the holy day.

"Oh!" Bobby sounded surprised. "Got my 'somsaut' pants on."

That wise mother picked Bobby up and carried him into the bedroom. When he returned he was dressed in slacks and a white shirt. Picking up his book, he took it to his daddy for a story. Did clothes make a difference to that four-year-old?

One Sabbath I observed four earl-teen girls clad in shorts dash into the schoolyard adjacent to our home. They spent an hour on the swings, merry-go-round, and monkey bars. I wondered about the shorts. Surely they had some bearing on the girls' actions.

During a weekend visit to a friend's cabin in the mountains I overheard the mother say to her girls, "You may not put on mountain-climbing clothes today." Later, out of the girls' hearing, I asked her why. She told me that unless she made a difference in the clothing worn by her girls on the Sabbath, it was hard for them to "remember" the Sabbath day.

A teen-ager's slant on the subject came in a theme written by a sophomore girl. After explaining that a Sabbath walk had been planned for her group, she wrote:

"A murmur ran through the group of girls, 'What shall we wear?'"

The clothes they wore on a Sabbath afternoon made a difference.

A. DEVANEY



"'Not slacks,' said one.

"'Agreed,' said another.

"'O.K. Let's wear dresses.' The decision had been made.

"Why dresses? Because there are Christian girls in our school who believe it is much easier to remember to keep the Sabbath day when wearing dresses."

I thought of a sentence in *Patriarchs and Prophets*, page 362: "The conscience will lose its sensibility to sin . . . till the common and the sacred will lose all difference of significance." Reference here is to strong drink, but the principle is the same.

I have decided clothes do make a difference.

On Keeping House

IN JANUARY



By Carolyn E. Keeler

THE world is white, and often the wind comes blowing down the valley. The hills look drab with their bare trees, but the whole world sparkles when the sun shines. The birds chirp happily over the crumbs we scatter for them, and they fly often to the suet that we hang outside. The little chickadees look so frail as they are buffeted about by the wind. The bluejay arrives like a great potentate, and all the little birds disappear.

Even in January the colorful seed catalogs arrive, and we sit down together in the evening, when Orin is here, or sometimes I sit by myself, to plan next year's garden. We expect to try some new flowers; there are so many to choose from. We are planning—sometime—to build a pole fence at the edge of our lawn in Branchport, New York, and plant old-fashioned roses by the fence. There are a lot of them here and there, a whole tangle of roses in the front yard. Someday we must separate them and plant them in different places. These are small white roses that blossom in a plume, as do lilacs. I notice quite a few clumps of them even out in the orchard.

The catbirds would miss that rose tangle, for they nest there each year. I see mamma catbird sneak in there often, and I can peek through the tangle and see her nest. What beautiful morning concerts the birds furnish us.

Now we are enjoying the canned fruit and vegetables we prepared last

summer and fall. We bought a few winter squashes, those big, thick, green ones that seem to be encased in armor. One radio speaker last summer said she thought the best way to open one of these thick monsters was to roll it down the cellar stairs. Baked or steamed, squash is delicious, and it makes a good pie too. Dennis and Andy, our grandsons, tell me that squash sandwiches are delectable. These yellow vegetables are rich in vitamin A.

We are happy to have several bushels of potatoes from our summer garden. No matter how we prepare them we must first remove any sprouts and cut away any green sections. A thrifty, health-minded mother will pare potatoes thinly. Pared potatoes are whiter than potatoes cooked in their skins, but we had better cook them in their jackets if we want to get the most in food value. When boiling them, remember, too, to cook them in as little water as possible in order to retain the most vitamins.

If you are cooking potatoes whole, it is better to have them of uniform size so they will all get done at the same time. Odd sizes can be used in such dishes as scalloped potatoes or salad. Drain the potatoes as soon as they are done, and let the steam es-

cape by uncovering them. I turn the heat low and leave the pan on the stove a few minutes to dry the potatoes.

If you are baking potatoes, scrub them thoroughly with a brush so you can eat the skins. You can tell when a baked potato is done by giving it a little squeeze. Remove from oven, make a cut in the top of each potato, and press the inside up through the opening. This lets the steam escape, and the potatoes will be mealy. Put a pat of butter into this opening and sprinkle on your seasoning.

One carrot five and a half inches long and one inch thick, says the department of Agriculture, contains more than enough vitamin A to satisfy the daily requirement recommended for the average adult. This is the vitamin needed for growth, normal vision, and a healthy skin. Choose carrots that are smooth, fresh, and well colored. Carrots can be served as carrot sticks or curls, or grated in a salad. I make a salad of grated raw carrots and firm, small, white, purple-topped turnips, a bit of chopped onion, and dressing. I think it is very good.

May this be the happiest new year ever, and it will be if we go with God.

What Does It Mean to Be a Christian?

By HIDEO OSHITA, Minister, Southern California Conference

A Christian is a person who belongs to Christ; for the Greek word *Christianos* means "belonging to Christ" (see Acts 11:26; 26:28; 1 Peter 4:16).

A Christian is a person who has Christ abiding in him (Col. 1:27; 1 Tim. 1:1).

A Christian is a person who is obedient to all God's requirements (1 John 2:1-6).

A Christian is a person who denies himself and follows Christ (Mark 8:34; Luke 9:23; 14:33).

"What does it mean to be a Christian? It means to be Christlike."—*Testimonies*, vol. 8, p. 53.

"But few have a true sense of what is comprised in the word Christian. It is to be Christlike, to do others good, to be divested of all selfishness, and to have our lives marked with acts of disinterested benevolence."—*Ibid.*, vol. 2, p. 331.

"To be a Christian is to be Christlike, to possess humility and a meek and quiet spirit that will bear contradiction without being enraged or becoming insane."—*Ibid.*, p. 573.

"The heart in which the love of Christ abides will constantly manifest more and more refinement; for the spring of life is love to God and man. Christ is Christianity. This is glory to God in the highest, and on earth peace, good will toward men. This is the carrying out of God's purpose."—*Gospel Workers*, pp. 282, 283.

"A pure religion, an upright, holy life, constitutes a man a Christian."—*Testimonies to Ministers*, p. 280.

"The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—*Christ's Object Lessons*, p. 403.

"I saw that many would have to learn what it is to be a Christian—that it is not in name; but it is having the mind of Christ, submitting to the will of God in all things. . . .

"The true Christian will love to wait and watch for the teachings of God and the leadings of His Spirit."—*Testimonies*, vol. 1, p. 152.



Literary Copronauts

"This is the age of the space race. A less inspiring contest characterizes the age in literature: The obscenity race. . . . The space race presses toward the stars. The literary race is a grotesque parody of depth oceanography—a rush to see which novelist can be first to touch ultimate bottom, some Marianas Trench of the world cesspool. . . .

"The spacemen are called astronauts—voyagers to the stars. Building upon the Greek root *kopros*, meaning dung or filth, we propose for the mass of contestants, male and female, in the obscenity race, the name copronauts—voyagers in filth.

"The foremost copronaut, the Leader of the Pack, who is to the Obscenics what Byron was to the Romanics, is Norman Mailer. In his latest voyage, 'An American Dream,' he has probed new depths, tumbling acrobatically in the stuff as the Russian Leonov did in space. . . .

"We refuse to despair about the level of fiction, though we weary of it. To reverse an old saying: What goes down must come up."

This comment on the vile content of contemporary American fiction was not written by a Seventh-day Adventist. Neither was it first published in an Adventist magazine. It appeared in the *Wall Street Journal* as part of a book review authored by Edmund Fuller. We call attention to it because it provides fresh evidence that Christian ministers, teachers, parents, and others in positions of leadership are right in declaring that most current fiction, judged by even the most elementary standards of decency and morality, is valueless for those who are striving to reach heaven. How true are these words of God's messenger: "Cheap works of fiction do not profit. They impart no real knowledge; they inspire no great and good purpose; they kindle in the heart no earnest desires for purity; they excite no soul hunger for righteousness. On the contrary, they take time which should be given to the practical duties of life and to the service of God."—*Fundamentals of Christian Education*, p. 92.

Literary trash not only robs Christians of time that should be devoted to life's practical duties and the service of God, it prevents them from reading good books. Here is a great tragedy! Life is too short even for the world's best books, yet multitudes of people devote their limited time to bad books—books that inflame the passions, that encourage lust and crime, that lower the dignity of man, that weaken faith, that strengthen skepticism, that glorify infidelity, that "make a mock at sin." When people fill their minds with the wicked ideas found in these books is it any wonder that the world is in the midst of a giant orgy of immorality and crime?

A Formula for Choosing

Faced with the thousands of new books that pour from the presses every year, as well as the mountains of old books that fill the stacks of libraries, how shall the Christian select what to read? One writer has suggested the following: "We should exclude all books that tend to weaken our faith in God and in the institutions of men that have been the outgrowth of millenniums

of toil and experience." "Then there is another class of books which, though free from immoral taint, we must exclude unless we want to throw away our time and waste our opportunities for improvement. The books in this class are vapid, frivolous, and empty."

This simplifies our choice, for it automatically eliminates countless thousands of volumes. The first suggestion excludes everything written by the copronauts; the second eliminates all that destroys our taste for that which is solid and substantial in literature and leaves us without inclination or ability to grapple with the really great and important problems of life.

Everything that we take into the mind leaves a permanent impression upon our characters. It either builds us up or tears us down. It either strengthens our moral nature or weakens it. It either expands our horizons or narrows them. It either ennobles or degrades.

Here at the beginning of the new year, let us make a resolution of lasting worth. Let us resolve to read in 1966 only the kind of literature that will make us more like Christ, whose coming is imminent. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

K. H. W.

God's Obituary Writers

For the past generation or two, Protestant theologians have pursued a dreary succession of fatuous fads, the latest of which boldly announces the somewhat disconcerting discovery that God is dead. The high priest of the new cult, Thomas J. J. Altizer, professor of religion at Emory University (Methodist), declares: "We must recognize that the death of God is a historical event: God has died in our time, in our history, in our existence."

The notion that God is dead, or more precisely that He has never really existed outside of befuddled minds, is by no means new. That has been the cardinal dogma in the atheist confession of faith all along. A century ago Nietzsche, archfiend of nihilism, devoted his life to the proclamation of this deadly "gospel." The strange thing today is that the sons of that pagan prophet of yesteryear are all professors of religion in Protestant divinity schools. To a man, they take pride in being labelled Christian atheists. In fact, Altizer's forthcoming book on the subject is to bear the title *The Gospel of Atheism*, in which he sets out to analyze the death of God as a redemptive act.

The "good news" the death-of-God theologians have for our generation is that belief in the existence of God is no longer meaningful, possible, necessary, or desirable. But, quite bereft of even elementary logic, they still cling tenaciously to the idea that recognition of Christ as the ideal man is still relevant in the modern world. Some wag has made the sacrilegious suggestion that the opening sentence in their creed should read, "There is no God, and Jesus is his only begotten son."

As a new year begins let us be grateful of heart in the certain knowledge that God lives, and that because He lives, all who come to Him in humble faith shall live also.

R. F. C.

Reports From Far and Near



Workers who attended the Inter-American Division meeting at Miami, Florida, November 12-18, 1965. Front row (left to right): J. C. Culpepper, A. B. King, F. L. Baer, K. F. Ambs, D. H. Baasch, C. L. Powers, C. O. Franz, W. P. Bradley, L. F. Bohner, R. B. Caldwell, Dr. Ernest E. Pohle. Standing: B. L. Archbold, Charles Manoram, Fred Hernandez, Humberto Villegas, Eric Toussaint, M. G. Nembhard, F. D. Retzer, V. T. Boyce, S. G. Lindo, Rodrigo Bustillos, Francisco Reyes, D. P. Huey, J. G. Fulfer, T. G. Sample, Alfredo Aeschlimann, E. J. Murray, A. H. Riffel, Napoleon Grunder, A. R. Norcliffe, W. J. Brown, W. U. Campbell, G. E. Maxson, D. J. von Pohle, R. L. Jacobs, K. G. Vaz, Luis Camacho, Guillermo Kriehoff.

Inter-American Division Committee Meets in Miami

By K. F. Ambs
Assistant Treasurer, General Conference

The Bahamas, Cuba, Guadeloupe, Martinique, Trinidad, Venezuela, Colombia, Panama, Costa Rica, Nicaragua, Honduras, Guatemala, and Mexico—these countries and islands are all in the Inter-American Division. C. L. Powers, president; D. H. Baasch, secretary; and C. O. Franz, treasurer of the division, were hosts at the annual division committee meeting held at the division office in Miami, November 12 to 18, 1965.

