

# REVIEW

## and Herald

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Part 1

## Ajun, a Faithful Layman, Heard *The Cry From Bengkoka*

By ANDREW AND HAZEL PETERS

[Andrew Peters is president of the Sabah Mission.—Eds.]

**A**JUN (pronounced ah-joon) is a courageous young Seventh-day Adventist layman of the Marabau church in Sabah, Malaysia. Now 25, he was baptized when 14 years of age, the first Christian in his heathen family. Since then he has won his widowed mother and five other relatives. Ajun, who has never been to school, taught himself to read and write. "The Bible was my school," he says. He supports himself and his family by "farming" six acres of coconut palms.

Ajun is a light shining through darkness. He thought nothing of hiking the 26-mile round trip from his home in Marabau to tell the gospel story in the heathen village of Nangka. Then, about two years ago, the mission sent a Bible worker there to follow up the interest. Some 100 Rungus are now attending the little church at Nangka.

At this juncture—one year ago—Ajun decided to cross the 17 miles of open sea on Marudu Bay in a small boat,

to the Bengkoka Peninsula. He had heard of relatives living there, but his main purpose was to carry the news of salvation to this unentered territory.

On the way across Ajun met three lay preachers of another denomination who had been invited to a marriage feast. On the way they were warned, "You must prepare yourself. You must have some kind of power." Ajun answered, "I believe in God. I have nothing but God and this Bible."

When they reached the kampong, or village, they found the people busy getting ready for the feast. Among those who came was an old man who practices witchcraft. He sat quietly, but watched the people intently, chewing his betel nut. Eventually he placed his chewed betel nut between the house and the kitchen. Soon many of the people began shaking back and forth violently—arms, heads, bodies, and legs. The three lay preachers were shaking also.

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Safely through the breakers, Ajun, lay Rungus missionary (left), and Pastors Madatang Gaban, home missionary and Sabbath school secretary of the Sabah Mission (center), and Andrew Peters, the mission president, push their boat over a sand bar into the mouth of the Bengkoka River on the Bengkoka Peninsula at the northern tip of the island of Borneo.



**I**SRAEL was assembled at Kadesh Barnea, on the borders of the Promised Land. The twelve spies had just returned from searching out Canaan. All agreed it was a goodly land. "Surely it floweth with milk and honey" (Num. 13:27), they said.

"Nevertheless," contended ten of the spies, "the people be strong that dwell in the land, and the cities are walled, and very great. . . . The people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, . . . and we were in our own sight as grasshoppers" (verses 28-33). "We be not able to go up against the people; for they are stronger than we" (verse 31).

When the children of Israel heard this baleful report, "all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron" (chap. 14:1, 2). It is a sad thing when the leaders of God's people prophesy defeat, for seldom does the laity rise above the expectations and the attitudes of its leaders. Israel was plunged into the depths of spiritual despond.

But in the midst of mutterings of doubt and defeat another voice was heard. Caleb was speaking. "Let us go up at once and possess it," he challenged; "for we are well able to overcome it" (chap. 13:30). Here was a voice of triumphant faith and courageous confidence! Here was a report with roots deeply entrenched in divinely inspired faith.

Giants? Yes, Caleb did not deny their existence. Great walled cities? Yes, Caleb had seen them. Strong men of great stature well trained in the art of warfare? Yes, Caleb had seen them also. But above and beyond the giants, the strong men, and the walled cities, Caleb had seen the promises and the power of his God. These glimpses of the Almighty cast out fear.

"Let us go up at once and possess it," he insisted; "for we are well able!"

#### A Modern Parallel

Today the Advent Movement is gathered, as it were, on the plains of modern Moab with a twentieth-century Jordan stretching ominously before us. Our glorious deliverance is just at hand. But the darkness of the way, the fear of what lies before us, the knowledge of a time of trouble, trial, and persecution fills the hearts of some of us with dismay. Thoughts of an unfinished task create doubts in our minds. Like Israel of old, many of us are fearful. We have not been this way before; can we go in and possess the land? By our lives, if not by our lips, many of us raise the voice of unbelief—"We be not able to go up." We hesitate, loath to leave the



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FRANK FORD, ARTIST

"It is a goodly land."

world we have learned to love—perhaps more than the Promised Land.