W. P. Bradley and K. F. Ambs, from the General Conference, L. F. Bohner, F. L. Baer, from the Pacific Press, seven union presidents with their treasurers, along with seven appointed members of the division committee and some visitors, met to study the needs and possibilities of the work in this great world division.

Problems are numerous, educational needs are acute, and literature evangelism poses real problems in this area employing 27 languages and dialects.

Of the more than 195,000 baptized church members in this division some 99,000 speak Spanish, 70,000 speak English, and 27,000 speak French.

Elder Powers' report referred to large-city evangelism. Efforts have been conducted in Mexico City, with 538 baptisms reported and with the possibility of passing a total of 600. An effort in Bogota, Colombia, yielded 137 baptisms. A city effort in Caracas, Venezuela, is in progress. Results promise to be gratifying there.

An interesting display in the division office foyer graphically illustrates that the branch Sabbath school plan has caught the imagination of the membership in this division. A total of 37,180 branch Sabbath schools, with more than 130,000 members, have yielded many baptisms, some new companies, and several organized churches.

The urgent need for someone to sponsor church development is emphasized by the fact that 457 churches have been built during the past three and one-half years and that 500 church buildings are in process of construction.

Every facility for extending the work is being employed in this active division. Needs are many, schools are bursting at

their seams, and pressure is great to expand subject offerings in the six junior and two senior colleges serving the membership.

Six hospitals and more than 30 clinics, besides a launch on the Orinoco River, are kept more than busy serving the medical needs of the teeming population.

More than 650 full-time colporteurs are spreading the printed page throughout the division. In the first three quarters of 1965 these faithful workers delivered more than 1 million dollars' worth of literature.

The division's 1966 budget presented at the closing session of the meeting distributed the largest amount of money ever to be dedicated to prosecuting the activities of the church for any single year in this field.

Union presidents and treasurers expressed thanks to the division, the General Conference, and the church membership everywhere for the funds.

The future is bright as barriers fall here and there in this varied and interesting division. Although there are still re-

strictions in many places, the gospel of Jesus Christ is dispelling darkness, and a people is being prepared for the soon coming kingdom of our Lord and His Christ. The prayers and support of God's people everywhere are solicited on behalf of the church in Inter-America.

A Visit to the Trans-Africa Division

By O. O. Mattison
Field Secretary
General Conference

Ever since I was a lad I have longed to see Old Solusi. Little did I realize that the day would come when I would fly clear across Africa and spend a Sabbath there. Principal R. L. Staples met me in Bulawayo, and we drove the 30 miles out to Solusi College in just about that many minutes. Going out through the bush, I thought of the pioneers who in their bullock-drawn big wagons struggled out over those long miles when there were no roads.

On arriving, I looked down on that crude stone on which is engraved, "Here camped our first missionaries in 1894." I took off my hat to those hearty men of vision who, having accepted a grant of 12,000 acres of land from Cecil Rhodes, proceeded to carve out a school in the midst of that vast acreage for the training of workers to carry this message to the millions of Africa. Their vision was not in vain, as the school has sent her graduates by the hundreds to every part of Africa.

The campus is large, as most campuses are throughout Rhodesia. Space is the one commodity they have plenty of. I believe it is the only campus I have seen, though, where the principal's bungalow is so far from his office that he has to drive to and from it in his car.

Along with a fine student body I found an outstanding group of young, experienced men taking a thorough course in administration. They are a consecrated group receiving accelerated training to step into places of leadership, as Africa needs capable leaders, and that right now. The group of senior college students also are a dedicated class and will soon be swelling the ranks of the workers throughout Africa.

Solusi's new domestic science building, its modern kitchen and dining room, and its beautiful new church all add much to the campus. New buildings for housing and other purposes are going up as fast as funds are available. Prospects are good for the construction of a large dam some six miles from the school. This will be a great asset, as water is one of the school's most crying needs.

A wonderful spirit of unity and dedication prevails between the staff and student body.

Never have I heard such singing as I did at the Friday evening vesper hour and the Sabbath morning service. As we left the school Sabbath afternoon for Bulawayo, to attend other meetings in the city, I thanked the Lord for Old Solusi and for all it has accomplished through the years.

I attended the Trans-Africa Division year-end budget meeting. It was a good meeting. Encouraging reports from every department and every union were given, showing a healthy growth along every line.

Baptisms surpass those of any previous year. The division membership now stands near the 235,000 mark, with 54,000 still in baptismal classes. Ingathering receipts were more than \$350,000.

I wish you could have seen the joy radiating from every face as the brethren learned the amount that had been voted them from the home base. The division treasurer in presenting the budget said, "Brethren, this is the happiest moment of my life. This is the best budget I have ever had the privilege of making up." And by looking at his face you could see that he meant it.

There are seven large union missions and several good conferences in the division, but after careful deliberation it was voted to create an eighth union mission, to be called the Southern Union of the Trans-Africa Division. This puts the African work in the great South African Union under separate leadership. All felt this would greatly strengthen our African work in the south.

The union leaders are true and tried men and returned to their respective fields with renewed courage and determination to do their part in finishing the work of God in this great field. One and all expressed their gratitude to our brethren in the home base and to the General Conference for so loyally supporting the work of God out in these fast-developing fields. Pray for the work in Trans-Africa.

Forward in Spite of Hostilities in the Northwestern India Union

By O. W. Lange, President

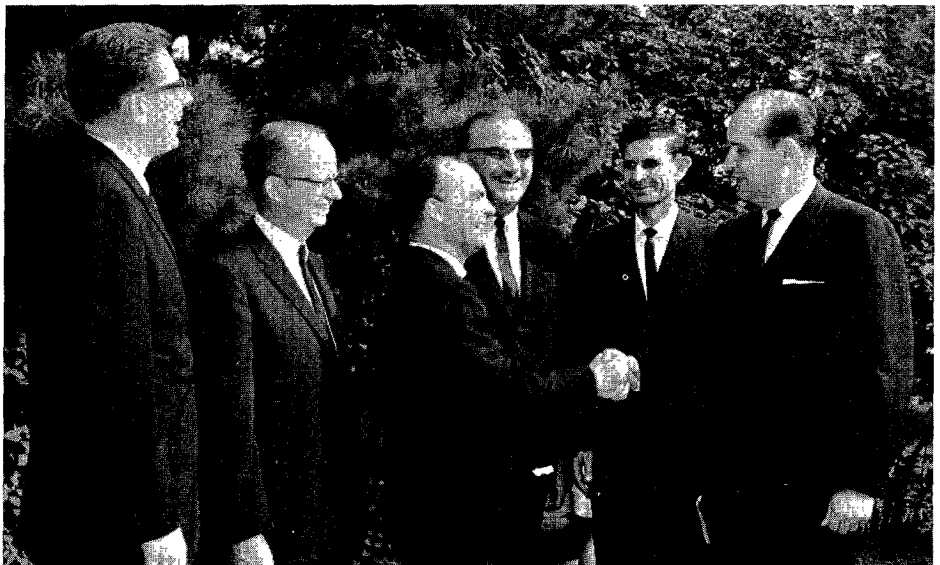
The territory of the Northwestern India Union has been much in the world news during recent weeks. The prayers of the church for our members and workers have been heard. Not a single believer was injured nor has any serious loss been reported during the India-Pakistan conflict. We thank God for sending angels to watch over His people.

War came very near to many of our churches. One worker reported that more than 180 bombs fell in his vicinity, most of which failed to explode. He said, "The angels protected us." Not one of the believers was affected, neither was our new church there damaged.

In some villages bombs and heavy artillery were used. One elderly sister living in a forward area came to stay with her son in Delhi when hostilities ceased. She rejoices in God's mercy, saying, "God protected us." Mud houses certainly were no protection against bombs or artillery fire. Some of her neighbors were killed by shell fire.

We mention the disturbances only to let the wrath of man praise Him. Probably there has never been a keener interest in God's Word nor more zeal shown by believers than is exhibited now. We believe that the church is being awakened to do a greater work for God in these difficult days.

These events have stirred the believers to more ardent endeavors to give the gos-



Chesapeake Ordination Service

An ordination service for three young ministers highlighted the first Sabbath service at the annual Chesapeake Conference camp meeting in Baltimore, Maryland. Ordained in an afternoon service before almost 2,000 persons were (left to right): John Cameron, John Clarkson, and Clarence Philpott. Theodore Carcich (fourth from left) presented the charge, Neal Wilson (second from right) delivered the sermon, and Cyril Miller (right) welcomed the men into the ranks of the gospel ministry. The newly ordained ministers come from a background of preachers. Elders Cameron and Clarkson are grandsons of Methodist preachers, while Elder Philpott is the son of an Adventist minister.

GALE GABBERT



Crowds around the hall at Saharanpur, India, in which an effort was conducted by D. K. Down and his team. The meetings began before hostilities started and have been well attended.

pel of Jesus and the last warning message to the multitudes who are apparently unaware of coming events.

During recent months special efforts have been put forth to better prepare laymen to cooperate in the mighty task before the church. B. M. Shad, union home missionary secretary, led out in a lay congress at which A. A. Esteb from the General Conference and G. W. Maywald from the Southern Asia Division were present. The impetus given the churches of the union in cooperation with the workers has resulted in new achievements in soul winning. The Upper Ganges Section has exceeded last year's accomplishments, and other fields are showing excellent gains.

Early in the year the Northwestern Union constituency meeting was held in Delhi. The meetings were blessed by a representative gathering from the field, with R. R. Figuhr and C. L. Torrey from the General Conference.

At this meeting plans were laid to move forward on the long-delayed medical project of the Northwestern India Union. For about 14 years the union struggled to secure land and permits that would enable the organization to carry forward this project in Delhi. At one time land was purchased and everything seemed set to move ahead, then the city fathers changed their minds and acquired our property for other purposes. Since then T. R. Torkelson, A. J. Johanson, and O. W. Lange in turn, as presidents of the field, did all that was possible to secure another suitable location for the hospital. However, after 14 years of futile struggle, closed doors brought the committed to decide on a plan to establish two smaller institutions. One of these is to be the old mission station at Hapur, which is within greater Delhi, and the other to be at Jullundur in Punjab.

The Lord has remarkably opened the way for us to move forward with these plans. Property consisting of a large bungalow and about seven acres of land became available in Jullundur at a very reasonable price. When our division medical secretary, Dr. P. S. Nelson, inspected

the building, he was agreeably surprised to find that it was so constructed that by adding minor partitions in one or two rooms the building could be used immediately for medical work.

Our long-standing call for a doctor was a big issue. However, because of a stiffening political situation within the division, Dr. K. P. George, one of our fine Vellore doctors, has become available. Dr. George is eagerly anticipating the arrival of an overseas doctor with whom he can team up. In the meantime, he expects to be on the grounds shortly to open a clinic and to make preparation for the 30- to 40-bed hospital at Jullundur, as soon as facilities are available.

Though we were not aware of impending hostilities between India and Pakistan, it seems to us now that the Lord was preparing our field for the event. A series of Sabbath school institutes by V. P.

Muthiah and W. F. Storz and lay rallies by G. W. Maywald and union and local section secretaries had been planned in the Upper Ganges Section. These were held during the hostilities. The visits and labors of these leaders at such a time greatly encouraged the membership. Also S. James, division temperance and public relations secretary, and B. M. Isaac from the union were conducting Voice of Prophecy rallies. They were able to go to many of the churches near the disturbed areas. They brought back courageous reports from faithful believers.

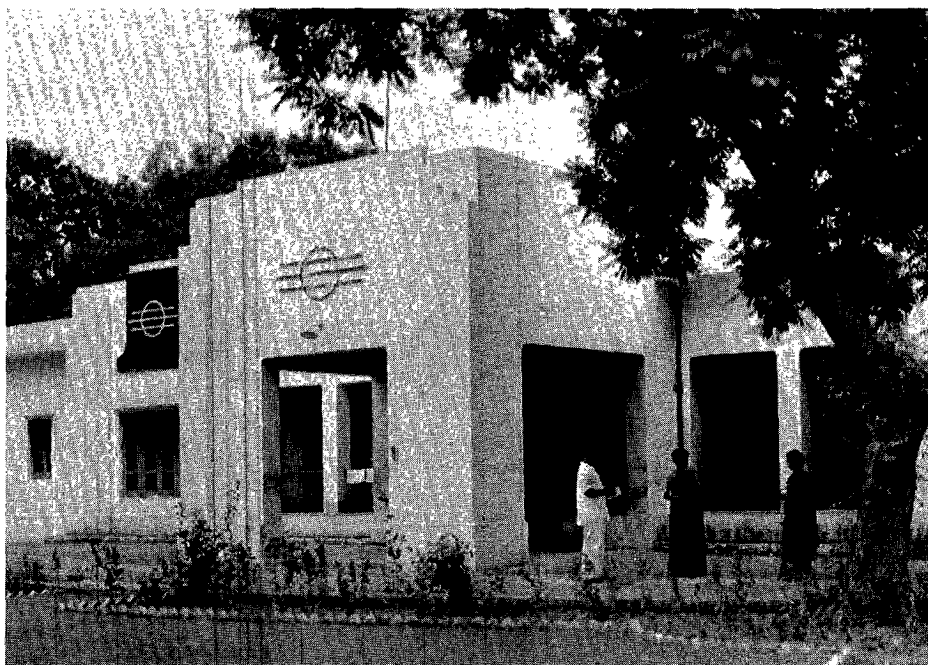
The North India Section camp meetings, planned by J. M. Campbell, president for his field, bore fruit shortly before hostilities came. This spiritual feast strengthened their faith for the ordeal that followed.

A number of churches in North India are near the borders where the fighting raged. Though neighbors of our believers died as a result of the hostilities, as I have mentioned earlier, not one of the Lord's people was harmed.

The effect of the hostilities is giving more meaning to the evangelistic work—after the first week's raids our churches were filled. Interested persons and backsliders were suddenly brought to realize the times in which we are living.

Evangelistic meetings are going forward in many centers. D. K. Down and his team are having unusual success in the difficult city of Saharanpur. P. G. Mathews states that there are excellent interests in Ludhiana. I. M. Chand reports good results from Brother Wilson's spearhead effort in Jabalpur and an excellent interest at Bhopal in Central India. Gordon Jenson, just returned from furlough, is arranging to settle his family in the Punjab, where he will engage in evangelism. John G. Corban is energetically working in India's capital city of New Delhi, where he is engaged in a full-time effort.

The courage of our workers has never been better.



The Jullundur Hospital, a new medical institution in northwestern India.

Tithes and offerings in the union have surpassed all previous records. Dr. I. R. Bazliel, director of the Simla Sanitarium and Hospital, reports that for the first time in several years the institution is operating at a gain. The Roorkee High School is full to overflowing and the students who sat for their division examinations stood high in achievement.

Reports from every church in the Punjab bring courage to our hearts. In Kashmir, where we have a scattered group, we have word that all are well and their courage is good.

Pastor Campbell was away from home on Ingathering work in Simla when hostilities began and could not return to his studies until he got a special permit from Delhi. Mrs. Campbell and family were in Mussoorie, where she has been temporarily pressed into service as matron in the school.

Pastor Campbell is kept busy visiting churches and schools in his field. Give us more men who, like Elder Campbell, love the Lord and are examples of Christian living before the world.

\$4 Million ASI Hospital in San Jose, California

By Wesley Amundsen

On October 26, 1965, the directors of Doctors General Hospital, San Jose, California, were host to some 50 representatives of the Central California Conference, Pacific Press Publishing Association, Home Health Education Service, local pastors, and schoolteachers for the purpose of acquainting them with the new facilities of this 4-million-dollar ultra-modern medical institution. Master of ceremonies, Alvin Anderson, introduced Dr. Robert C. Smithwick, who presented a brief history of the institution.

Doctors General Hospital is the outgrowth of what, in 1948, was a small nursing home known as Green Nursing Home. Converted into a general hospital by the addition of a surgical area, with a bed capacity of 28, it has grown to a 150-bed, fully accredited hospital. The recent two-and-one-half-million-dollar addition has helped to make Doctors General Hospital a major medical facility in the community.

Harlan Johnson, chairman of the board of trustees, outlined principles and policies under which the institution will continue its operations, stating that it is the purpose of the board of trustees to have the hospital function within a framework of operating policies as closely allied to those of the Seventh-day Adventist denomination as possible, thus to "make available to our Seventh-day Adventist doctors and the Seventh-day Adventist public, a medical institution that is representative of our denominational medical work."

In his report of the spiritual features of the hospital, Chaplain Alfred Holst called attention to some interesting facts. He mentioned specifically the weekly distribution of more than 100 copies of *Signs of the Times*, the personal contacts made with the 5,000 inpatients annually, and the hundreds of Bible studies given to

present and former patients through the year. He indicated that through the combination of these efforts quite a number of persons have been baptized and united with the remnant church.

Statistical information, as pointed out by J. W. McAlvin, administrator, indicates that the hospital maintains a "comfortable atmosphere" for Seventh-day Adventist doctors, Seventh-day Adventist patients, and Seventh-day Adventist employees.

Doctors General Hospital has been a member of the Association of SDA Self-Supporting Institutions since 1950, at which time the bed capacity of the hospital was 62.



Part of the group of children who helped distribute announcements of the meetings at Katutura, South-West Africa.

Evangelism in Katutura, South-West Africa

By Reinhold B. Engel

Last fall Reinhold Engel and M. Z. Cornelius began an all-tribe evangelistic effort in the new township of Katutura, four miles from the heart of Windhoek, capital of South-West Africa. The population of this newly built town is approximately 13,000 and is made up of people of the following tribes: Ovambo, Nama,



An African in Katutura, South-West Africa, pauses to read one of the posters announcing evangelistic meetings.

Herero, and Damara. In addition, there are quite a few Coloured people from Rehoboth and the Cape Province.

The meetings, which were held in the newly erected community hall of Katutura, began four days after the official inauguration of the hall.

The largest attendance was recorded the fifth night, when more than 950 people crowded the hall, which has an official seating capacity of 450. After presenting the testing truths from the twelfth night onward, we could testify to the drawing influence of God's Spirit when an average of 300 people attended the two meetings each week.

At the last meeting in the community hall the 320 visitors witnessed the baptism of six precious souls. Fourteen more were baptized on a farm 15 miles from Windhoek, on Sabbath, December 5, 1964.

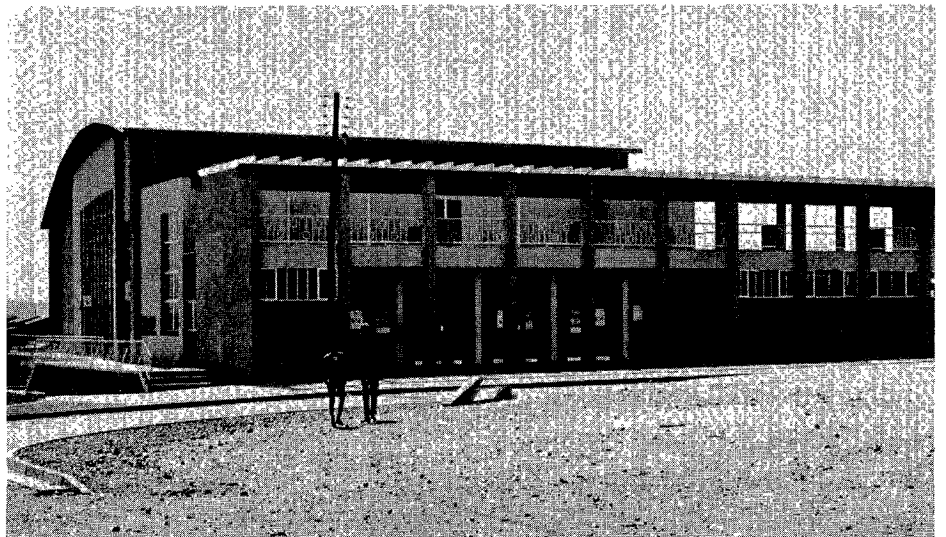
High Lights From the British Union

By J. A. McMillan, President
British Union Conference

Some 20 evangelistic campaigns are now in progress throughout the British Union. In London's New Gallery Centre, J. F. Colheart is consolidating the interests created by his unique approach to modern evangelism. In the opening services Pastor Colheart held seven meetings, three on Saturday, and four on Sunday. About 8,000 attended these lectures on archeology and Bible truth.

In the cathedral city of Guildford, S. G. Hyde, our veteran union evangelist, now past his seventieth birthday, is conducting

This new community hall in Katutura, four miles from Windhoek, South-West Africa, was the site of evangelistic meetings conducted by Reinhold Engel and M. Z. Cornelius.





Pacific Union Planning Council

Some 200 administrators and departmental leaders of the seven local fields of the Pacific Union Conference gathered in Fresno, California, November 14 to 18, for the second biennial Pacific Union planning council. Future missionary endeavors of the church were discussed.

In general sessions, such as the one pictured, at which G. R. Nash, of the General Conference Sabbath School Department, is speaking, General Conference representatives brought counsel to the large group of workers. Throughout the day specialized sessions dealt with the work of the various church departments. Important plans, designed to accelerate the giving of the Advent message throughout the Pacific Union Conference area, were initiated at the planning council.

Speakers from the General Conference included Frank L. Bland, Regional Department; John Hancock, MV Department; Theodore Carcich, vice-president for the North American Division; and G. R. Nash.

R. R. BIETZ, President
Pacific Union Conference

a campaign where the Advent message has never before been heard. In the beautiful auditorium of the civic center he is preaching the message, and souls are being led into an acceptance of the unfolding truth.

We are happy to report that 400 have been baptized in 1965. Three new churches have been organized, and a number of churches have been dedicated. One of these is in Bradford, where A. E. Cook, one of our Australian evangelists, is preaching the message.

Seven of our young men were ordained during the conference sessions in the summer. Four were in the South England Conference and three in North England.

One experience related by Evangelist R. D. Riches is of special interest. While conducting a midweek effort he visited a family who showed a keen interest. The husband asked whether he could come to Pastor Riches' church on Sunday. Brother Riches put him off, for he had not yet presented the Sabbath.

The following week when he called on this Methodist family, there on the table was a copy of Walter Martin's book *The Truth About S.D.A.'s*. Brother Riches expected to meet strong opposition, but to his surprise and delight, the good man revealed that he and his wife, with their three children, had become convinced of the Sabbath, the unconscious state of the dead, and the distinction between clean and unclean meats. Today this family of five rejoices in the truth—thanks to Martin's book and the evangelistic campaign.

Many similar experiences prove that the Spirit of God is still finding honest hearts and writing God's law in the mind and heart—imparting the grace that saves and transforms sinners into saints.

We are glad to report that work progresses with the building of the new Stan-

borough Press at Grantham. If there are no mishaps this new publishing house should be ready for occupancy by August, 1966.

The message was taken into millions of homes by means of television on Sunday evening, September 22. Under the title "The Saturday People" the independent television company featured for half an hour the faith-in-action activities of Seventh-day Adventists. The presentation was most favorable.

To conclude the program the narrator, Mr. Derek Jewel, interviewed four of us. A young housewife told how she accepted the truth, our conference secretary-treasurer told of his trials as an accountant in the world of commerce, a West Indian church elder told of his fellowship with a white membership in a London church, and the writer answered questions put to him by the *compère*. From all parts of the British Union have come reports of the reception of this program, and the unanimous verdict is that it was very fair to us.

Colporteurs Open New Work in Tanzania

By R. H. E. Henning,
Departmental Secretary, Tanzania Union

About 60 years ago the first missionaries from Germany came to Tanzania (formerly Tanganyika). They established the work around Lake Victoria and in the northeast. Since that time the work has grown. Today most of our workers are nationals.

Some years ago literature evangelists were sent into an unentered area. Quickly they started to sell books to the

people. Hearts were touched by God's Holy Spirit. The people asked more and more questions. Then branch Sabbath schools were established.

By the end of 1964, 11 places had been opened up by our literature evangelists.

In the capital city of Dar-es-Salaam, Elikunda Mgeni and Elibariki Misheto found a policeman who permitted them to conduct Sabbath school in his house. While one of these two was teaching, the other was listening.

One day Mr. Misheto was showing his books to a family when he felt a touch on his shoulder. Behind him stood a man who asked: "Are you selling these books?" The man bought several books, studied the message, and was baptized with his wife. Later on he became the treasurer of our church in Dar-es-Salaam. His wife became a very successful literature evangelist. By reading our books many people were interested. Finally the brethren decided to have an evangelistic series, which was conducted by E. E. Cleveland. Today we have a representative church building and about 100 church members.

Kaleb Kalagano Mwitundi, a real missionary colporteur, accepted the call as a literature evangelist while he was still young. Though he has only a limited education he has opened the work in three places. One day he sold a book



Kaleb Kalagano Mwitundi, a successful literature evangelist in Tanzania.

Danieli na siku zetu (Daniel and Our Days) to a man who was going on a trip by train. While this man was reading this book on the train a minister of another denomination was watching him. The minister looked through the book and wanted to buy it, but the man refused to sell.