"Ye have compassed this mountain long enough," God said to His people who had camped long at the foot of Mount Seir: "turn you northward" (Deut. 2:3). This is God's command to His remnant church today. We have been in this world of sin long enough. The time of divine deliverance is at hand. "Let us go up at once and possess" the land, "for we are well able."

God has made every provision for our final deliverance—*now*. The prophecies are clear. As we study them we always arrive at the same conclusion, that these are indeed the last of the last days. Jesus' coming must be right upon us. "When ye see these things come to pass, *know* . . ." Jesus says. Know what? "Know ye that the kingdom of God is nigh at hand" (Luke 21:31). The return of the

Prince of Peace is the only solution to the world's ills. It is the only way out of the dreadful and violent impasse gripping much of the world today. The hour of God's deliverance is here! We dare not be among those who say, "My Lord delayeth his coming."

In this hour of destiny we have the promise of Christ to bolster our claim to victorious entry into the Promised Land. "All power is given unto me in heaven and in earth," He assures us. We need not fear the spiritual or material giants, or the walled cities that appear to block our way into the heavenly Canaan. Our trust is in One who has all power in heaven and in earth. Then, in a postscript of assurance, He adds, "Lo, I am with you always, even unto the end of the world." Let us go up at once and possess the land, for in His strength we are able.

The faith-filled cry  
of the remnant church  
must be

"Let Us  
Go Up  
at Once"

By Robert H. Pierson  
President, Trans-Africa Division

A time of trouble? Yes, "such as never was since there was a nation." But our God gives us this blessed assurance; "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). "Many are the afflictions of the righteous," the psalmist says: "but the Lord delivereth him out of them all" (Ps. 34:19).

An unfinished task? Yes, as in Joshua's day, "there remaineth yet very much land to be possessed" (Joshua 13:1). But this work is not ours; it is God's! He has ways and means of finishing His work—on time! "Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping

God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*, vol. 8, p. 10.

#### Nothing to Fear for the Future

When we pause to consider what God has done for us during our past history, fear of the future should be swept from our hearts. His leadership through His Holy Spirit, through His Word, and through His appointed messenger should buoy up our courage and fire our zeal. Closed doors have been opened. Difficulties have disappeared. The power of God has been displayed. The work has moved forward in all parts of the world. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

With our father Abraham we must not stagger at the promises of God, but be fully persuaded that what He has promised, He is "able also to perform." We need not fear, for "according to all that he promised: there hath not failed one word of all his good promise" (1 Kings 8:56). "Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333.

"Let us go up at once, and possess it [the land]; for we are well able."

Unbelief kept Israel out of Canaan. "In their unbelief they limited the power of God and distrusted the hand that had hitherto safely guided them."—*Patriarchs and Prophets*, p. 388. They "had insulted Him with their unbelief."—*Testimonies*, vol. 4, p. 162.

What a tragedy! God's people on the borders of Canaan, unprepared to enter. It was time for the movement to make a great advance, and they were spiritually unprepared. God had made every provision to lead them safely into Canaan. The people hesitated; their faith was weak. What a tragedy! What a lesson for us as His people today! What a challenge to faith-filled living and serving now!

Like Israel of old, we may face our Jordan experiences. There may be times when in certain countries we can see no way through; frustration or defeat seems to confront us. Then we must trust our God. As leaders in conferences and churches we must talk courage though our hearts are

## At Kadesh

By RONALD LAMBERT

They camped at Kadesh  
in the wilderness.  
Before them lay the Promised Land.  
The Lord had brought them there,  
safely from the Nile;  
safely out of Pharaoh's hand.  
They had no need  
to fear or doubt,  
for while the cloud by day  
and fire by night  
stayed yet before their eyes;  
while the glory of the Lord,  
the awesome Shekinah  
dwelt within the veil—  
Then they could know  
that the Lord of hosts,  
the living God of Israel,  
was yet within their midst.  
Had they but then gone forward  
to possess the Promised Land!  
Then had they been blessed  
in the goodness of the Lord.  
But alas! They turned aside  
to hear the words of unbelief.  
And at the camp by Canaan land  
they rebelled against the Lord  
and sought their own vain ways.  
So for lack of faith  
and for love of self,  
they were turned again  
to the desert sands.

often faint. When the leader despairs, the cause is lost. God's people need Calebs who will talk courage and live courageously—whose demeanor challenges those around them: "Let us go up at once, . . . for we are well able."