The minister tried everywhere to find a copy of this book, but failed. Finally he heard that a pastor from the Seventh-day Adventist Church had arrived in his town. He contacted him and got this wonderful book. Day by day he studied it. Pastor Mbwana, who is now a publishing secretary, gave him Bible studies and baptized him. Immediately he started as a literature evangelist, and through his efforts 15 people from his former church have been baptized. Kaleb



Left: José Dimafiles (right) and Fidel Dezor (center). These men were once mortal enemies but now are fast friends. At the left is S. G. Miraflores. Right: José Dimafiles and his family. All his children, except one, have been baptized. Lourdez, fourth from left, was baptized on April 24, 1965, at the Pathfinder camp in Dingle, Iloilo. S. G. Miraflores, extreme right.

Kalagano Mwitundi has now been at Mtwara for about one and a half years. Recently we baptized the first nine souls as a result of his ministry. Many more are interested and we hope that one day we will have the money to build a church there.

John Lyambwa went to Wpwapwa. We didn't hear from him for so long that we dropped him from our literature evangelist records. But he was busy spreading the message and instructing people. One day a letter came to my office telling me that 27 people have been baptized as a result of his service. Pastor Mbwana recently went there for camp meeting. He reported that most of the members there have been brought to the truth by our literature evangelist.

In the year 1965 five new places have been entered. Just a few days ago word came to me that in Singida, Brother Eliamani Irigo has started a branch Sabbath school. People are coming together every Sabbath for instruction. Brother Irigo was just sent this year to Singida. He called Pastor Yohana Msafiri. He examined the people and found four ready for baptism.

A strong plan has been outlined for 1966. One literature evangelist has been sent for health education training. We will send him to Zanzibar where we have no work yet. Most of the people there are Moslems. May the Lord give us the means that we will be able to put our plans into practice. God bless our faithful literature evangelists in Tanzania.

A Filipino Whom God Remade

By S. G. Miraflores

José Dimafiles, of the Philippines, used to be a gambler and a tobacco and alcohol addict. He had many enemies as the result of his escapades when he was drunk. But owing to the patience of Fidel Dezor,

whom he tried to kill three times, he became convinced of his wrong way of life, and was convicted of his sins.

Dominador Tamares, formerly leader of the Central Iloilo district, held a tent effort in the town of Dumangas, Iloilo. After baptizing several converts he was moved to another place, leaving several interested people who were learning the doctrines. Teofilo Garulacan, an active layman; Foderico Durana, a ministerial student of Mountain View College; and I joined in the follow-up work. We had a busy program visiting homes and giving Bible studies.

During this time we became acquainted with José Dimafiles. Brother Durana and I went to his home every afternoon. The whole family was there, eager to learn the doctrines.

It was not easy for Mr. Dimafiles to give up tobacco. He struggled hard to get away from it. But at last the Holy Spirit gave him victory.

Mr. Dimafiles used to hate Fidel Dezor, an Adventist brother. He intended to kill him. When Fidel was in the field planting bananas one day, Dimafiles came with a bolo. Although Brother Dezor was saved from being murdered that day, two more attempts were made on his life.

The brethren were going out of the church after the service one Sabbath when Dimafiles came near to snatch the Bible from our brother. That night he was held in jail and was manhandled by the police.

After he was released Dimafiles continued his evil ways. One night he came to the threshing shed near our brother's rice stack, bent on murder. Doubtless Dezor would have been killed had not three policemen arrived just in time.

Brother Dimafiles' conversion was the talk of the town. The people believe, as did Paul, that the gospel is the power of God unto salvation. Now one of Brother Dimafiles' sons, Nilo, is preparing for the Lord's work in Mountain View College, having graduated from West Visayan Academy.

The influence of Fidel Dezor proved to

be a savor of life unto life. It resulted in a remarkable conversion and changed Dimafiles from a mortal enemy to a fast friend.

Brother José Dimafiles is a man whom God made anew.

A Faithful Peruvian Pioneer

By Don R. Christman, *President Inca Union Mission*

One of the most active of the pioneer missionaries in the Lake Titicaca Mission today is Luciano Chambi. Now 72 years of age, Brother Chambi vividly recalls the years spent with Elder Stahl in establishing the work among the Aymara and Quechua Indians of the Altiplano.

When only 15 years old he started traveling with Elder Stahl and translating for him. On one occasion he suffered a serious mouth injury while protecting Elder Stahl from a band of enemies who purposed to take his life.

Brother Chambi's faithful service throughout the highlands of Bolivia and Peru continued until 1917, when Elder Stahl requested him to serve as teacher at the Broken Stone Mission.

"They say I'm retired now," Brother Chambi offered. "But it has given me a lot of joy to help raise up two Sabbath schools on the peninsula. One has 90 members and the other 80."

Brother Chambi lives at the Plateria Mission Station, which in 1911 became the first established Adventist group in the Peru highlands. From this central location he actively participates in congresses and weekly meetings among the numerous churches and the 10,000 believers.

Three of his sons are workers in Peru today. Ruben is a teacher at the Inca Union College near Lima and is soon to receive his Doctor's degree in education. Ricardo is an ordained minister in the city of Chiclayo. Pedro is also an



Luciano Chambi with his son, Pedro (left), educational and MV secretary for the Lake Titicaca Mission.

ordained minister, serving as educational and MV secretary for the Lake Titicaca Mission.

"It is a great satisfaction to me to see my boys preaching the gospel, which has been so precious to me for 57 years now," said Brother Chambi as we talked together at the recent biennial mission session. "The hope of Jesus' coming is more precious to me with every day that passes."

Short Ingathering in Davao Mission

By P. C. Banaag

Although the writer is no longer directly connected with the department that sponsors and promotes the Ingathering campaign, I cannot help feeling the urge to write about it because of

the inspiration brought to my soul on a recent visit to the Davao Mission of the Philippines. My trip to this section of the field was in connection with my new responsibilities as executive secretary of the Religious Liberty Association of the Philippines.

The very first news conveyed to me by the good mission president, Abner A. Villarin, when I reached the mission office from the airport was, "Pastor Banaag, with the help of the Lord our mission reached its Ingathering goal this year during the first week of the campaign." The mission goal is ₱17,000 (U.S.\$8,500), but they raised ₱17,090.05 during the first week. As far as I can remember, this is the first time in the history of the Philippines that this mission has reached its goal in one week. Part of the secret of this successful program, I think, is excellent organization, coupled with a good spirit among the workers and members in the mission. I observed this during my visit to the churches in connection with the 1966 *Freedom* magazine subscription campaign.

One night while coming from a religious liberty rally in a church some 60 kilometers (about 36 miles) away, I was told by President Villarin and the home missionary secretary, Jose M. Corpus, that early in the morning the next day some six workers of the mission and union would be traveling about half a day to reach the farthest town of Malita, in the southern section of the field. During the time I stayed at the mission headquarters I found that each morning and afternoon the office was empty because everybody was out working for a bigger overflow.

With this spirit among our workers and members, surely God will do even greater things for the advancement of His work.

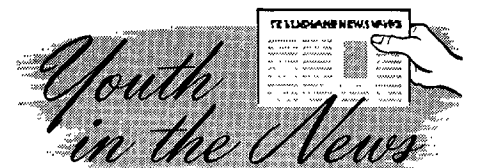
New Bentonville, Arkansas, Church

September 18, 1965, was a high day for the church membership at Bentonville, Arkansas. Upon this day the new church, built by sacrificial giving and the personal labor of each member, was dedicated to the glory of God. In just six months this church was constructed and paid for.

The sermon of the 11-o'clock church service on this day was presented by O. D. Wright, president of the Arkansas-Louisiana Conference. In the afternoon at 2:30 the dedication took place. An appropriate scripture was read by Elder Wright. The prayer was offered by J. J. Swinyar, a former pastor. Oliver Scarbrough read the history of the church. L. C. Evans, president of the Southwestern Union, gave the dedicatory sermon. R. G. Wertz led in the Act of Dedication, and P. I. Nosworthy, treasurer of the conference, gave the dedicatory prayer. Special music was provided by the Ozark Academy Cantabilets.

At four o'clock 12 precious souls were received into the church by baptism. The average attendance at the Bentonville church has increased from eight in January to about 50 at the present time.

R. G. WERTZ, *Pastor*



► Dianne Calloway, a senior at Stadium High School in Tacoma, Washington, was chosen as Student of the Week. She is also a finalist in the National Achievement Scholarship Program for outstanding Negro students this year. As a member of the Tacoma 23d Street church, Dianne is actively engaged in MV work and is contemplating a biology major at Walla Walla College.

► Linda Hemenway, of the Worcester, Massachusetts, church, received first prize in the junior division of the third annual national egg-cooking contest in Chicago, sponsored by the Poultry and Egg National Board. Her winning entry was for mock Italian meatballs. Those who tasted them found it hard to believe there was no meat in them. She competed against a field of 70 contestants from all parts of the country who had won State championships. Her prize was a \$1,000 Government savings bond. Linda is an active member of the MV Society of the Worcester church.

From Home Base to Front Line

Mr. and Mrs. Willard W. Gill left New York City November 14 for Malawi, returning after furlough. Sister Gill's maiden name was Margaret Benedict. She will continue to serve as a teacher in the school at Malamulo.

Dr. and Mrs. Calvin A. Olson and five children, returning after a short furlough, left Los Angeles, California, November 28, for Japan. The maiden name of Sister Olson was Alyse Helen Hansen. Dr. Olson is connected with the Tokyo Sanitarium and Hospital.

Mr. and Mrs. Darel W. McConnell and son, of Glendale, California, left New York City December 1 for Benghazi, Libya. Sister McConnell's name was Vola Gayle McKeown before marriage. Brother McConnell is to serve as a medical and X-ray technician in the Benghazi Adventist Hospital.

Ida P. Patzer, of Denver, Colorado, left Miami, Florida, December 3, en route to Puerto Rico. Miss Patzer has accepted a call to nursing service in the Bella Vista Hospital at Mayaguez.

Dr. and Mrs. James C. Jay and three children, of Midwest, Wyoming, left Portland, Oregon, December 5, for Thailand. Sister Jay's maiden name was Janice LaVonne Ritz. Dr. Jay will serve as a physician in the Haad Yai Mission Hospital.

Anna J. Yuhasz, of Kettering, Ohio, left Los Angeles, California, December 5, for Singapore. Her appointment is for a short term as director of nursing service in the Youngberg Memorial Hospital.

E. W. DUNBAR

Record Baptisms in Bahia and Sergipe Mission

By R. C. Bottsford
Departmental Secretary

Baptisms in the Bahia and Sergipe Mission of Brazil totaled 559 at the end of September. This was a gain of 105 over the same period in 1964. We hope that for 1965 we may have 1,000 baptisms.

Groups are springing up all over in Bahia. Letters are received stating that interested ones in some remote area desire a visit, or that 150 are meeting under mango trees every Sabbath. Just a few days ago I had the privilege, with our president, Merlin Kretschmar, of visiting one of our mission launches. We held a meeting under a tree as 350 people looked on. Nearby were 189 children also listening attentively.

The time is ripe for evangelism in the Bahia and Sergipe Mission. Each pastor is an evangelist and is securing wonderful results. Many bring in 80 converts a year

in the smaller districts. People are eager to hear the glad tidings.

In the district of Jequié, where we have an enthusiastic pastor, one of the ministers of a large Protestant church came to an evangelistic meeting that our pastor, Severino Pimentel, was holding. At the close of the meeting he asked to speak with Elder Pimentel. In the conversation that followed he said he would be delighted if he could borrow eight of our filmstrips to show at his church. Two of these filmstrips were on the important topics of the millennium and the second coming of Christ.

A month later he came back and said he was sorry he had kept the films so long, and asked to take another seven for his next few meetings. In this second group was one on the law of God. A few days later this pastor's wife came running over to Elder Pimentel's house and asked him if he would come over to their church the following week and speak on marriage.

He accepted, and as he was being introduced, the Protestant pastor's wife said, "The Seventh-day Adventists have the best books on marriage and all its aspects. I know, because I have several in

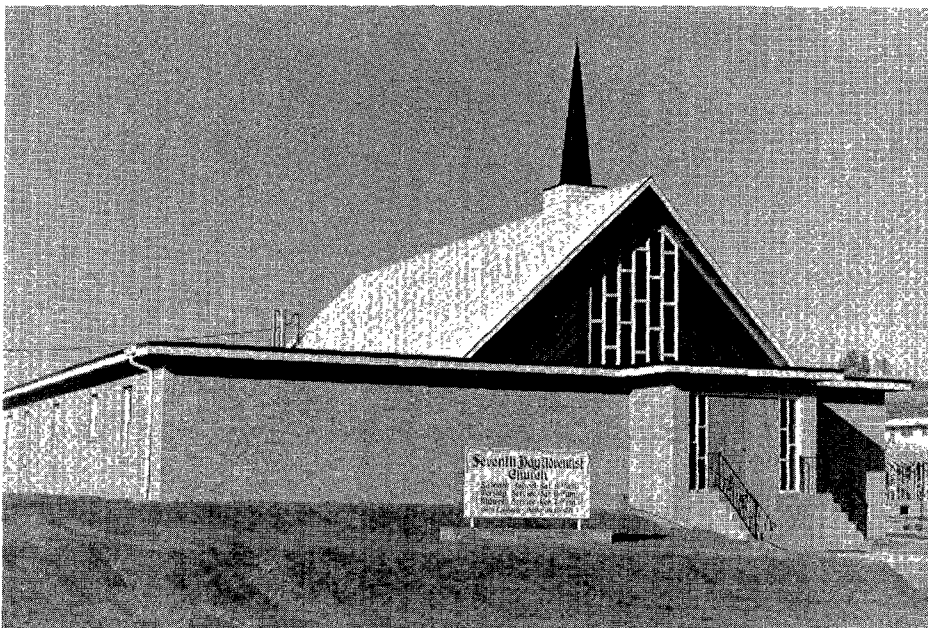
my own library and I read them often."

Not many days later she asked Elder Pimentel to come again and show some films of our launches and our medical work throughout Brazil. Elder Pimentel could not be there because of a trip he had planned, so he sent a few slides that she could use. She showed these and told the church members that the Adventists are doing a wonderful and complete work.

The town of Jequié is well known for its sister-city program with Takoma Park, Maryland. Not long ago the mayor of Takoma Park visited there and laid the cornerstone for our future school in Jequié.

It is a pity that all we have in that town in the way of a church is a remodeled house that only seats about one hundred. We have a choice piece of land near a two-lane paved highway, but it will be quite some time before we are able to build.

Seventh-day Adventists are well thought of in Bahia because of the wonderful launch work that is being carried on. As a result, many are investigating the truth and are taking their stand with the people of the Book!



Pierre, South Dakota, Church Holds First Service

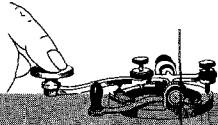
On the first Sabbath in October the members of Pierre, South Dakota, church held the first Sabbath service in their new building. F. W. Bieber, president of the South Dakota Conference; Allen T. Bidwell, pastor of the Pierre Seventh-day Adventist church; P. F. Pedersen, home missionary and Sabbath school secretary of the Northern Union Conference; and the writer were guest speakers for the occasion.

That these opening exercises could be held was remarkable, for a campaign for funds was not begun until the summer of 1964. A contractor was not engaged until early in 1965, and ground was not broken until June. But construction went forward rapidly, and the church was completed and occupied the first Sabbath of October, 1965.

The church, which seats approximately 200, represents an investment, including land, of nearly \$85,000. The small encumbrance on the investment is expected to be liquidated according to schedule, possibly before the end of 1966.

The Pierre church is on one corner of a square city block donated to the church by J. E. Cheek. On one corner is the Pierre church school, on another is the playground, on the third, the church. A parsonage is being contemplated on the fourth corner of this square city block situated on a hill overlooking the city of Pierre.

L. H. NETTEBURG, Secretary-Treasurer
Northern Union Conference



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Extensive repairs and improvements have been made in the two dormitory annexes at Atlantic Union College. Thayer Hall, the men's residence addition, and the ladies' East Hall, were renovated to meet the increased number of boarding students this year. A new addition to the rear of Rachel Preston Hall, the main women's dormitory, is near the head of the building program for the future. A new college press and other improvements also are planned, as well as a new library.

► Under the direction of Pastor Russel T. Wilson, many changes have been made to the 50- by 100-foot auditorium, formerly a gymnasium, at the Boston, Massachusetts, church at 108 Seaver Street. The huge ceiling beams have been concealed with a modernistic treatment and the fireproof ceiling in charcoal gray and frosty pink is interspersed with floodlights and chandeliers for lighting the choir and pulpit area. The chancel has been constructed in two levels—the lower level, running three steps above the main floor, will be used for Communion, Sabbath school, home missionary service, weddings, and similar services; the upper level will include the baptistry, the pulpit area, and choir space with a stadium-type setting of three levels. The auditorium will be furnished with oak pews and pulpit. Elder Wilson reports the church has already installed a \$16,000 heating plant, wiring for speakers, and electrical outlets. The entire cost of the remodeling, including the furnishings, is \$85,000.

► Plans for the winter recreational program at Pioneer Valley Academy in New Braintree, Massachusetts, are now being carried out. Several weeks ago the horse-back riding club was organized; it functions every Sunday afternoon. A large area has been bulldozed and will be flooded and used as an outdoor ice-skating rink. Work also has started on the erection of the maintenance building, which will serve temporarily as a recreational area for the students.



Canadian Union

Reported by
Evelyn M. Bowles

► A publishing department beginners' institute was held in the Moncton, New Brunswick, church, November 12-14. Albert Grabo, local conference publishing secretary, and O. A. Botimer from the union conference department gave instruction.

► James Wilson and F. Brock Wells from Oshawa, Ontario, were guest speakers for the fall MV rally held in the Halifax, Nova Scotia, church. Mrs. Floyd Coolen,

Halifax MV leader, coordinated the day's activities.

► Fox Point, Nova Scotia, and St. George, New Brunswick, were the first two churches in the Maritime Conference to reach their Ingathering goal in the current campaign.

► Coin savers supplied by the Royal Bank of Canada were effectively used by Sabbath schools in the Maritime Conference for the Thirteenth Sabbath Offering, resulting in a 48 per cent gain over the previous quarter.

► An Investiture service was held by the Starlighters Pathfinder club of Halifax, Nova Scotia, under the direction of Mr. and Mrs. Don MacDonald. Invested in the group receiving pins and insignia were Friends, Companions, and Master Guides.

► Groundbreaking ceremonies for the \$1 million Okanagan Manor in Kelowna, British Columbia, were conducted on October 21. The initial construction, which will cost \$225,000, consists of one building with 16 one-bedroom suites for couples and ten bachelor suites. Construction of another identical building for senior citizens will begin shortly.

► Plans are being considered for a new ten-room school for Saint John's, Newfoundland. The old academy building, which also housed the executive offices of the church and the studios of radio station VOAR (Voice of Adventist Radio), was damaged by fire in October.

► F. Brock Wells, educational superintendent of the Canadian Union, visited schools throughout Newfoundland during the first part of November. He found them presenting a good program of Christian education. There are 360 students in the five schools.



Columbia Union

Reported by
Morfen Juberg

► Members of the Norfolk, Virginia, church in the Allegheny Conference have purchased a new church plant. Adjoining the sanctuary is a two-story educational building with 14 classrooms. W. C. Scales, Jr., is the pastor.

► Several late fall evangelistic campaigns have just been concluded in the Chesapeake Conference. At Rising Sun, Maryland, 27 were baptized as the result of meetings conducted by Robert L. Boothby, of the Michigan Conference. In Hagerstown, Maryland, nine were baptized following a campaign by F. F. Schwindt. John Cameron, pastor, reports ten decisions in Frederick, Maryland.

► Nine Adventist amateur radio operators have formed a weekly network in Ohio heard Mondays at 12:30 P.M. on 3885 kilocycles.

► C. D. Brooks, field secretary of the Columbia Union Conference, was in charge of the fall Week of Prayer at Mount Vernon Academy.

► More than 500 guests, including parents and local businessmen, toured Blue Mountain Academy during their recent open house. Two Rotary Clubs also have toured the school.

► Robert D. Steinke, home missionary secretary of the New Jersey Conference, reports that nine churches had reached their 1965 Ingathering goal by the time the campaign officially opened. They were Cape May Court House, Pleasantville, Passaic English, Laurel Springs, Passaic Polish, Toms River, Hoboken, Vineland Spanish, and Swedesboro.

► The biology department of Columbia Union College recently dedicated the John M. Keller Memorial Library. The library will serve as a reference and seminar room for biology majors and is based on the collection left to the department by the late Dr. Keller.

► Eugene F. Hull, an employee of the Washington Sanitarium and Hospital for 17 years, is the new hospital comptroller. He replaces H. L. Nielsen who retired. Dwight E. Wilson is the chief accountant for the hospital, replacing Eugene Hull.



Lake Union

Reported by
Mrs. Mildred Wade

► The Voice of Truth evangelistic effort, conducted by workers and laymen at Olney, Illinois, closed with P. M. Matacio as the speaker. Elder and Mrs. Emil Moldrik will continue to visit and study with about 25 people who have accepted the Sabbath but need more knowledge of the Adventist truths before they will be ready for baptism. Another baptism is planned for the spring of 1966.

► After three weeks and two additional weekends of public evangelism, V. W. Esquilla and his group of workers brought the campaign in Danville, Illinois, to a close with a baptism of 16 converts. Two were added on profession of faith.

► Dr. Cecil Gemmell has joined the staff at Andrews University as the first full-time director of counseling and testing services. This fills a long-time need for someone especially trained to help the students with special problems and to guide them into areas where they can best succeed. Dr. Gemmell has a good background in educational, administrative, and counseling work. He formerly served EMC as dean of men. After that he was director of youth activities and educational secretary in Iran. From there he went to Beirut, Lebanon, where he served as academic dean and later as president of the college there. He obtained his Ed.D. degree from the University of Nebraska in 1963.

► Forty-seven nurses and technicians received diplomas in recent graduation exercises at the Hinsdale Sanitarium. Three students were graduated from the School of X-ray, five from the School of Medical Technology, and 39 from the School of Nursing. Calvin Rock, pastor of the Detroit, Michigan, City Temple church, was the consecration speaker. Dr. Edward Heppenstall, of Andrews University, gave the baccalaureate sermon. Dr. Frank Knittel, also from Andrews University, gave the commencement address. Amy Skowbo was valedictorian of the School of Nursing class and Sharon Williams was the salutatorian. Both received \$100 scholarships from the hospital.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The third annual Oregon Bible Conference was held near Estacada with 150 youth delegates, their Bible teachers, and church MV leaders. The ministerial staff in charge included W. J. Hackett, James Grisham, Harold Turner, Sunny Liu, and Frank Baker.

► Kenneth Mittleider, ministerial secretary for the union, will conduct an evangelistic campaign at the La Sierra College church in California, to begin January 8.

► Approximately 40 sophomore nurses received their caps at a ceremony in the college church on the Walla Walla College campus the evening of December 10. Dr. R. Maureen Maxwell, professor of nursing and dean of the graduate council, School of Nursing, Loma Linda University, was the guest speaker. Wilma Leazer, dean, WWC School of Nursing, conducted the capping ceremony. A number of the

student nurses were capped by their mothers who themselves are registered nurses.

► Ten staff members are new this year at Milo Academy in the Oregon Conference. Larry Huston and Mrs. Doris Andre are directing dormitory living; Roy Andre teaches freshman and junior English; Mrs. Janice Huston teaches shorthand and typing as well as serving as assistant girls' dean; Victor Curtis is in charge of the powerhouse and general maintenance; Mrs. Victor Curtis is in charge of the laundry and assists in food service; Bill Judd instructs in physical education; Mrs. Bill Judd is library assistant; Mrs. Hildred Faris is on part-time employment as nurse; Mrs. Alma Sprague is connected with food service.

► The students of Upper Columbia Academy are raising money for a new 48-passenger bus for use of the students on tours throughout the conference.



Northern Union

Reported by
L. H. Netteburg

► The Atlantic, Iowa, church members gave out approximately 100 copies of *The Great Controversy* on Visitation Day, October 2.

► H. B. Sackett, who has spent the past few years in study at Andrews University, has recently joined the Minnesota Conference as assistant to E. R. Priebe, pastor of the St. Paul First church. Brother Sackett will also serve as full-time pastor of the Maryland Avenue church.

► Ninety-five students are attending Shenyne River Academy, North Dakota.

► Twelve new members, some of them the fruit of the recent It Is Written reap-

ing meetings, were baptized by G. R. Elstrom at the Minneapolis Southview church, November 13.



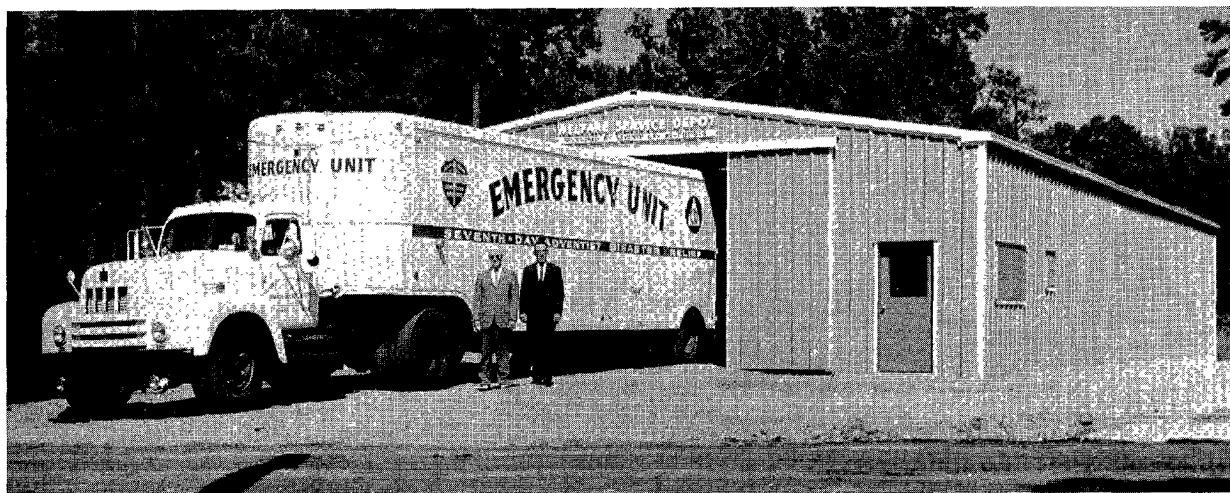
Pacific Union

Reported by
Mrs. Margaret Follett

► Another church was added to the Central California Conference on Sabbath, November 13, when the Milpitas branch Sabbath school was formally organized as a church with 47 charter members. A sermon on the history of the first Christian church was given by E. R. Walde, conference president, and the organization was conducted by R. L. Stretter, secretary-treasurer of the conference. Gerald Johnson, building inspector of the city, worked untiringly in securing names of Adventists in the area and in finding a suitable meeting place for the new church.

► The Southeastern California Conference has welcomed Merle W. Smith as pastor of the Elsinore and Perris churches. Elder Smith was graduated from Walla Walla College in 1932 and four years later entered the ministry as a pastor in the Alaska Mission. All of his ministry has been in the North Pacific Union Conference.

► Milton J. McCulloch, of Glendale, California, has been named by the Pacific Union Executive Committee as an assistant auditor of the union conference. He began his denominational employment in the Glendale Union Academy Press in 1936, and subsequently supervised the printing department of the Voice of Prophecy, was press manager in the Middle East Division, and most recently has served as assistant business manager and treasurer of Glendale Union Academy.



Arkansas-Louisiana Welfare Service Depot

Opening services were held late in August for a new welfare service depot in the Arkansas-Louisiana Conference. Mayor Clyde Fant, of Shreveport, Louisiana, led out in the ribbon-cutting ceremony. This new building will house the disaster van owned by the conference and provide a storage warehouse for clothing and other materials in disaster areas.

Participating in the services were O. D. Wright, president of the Arkansas-Louisiana Conference; W. H. Elder, Jr., conference

director of laymen's activities; E. B. Hallsted, Shreveport pastor; Mayor Fant; Wayne Efur, owner of Acme Steel Buildings, Shreveport; P. I. Nosworthy, conference secretary-treasurer.

Above: The Arkansas-Louisiana Welfare Service Depot. Driver of the van is Bill Gifford. O. D. Wright and W. H. Elder, Jr., stand beside the van.

W. H. ELDER, JR., Director of Laymen's Activities
Arkansas-Louisiana Conference

► A leadership seminar and workshop for the local church leaders was conducted at Soquel, November 19 to 21. The sessions, the first of their kind in the Central California Conference, attracted 269 people. E. R. Walde, conference president, was assisted by R. R. Bietz, Pacific Union president, and the local conference departmental secretaries in directing the seminar. Strong emphasis was placed on "Total Evangelism" for the coming year.

► Norco, California, MV Society members visited the Navajo Mission School at Holbrook, Arizona, October 28 to 30, in their annual project to provide food, clothing, and money for the students and school projects. This year the school was given 2,000 garments, 800 pounds of food, and \$225, the money to be used in the construction of the new boys' dormitory.

► Camp Cedar Falls was the setting for the annual Senior Fellowship Conference held for the high school and academy seniors of the Southern California Conference. Nearly 300 seniors attended.

► The Sutter Hill Seventh-day Adventist church, our only church in Amador County, California, was dedicated December 18. Guest speakers were James E. Chase, president of the Northern California Conference; E. A. Schmidt, conference secretary-treasurer; and W. B. Bristow, religious liberty secretary.



Southern Union

Reported by
Oscar L. Heinrich

► Five girls who attended the Kentucky-Tennessee Girls' Friendship camp this summer have now been baptized—two from Covington, one from Ashland, and two from Pewee Valley, Kentucky. Many other girls are attending various meetings of the church in several districts.

► The annual Fall Festival, sponsored by Greater Nashville Junior Academy, raised a one-day total of \$1,330 for improvement of library facilities at the school. The event was sponsored by the Home and School Association.

► Dorcas members of the Columbus, Georgia, church in the South Atlantic Conference were responsible for sending 1,140 garments to the flood-stricken area of Louisiana.

► More than 150 youth and their sponsors from the seven conferences of the Southern Union spent Thanksgiving holidays in Guatemala, Central America, to observe firsthand the mission fields. The group made their headquarters in Guatemala City and from there visited the cities of Chichicastenango, Antigua, Lake Atitlán, and various points of interest in the capital city.

► The annual MV weekend at Oakwood College was held October 8 and 9, with an attendance of well over 800. Ingathering field day at the school netted \$4,160.

► Vicksburg, Mississippi, the city where Ellen G. White arrived on the mission boat *Morning Star* and began the work for Southern Negroes recently experienced an evangelistic revival. Forty-five converts were baptized.

In Remembrance

Our Blessed Hope

By HELEN M. WESTON

Others, too, have faced this sorrow
When one they love has slipped away—
A sleep, a rest from all their labors
When night has closed life's little day.

Angels mark the lonely spot
And bid the loved one sleep,
While we await the resurrection,
Assured that Christ His watch will keep.

And one day soon a glad reunion,
When Christ will come to take us home—
Where sickness, sorrow, tears, or heartache
Never more will touch His own.

So rest in peace until tomorrow,
When all the mists have rolled away,
And bloom of life again will waken
In that glad and glorious day.

ANGLIN.—Wilford A. Anglin, born Dec. 17, 1925, at Ninnekah, Okla.; died near Ozona, Tex., Oct. 28, 1965. At the time of his death, he was associate publishing secretary of the Texico Conference, and was engaged in the Big Week literature sales. He had delivered over \$1,200 worth of literature during the week previous to his death. Survivors are his wife, Winnie, of Midland, Tex.; a son, Larry D.; and two daughters, Sherry and Deborah.

ASTNER.—Matthew Astner, born Oct. 16, 1887, in Romania; died Nov. 26, 1965, at Clinton, Mo. His wife, Grace Humphrey Astner, survives.

BAKER.—Hazel Nichols Baker, born July 28, 1890, at Trenton, Nebr.; died April 19, 1965, at Spencer, N.C. She graduated from the nurse's course at Loma Linda in 1911, and then did considerable nursing at the St. Helena Sanitarium and Hospital. Survivors are her husband and two sons. Dr. Herbert M. Baker, of Faith, N.C., and Elder Frank W. Baker, a departmental secretary in the Oregon Conference. [Obituary received Nov. 17, 1965.—Eps.]

BATTO.—Michael K. Batto, born March 20, 1924, at Waterford, N.Y.; died Oct. 25, 1965, in the San Fernando Valley, Calif. His wife, Rita, survives.

BAUMBACH.—Josephine Caroline Baumbach, born April 18, 1884; died Nov. 23, 1965. Her husband, Damon, survives.

BECKNER.—Mary Ellen Beckner, born March 16, 1903, at Bryant, Colo.; died Oct. 15, 1965, at Inglewood, Calif. She took nurse's training at Loma Linda University. For many years she was a supervisor at the Glendale Sanitarium and Hospital. Survivors are her husband, Dr. George L. Beckner; two sons, George Albert and Lawrence Dean; one daughter, Alice Marie; two grandsons; five brothers, George, Fred, Edward, Elder John W., and Albert Turner; and two sisters, Nellie Bowen and Martha Lovell.

BENNETT.—Ruth Freedy Bennett, born Dec. 14, 1906; died Aug. 3, 1965, at Glendale, Calif. [Obituary received Nov. 21, 1965.—Eps.]

BLANCK.—Joseph Henry Blanck, born Nov. 10, 1889, at Wilkensburg, Pa.; died Nov. 18, 1965, at Loma Linda, Calif. He was employed on the nursing staff of the Paradise Valley Sanitarium and Hospital and of the Loma Linda Sanitarium and Hospital. Survivors are his son, Joseph H. Blanck, Jr., of Moscow, Idaho; a daughter, Verda H. Blanck, of Spokane, Wash.; two granddaughters, of Walla Walla College; a grandson; a brother; and a sister.

BLANN.—Ira H. Blann, born June 30, 1889, in Carroll Co., Mo.; died Nov. 12, 1965, at Breckenridge, Mo. His wife, Anna Erna Otto Blann, survives.

BUNCH.—Maggie McKenna Bunch, born Oct. 27, 1907, at Fargo, Okla.; died at Fargo, Okla., Oct. 29, 1965. Her husband, Robert L. Bunch, survives.

CAMPBELL.—Charles S. Campbell, born March 23, 1874, in Kankakee County, Ill.; died Sept. 23, 1965. His wife, Lottie, survives.

COON.—Naomi C. Coon, born April 17, 1903, near Ithaca, N.Y.; died Oct. 17, 1965, at Greenville, Tenn. She was the wife of Elder Lester Orville Coon, and labored with him in the ministry for 39 years. Survivors are her husband; five daughters; two sons; 25 grandchildren; and two sisters.

CRAWFORD.—Ora H. Crawford, born Jan. 4, 1883, at Rochester, Ind.; died Oct. 13, 1965, at Maitland, Fla. His wife, Daisy Saunders, survives.

CREWS.—Susan Renee Crews, born March 6, 1958,

at Des Moines, Iowa; died Nov. 4, 1965, at Sterling, Mass.

DARNELL.—Riley V. Darnell, born Jan. 5, 1894, at La Donia, Tex.; died at Sanitarium, Calif., Nov. 18, 1965. His wife, Jessie Freeman Darnell, survives.

DAUGHTERS.—Marguerite Tichenor Andrus Daughters, born March 22, 1908, in Crook County, Ore.; died at Steilacoom, Wash., Feb. 15, 1965. Her husband, Kenneth V. Daughters, survives. [Obituary received Nov. 17, 1965.—Eps.]

DUTTON.—Merritt J. Dutton, born Sept. 17, 1893, at New Castle, Pa.; died at Oxnard, Calif.

ELSNER.—Walter Frederick Elsner, born March 8, 1899, in Germany; died at Glendale, Calif., Oct. 24, 1965. His wife survives.

FREESE.—Marge Freese, born Nov. 23, 1903, in Ohio; died July 9, 1965, at Inglewood, Calif. Her husband, Charles, survives. [Obituary received Nov. 21, 1965.—Eps.]

FULLER.—Matilda Jane Fuller, born April 7, 1871, at Brunswick, Mo.; died Sept. 22, 1965, in Kansas City, Mo.

GALLOWAY.—Emma Galloway, born in 1875, in Minnesota; died Nov. 6, 1965, at Azusa, Calif.

GLASGOW.—Lillie Bell Glasgow, born Feb. 13, 1892, in Iowa; died Oct. 16, 1965.

HARRIS.—Jesse W. Harris, born May 31, 1878, at Fargo, N. Dak.; died Aug. 26, 1965, at Azusa, Calif. He took nurse's training at the St. Helena Sanitarium and Hospital, graduating in 1909. He gave many years of service in Adventist hospitals. Survivors are three daughters, Dorothy Lehman, Betty Caughlin, and Zatho Williams; and a son, Paul French.

HENRY.—Merton W. Henry, born July 12, 1893, at Nanticoke, Pa.; died at Reamstown, Pa., Nov. 9, 1965. Among the survivors are his wife, Marian; son, Elder Merton W. Henry, Jr.; and daughter, Rosemary Smith.

HILL.—Cora Olive Millman Hill, born Jan. 6, 1882, at Winston, Mo.; died Nov. 24, 1965, near Gallatin, Mo. She married Luke S. Hill in 1902. At one time she was editor of the *Central Union Reaper*. The survivors are a son; a daughter; two grandchildren; three step-grandchildren; and five great-grandchildren.

HUGO.—Mary Florence Hugo, born July 7, 1880, in London, England; died Sept. 16, 1965, at Glendale, Calif. Her husband, Logan Louis Hugo, survives.

IRVINE.—Gladys Elizabeth Daves Irvine, born Dec. 20, 1907, at Dillon, Mont.; died Oct. 23, 1965, at Glendale, Calif. She and her husband have given many years of service to denominational institutions, her husband now being an associate auditor of the Pacific Union Conference. Sister Irvine's last service was at the Voice of Prophecy. Survivors include her husband, Jay; one son, Jack, of Union College; a daughter, Anita, of Glendale; and four brothers.

JAMESON.—Zella Beatrice Atchley Jameson, born Oct. 20, 1891, at Peoria, Tex.; died July 22, 1965, at Long Beach, Calif. Through her influence her nephew, Elder Euel H. Atchley, was led to give his life to the cause of God. [Obituary received Nov. 21, 1965.—Eps.]

JENKINS.—Maude Alice Hiatt Stewart Jenkins, born May 20, 1884, at Haddam, Kans.; died Nov. 7, 1965, in Oregon. Her husband, Merrill Jenkins, survives.

KILBURN.—William M. Kilburn, born Oct. 1, 1872, at Walla Walla, Wash.; died July 20, 1965, at Newbury Park, Calif. [Obituary received Nov. 21, 1965.—Eps.]

KOMMA.—Gertrude Foster Komma, born July 8, 1885, at Cawker City, Kans.; died July 23, 1965, at La Grande, Ore. Her husband, Charles Komma, survives. [Obituary received Nov. 16, 1965.—Eps.]

LANG.—Jacob J. Lang, born March 15, 1897, at Emery, S. Dak.; died at Redding, Calif., Oct. 31, 1965. His wife, Wilda Flower Lang, survives.

LASHINE.—Moses Lashine, born March 18, 1904, in New York, N.Y.; died in Los Angeles, Calif., Oct. 31, 1965. His wife, Della, survives.

MC DONALD.—Leona Austin McDonald, born July 7, 1871, in Lemar County, Ala.; died at Sanitarium, Calif., Nov. 6, 1965.

MICHNAY.—L. Michnay, died Oct. 30, 1965, in Singapore, en route to Sydney, Australia, where he and his wife expected to visit their two daughters. He was a minister of the gospel for 40 years. From 1938 to 1955 he was president of the Hungarian Union Conference. The survivors are his wife; five daughters; and a son. Sister Michnay will now make her home in Sydney, N.S.W., Australia.

MIDDLETON.—Christina Middleton, born June 4, 1883, in Germany; died Aug. 1, 1965, in Los Angeles, Calif. [Obituary received Nov. 21, 1965.—Eps.]

MORROW.—Samuel B. Morrow, born Nov. 4, 1880, at Lampasas, Tex.; died Nov. 11, 1965, at St. Helena, Calif. His wife, Nellie, survives.

MYERS.—John B. Myers, died Oct. 30, 1965, at the age of 86, in Austin, Minn. He was one of the founders of Highland Academy and Highland Hospital in Kentucky.

PAGE.—Franklin Alfred Page, born Nov. 2, 1877, at Berkshire, Vt.; died Nov. 12, 1965, at Boulder, Colo. He began teaching at the age of 17, and later graduated at South Lancaster Academy. In 1903 he married Jennie A. Briggs, and three years later he was called to Colorado to study the possibility of starting a secondary school. In 1907 Campion Academy was opened under his leadership. His son Donald was born in 1911, and about that time he began teaching in Denver. In 1918 he became educational and Sabbath school secretary of the Colorado Conference, carrying these responsibilities for five years. For an additional eight years he continued as Sabbath school secretary and retired in 1931. His wife died in 1956. The year following he married Altha Thompson, who survives. Other survivors are his son, Dr. Donald, of the Bella Vista Hospital, Mayaguez, Puerto Rico; three stepchildren; two grandchildren; and two great-grandchildren.

PECKOVER.—Lowella Augusta Willson Peckover, born March 8, 1876, at Dorchester, Nebr.; died Nov. 26, 1965, at Modesto, Calif. She took the secretarial course at Union College and began denominational work in 1901 as secretary to F. M. Wilcox, then of the Boulder Sanitarium. In 1903 she married Clarence Edwin Peckover, and they were missionaries in Panama and Jamaica. He died in 1916. She was employed at the Pisgah Academy, at Madison College, and at the Hinsdale Sanitarium. Two daughters survive, Mrs. Buford MacIsaac, of Turlock, Calif., and Mrs. Olive Foxley, of Wenatchee, Wash.; also a granddaughter, Barbara McKay, of the Sheyenne River Academy.

QUICK.—Anna Quick, born Feb. 26, 1902, in Pennsylvania; died at Williamsport, Md., Nov. 15, 1965. A daughter, Mrs. Paul Welker, of Mount Aetna Academy, survives.

QUICK.—John Quick, born in Pennsylvania; died at Hagerstown, Md., Nov. 19, 1965, at the age of 66. His daughter, Mrs. Paul Welker, survives.

REHBERG.—Edith Rehberg, born Sept. 30, 1881, in Rochester, N.Y.; died Sept. 14, 1965, at Glendale, Calif.

RENNAKER.—Ella B. Rennaker, died Nov. 18, 1965, at the age of 87 in Marion, Ind.

RISLEY.—Katherine Louise Risley, born Nov. 14, 1871, in New York City; died Nov. 12, 1965, in Denver, Colo.

ROBESON.—Nellie Marie Robeson, born Sept. 22, 1879, in Council Bluffs, Iowa; died Oct. 21, 1965.

RUSSELL.—Grace Ernestine Russell, born Dec. 17, 1889, in Detroit, Mich.; died at Fresno, Calif., Nov. 11, 1965.

SAMIS.—Alfred Gordon Samis, born May 1, 1895, at Olds, Alberta, Canada; died July 5, 1965, at Atascadero, Calif. He served in the U.S. Naval Reserve Force in World War I. After accepting the truth he was employed at the Glendale Sanitarium and Hospital. His wife, Helen Elizabeth Samis, of Atascadero, Calif., survives. [Obituary received Nov. 9, 1965.—Eds.]

SCHNELL.—Dinah Siebenlist Schnell, born Nov. 22, 1885, in Russia; died at Loma Linda, Calif., Nov. 3, 1965.

SCOTT.—Nellie Ann Scott, born Jan. 6, 1879, at Ione, Mo.; died Nov. 5, 1965, in Seattle, Wash. In 1897 she married W. B. Scott and together they served as missionaries in the Hawaiian Mission Academy during its first year of operation. Later they were called to labor in England and Scotland. Her husband took the medical course and she is reported to have been the first temperance secretary in the Washington Conference. Survivors are a daughter, Violet Scott; a son, Dr. Percy T. Scott, of Seattle; two granddaughters; four great-grandchildren; and a sister.

SIMON.—John Frederick Simon, born at Walnut Creek, Kans. in a sod house; died Nov. 5, 1965, at Santa Cruz, Calif. At the age of 23 he was the youngest college professor at Union College, Lincoln, Nebr. He was for a time assistant MV secretary in the Southern European Division, and later was president of the Theological Seminary in Clinton, Mo. Survivors include his wife, Ruth, of Santa Cruz; daughter, Ruth Mazat, of Sunnyvale; two grandchildren; and three sisters.

STAHL.—Florence Stahl, born Oct. 1, 1883, in Los Angeles, Calif.; died Oct. 13, 1965, at Glendale, Calif.

STOUFFER.—Annie May Stouffer, born Aug. 21, 1874; died Nov. 18, 1965, at Hagerstown, Md.

STREICH.—Florence Streich, born May 1, 1888, at Jacksboro, Tex.; died Nov. 21, 1965, at Long Beach, Calif.

TANNER.—Margaret Tanner, born Aug. 5, 1877; died Aug. 21, 1965.

THOMPSON.—Emma Leah Thompson, born June 1, 1873, near Luray, Va.; died at Loma Linda, Calif., June 30, 1965. She married Elder George Allen Thompson, and they were missionaries to the Malay States from 1914 to 1922. Then they were engaged in ministerial work in Washington, Oregon, and California. She is survived by one sister. [Obituary received Nov. 19, 1965.—Eds.]

TOLES.—Annette Toles, born May 20, 1877, at Lemars, Iowa; died Sept. 21, 1965, in Los Angeles, Calif. Her husband, William, survives.

TOMS.—Albertus Toms, born May 3, 1882, near Smithburg, Md.; died near Blythedale, Md., Nov. 11, 1965. His wife, Sadie Pearl Huyett Toms, survives.

VAN TASSEL.—Marian Van Tassel, born May 19, 1893, at Media, Pa.; died near Keedysville, Md., Nov. 22, 1965.

WESTERMEYER.—John Arthur Westermeyer, born Jan. 19, 1881, at Millersburg, Ohio; died at Arlington, Calif., Nov. 9, 1965. He attended Union College and married Mary Wall. John served as secretary-treasurer of the Kansas Conference for several years. In 1910 they accepted a call to the Clinton Theological Seminary, where he was treasurer and teacher for four years. From 1913 to 1919 they were missionaries in South America. Survivors are his wife; three sons, Dr. Marion, instructor and clinical anesthesiologist at Loma Linda University; Dr. Nathan, dental surgeon at Gardena, Calif.; and Dr. Roland, physician and surgeon at Covina, Calif.; a daughter, Esther Warner, wife of the principal of the junior academy in Chowchilla, Calif.; and 12 grandchildren.

NOTICES

Literature Requests

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

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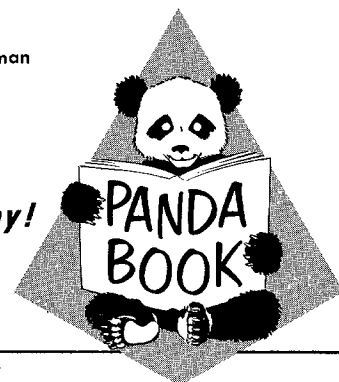
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Correction

Through a technical error the Autumn Council report in the *Review* for November 25 stated on page 6: "Out of the portion of the tithe that came to the General Conference, a budget of \$39,445,732.37 was authorized for 1966 by the Autumn Council." The statement should have read: "Out of the portion of the tithe and the offerings . . ." et cetera. We regret this error.

Church Calendar

Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
Stewardship Sabbath	January 29
Bible Evangelism Crusade	February 5
Church Missionary Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Temperance Commitment Day	February 26
Visitation Evangelism	March 5
Church Missionary Offering	March 5
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering (Inter-America)	March 26
Winning Souls with Missionary Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Church Missionary Offering	May 7

REVIEW and HERALD

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

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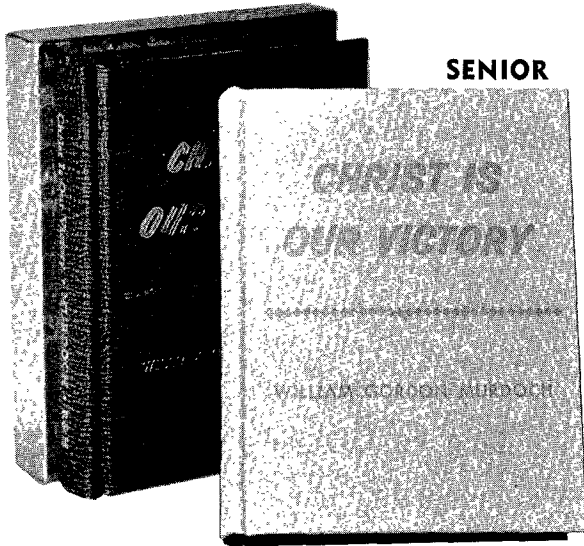
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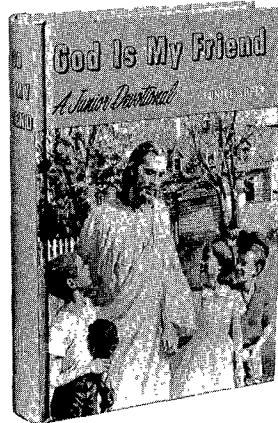


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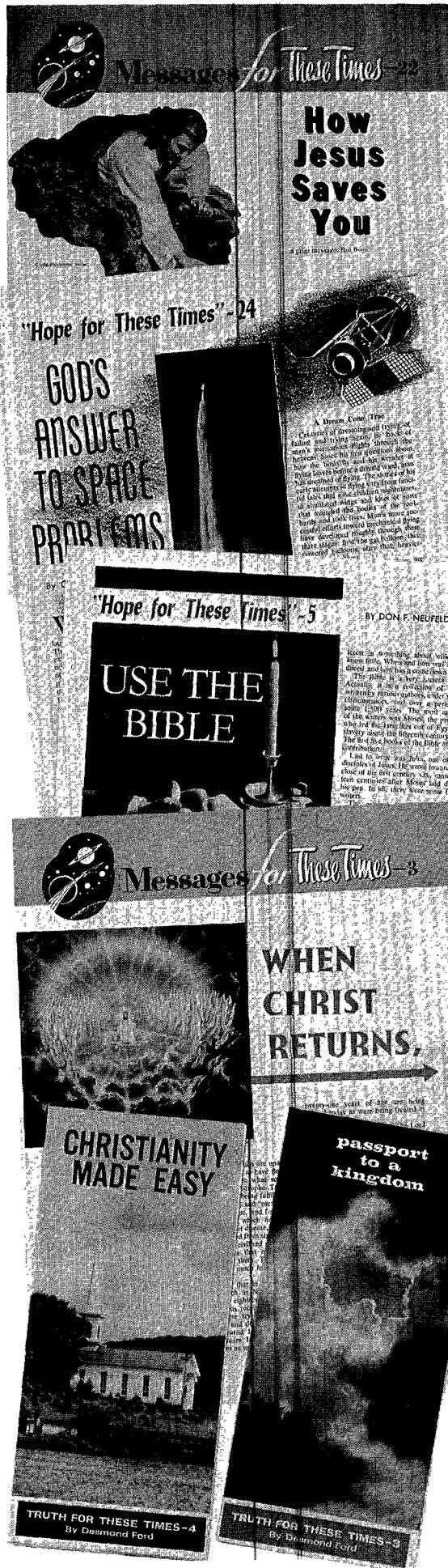
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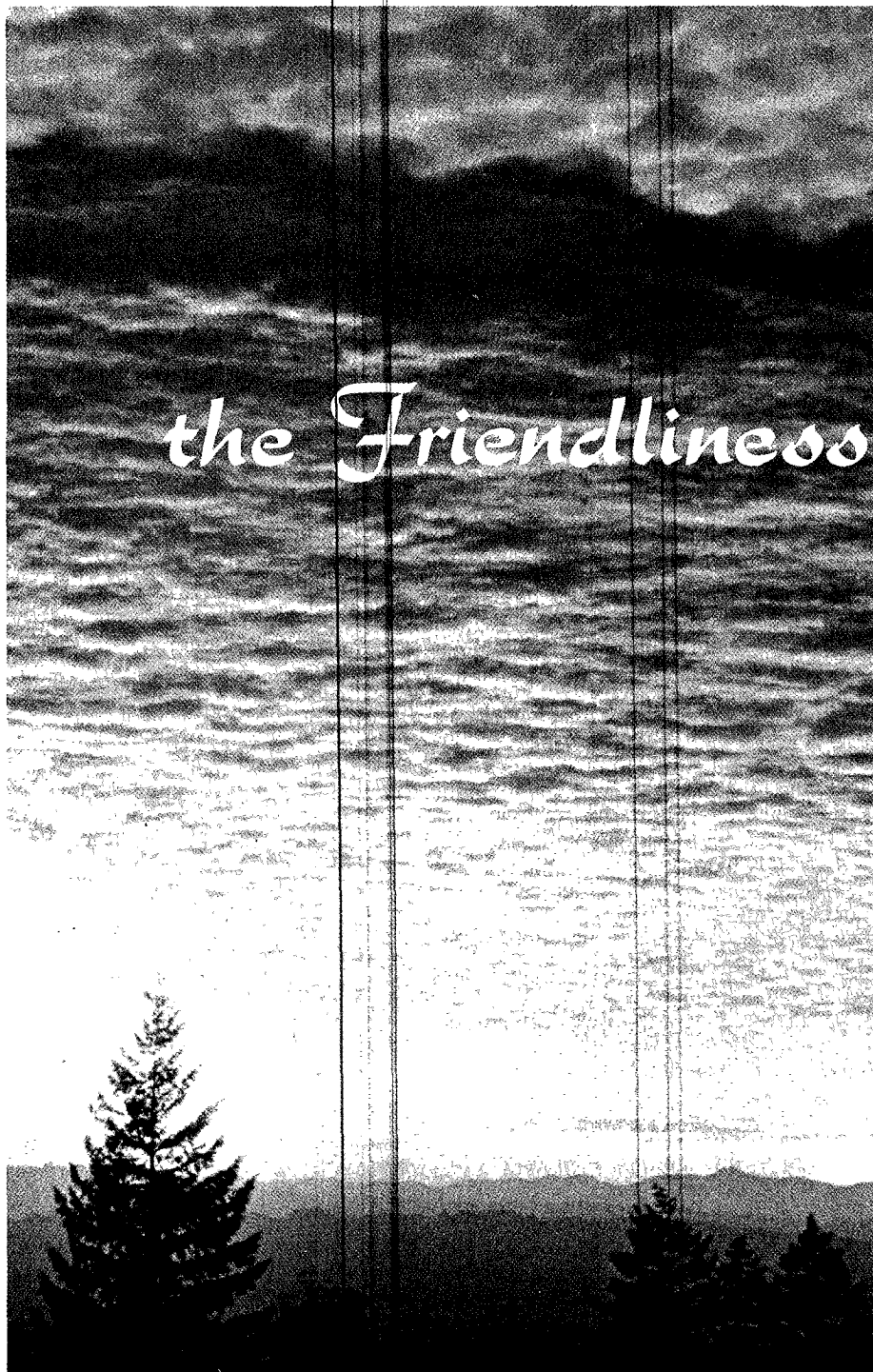
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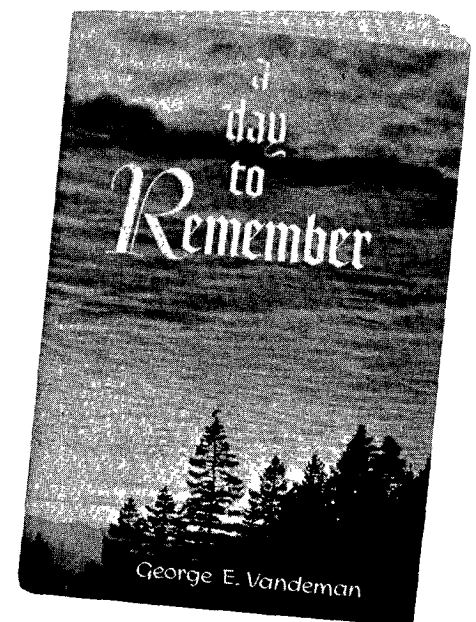


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Missionary Dies From Spear Attack

From R. R. Frame, secretary of the Australasian Division, comes the following cable:

"Regret advise Brian Dunne, age 25 new missionary just commenced medical service at new hospital site Malaita, Solomon Islands, died Sunday, December 19, result spear attack by heathen natives. Reason for attack unknown at this juncture writing."

A subsequent message states that it was while in the dispensary attending a patient that Brother Dunne was fatally speared.

We are greatly saddened by the death of this young missionary, and we express to the sorrowing relatives and to the Australasian Division our deep sympathy in their tragic loss.

It is for the Malaita Hospital that a large portion of the Thirteenth Sabbath Offering, December 25, is to go. What a challenge this tragedy presents to us to quickly bring the gospel of love and of a soon-coming Christ to these unenlightened people.

New Publishing Secretary for Northern Europe

Bruce M. Wickwire, for the past eight years publishing secretary of the Columbia Union Conference, has been elected by the General Conference as secretary of the publishing department of the Northern European Division. This position was formerly held by J. W. Nixon, who on account of Sister Nixon's health has returned to their homeland in Australia.

A very hearty welcome to fellowship and service awaits Elder Wickwire and his family in the Northern European Division.

A. F. TARR

Growing Laymen's Program in Inter-America

There is a "stirring in the tops of the mulberry trees" in Inter-America. Wherever I have gone on my recent trips in this great division, I have found a mighty laymen's movement. In southern Mexico we were thrilled when we were told of the mission's baptizing 1,027 persons in 1964, and that 1,000 of those were won by laymen.

Some of the laymen have been willing to cross swollen rivers to give Bible studies to people living across those rivers. One brother reported that 11 persons were baptized after they watched him risk his life to cross the river at flood stage to give them the weekly Bible study. They were convinced of his genuine concern for their souls.

In British Guiana a great crusade for

souls was launched in the spring of 1965. Within a month 3,000 laymen were giving Bible studies, some of them giving studies to as many as 40 people in one week. Their goal was 1,000 souls during the year. The last report that has come to me is that they expect to pass that goal and already have begun to pray for 2,000. This concern is catching. Inter-America is setting the pace for the advance of the laymen's movement.

ADLAI ALBERT ESTEB

North America Has Best Ingathering Week Ever

For the week ending December 18, North America reported \$1,041,847.60 in Ingathering, the largest amount ever gathered by our people in one week. All ten unions had gains over the same period in 1964. Columbia Union had the largest gain, \$44,000. Pacific Union reported the largest amount ever gathered by one union in one week—\$215,000. Canadian Union was first to exceed its final Ingathering total and per capita of last year. The division total is now \$5,090,000.

A singing quartet in Texas received a contribution from one home of \$100. Asked to return another night, the lady of the house contributed another \$100, and turned over \$23 more she had gathered from friends.

More than 10,000 requests for literature have been received on Ingathering coupons.

C. E. GUENTHER



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

GREENVILLE, S.C.—Furman University has agreed to return a \$611,898 grant to the Federal Government. The Baptist-related institution acted in accord with South Carolina Baptists' views on separation of church and state. The grant was to be used to construct a new science building at Furman.

NEW YORK—Dr. Daniel A. Poling, 81, for 40 years editor of the *Christian Herald*, nondenominational family-type magazine, announced his retirement from that post effective January 1. Named to succeed him as editor was Ford Stewart, 56, a Presbyterian layman who is now president and publisher of the monthly magazine of some 450,000 circulation. First lay editor of the 87-year-old publication, he will remain also as publisher and president.

Adventist Servicemen to Vietnam

Word just received from Army Chaplain John E. Keplinger, of the U.S. Army Medical Training Center at Fort Sam Houston, Texas, indicates that 33 Adventist medical soldiers departed for Vietnam during a two-week period in mid-December. These will join more than 150 American Adventists already there.

The student body of Union College, Lincoln, Nebraska, united in a "season's greetings" project for American Seventh-day Adventist servicemen in Vietnam. Individually the students bought 2,067 Christmas cards and wrote personal messages on the cards during a "write-in" at the college gymnasium. The cards were addressed to Adventist servicemen in Vietnam whose names were supplied by Chaplain Earl T. Lee.

Other groups to send cards and gifts were the MV Society members of the North Dakota Conference, Dorcas Society members in the churches of Philadelphia, and members of the churches in Boston.

CLARK SMITH

Sabbath School Evangelism in Far East

The Far Eastern Division reports 4,857 branch Sabbath schools for the first three quarters of 1965. Furthermore, 424 new churches or new companies have been organized from these branch Sabbath schools since the first of January 1964. Their present branch Sabbath school membership is 76,908, which is nearly one fourth of the total regular Sabbath school membership of 320,766. They have maintained an average of five new branch Sabbath schools organized each day of the year 1965.

WILLIAM J. HARRIS

RALEIGH, N.C.—North Carolina public schools leave to individual teachers the choice of brief prayers or Bible readings, and a majority of the teachers open the day with a prayer or a Bible verse. Dr. Charles Carroll, State superintendent of public instruction, said there is nothing in North Carolina law "relating to religious exercises," and "any and all religious exercises are of local determination and on a voluntary basis."

PANAMA CITY—President Lyndon B. Johnson of the United States, Pope Paul VI, and Francis Cardinal Spellman, archbishop of New York, will appear together on a Panama postage stamp that will go on sale in late January or early February. The stamp will be one of a series of six, each showing some aspect of the Pope's visit to the United Nations, New York City, and the World's Fair.

GRAND RAPIDS, MICH.—Dr. Margin R. DeHaan, founder and director of the interdenominational Radio Bible Class, a fundamentalist weekly program, died here December 13 at the age of 74. Still active as a teacher and preacher on the series, he had recorded a half-hour program on the day before his death.