As one door closes, let us be prepared to move into another that is still ajar. If we are unable to reach one area because of trouble, let us concentrate on fields that are still open. If there is a temporary retreat on one front, let us advance on another. Let us never permit the things that for the moment *can't* be done to blind our vision to the things that *can* be done.

We dare not settle down to maintain the *status quo* in these last troublous days. There is no *status quo* with God. Let us not only shore up our own defenses but also make bold plans for a great advance. At some times and in some places it may be a slow, frustrating advance, but advance it must be.

Our God says, "Ye have compassed this mountain long enough: turn you northward." As faith-filled leaders and laity, shall we not respond? "Let us go up at once, and possess it [the land]; for [in God's strength] we are well able."

(Continued next week)



J. BYRON LOGAN

In no small measure diet affects personality.

## The Editor's Mailbag

[Last week we began our answer to a long letter a sister wrote us in which she challenged the positions we took in our editorials last October on vegetarianism. We here continue our reply.]

### Our Reply

You declare: "Articles in our Adventist journals point out that God did not permit His people to eat flesh food until after the Flood." And you comment: "This is quite true." But you immediately add that it is contrary to Scripture to explain this permission on the ground that the Flood had destroyed all vegetation. To quote you: "Genesis 8:11 clearly tells us the dove brought back an olive leaf into the ark. Is not this proof that vegetation did exist?" Then you go on to observe that Noah and his family probably didn't leave the ark for "approximately two months," and that "by this time the earth must have been bursting with vegetation."

What you are telling me, of course, is that Mrs. White was wrong in her explanation of why God permitted His people to eat flesh after the Flood.

There are really three points before us: First: Is it a scriptural fact that God did not give permission to eat flesh until after the Flood? The answer, I think, is clear from the Scriptures—without any aid from Mrs. White. Even though you may wish to differ as to whether Mrs. White's comments are valid, the fact remains

that God did not give permission until after the Flood, and that is a very great point.

Second: You feel that because the dove brought back a leaf from an olive tree, therefore there must have been vegetation. But a few leaves from an olive tree, or leaves from other trees, could hardly provide adequate nutrition. The simple explanation is that an olive tree, growing perhaps on a mountaintop, may have been uprooted near the close of the Flood and was floating about. Under those conditions, with the roots immersed in water, there could be green leaves for a considerable period of time. But tree leaves, I repeat, hardly provide adequate nutrition.

You say that because Noah waited in the ark "approximately two months" before stepping out "the earth must have been bursting with vegetation." Permit me this little pleasantry: If two months would suffice to provide the erstwhile flood-swept earth a bountiful supply of food, why do I have such a terrible trouble in my little garden, even with all the aids known to modern agriculture, to make the earth produce much of anything for me during the whole summer?

Then there is a third point. You fail to note the full reasons that Mrs. White gives for the permission to eat

flesh. She does not say that the permission was given *simply* because of lack of vegetation. Listen to her words: "God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size, and in length of years."—*Counsels on Diet and Foods*, p. 373. Certainly the Bible record reveals that the longevity of men was suddenly and dramatically decreased. And if you happened to read what I wrote on the relation of cholesterol and flesh foods to length of life, you'd have an interesting comment on what Mrs. White wrote. Medical men today who are studying Adventists in terms of longevity are coming up with rather interesting results. (See *Reviews* of Sept. 9, 16, 23, 1965.)

God evidently had two reasons for granting permission to eat flesh, and it seems that the second, the corruption of man, was by far the more significant of the two. For example, shortly after the Flood Noah debauched himself with drink and his son Ham disgraced himself in turn. Most men soon turned from God to engage in the grossest of vices (see Rom. 1).

You cite my statement that from the primary site of a lesion, such as a cancerous tumor, germs may be carried in the blood stream to any part of the body, and thus the whole animal may be infected, even though meat inspectors have removed the lesion. This leads you to conclude that if the body of an animal or bird is infected, we are inconsistent in eating eggs or milk, which, you add, are "O.K.'d by Mrs. White."

You continue: "Mrs. White advised a doctor who was dying to eat a raw egg two or three times a day." Then you ask, "Would not a dying man be much less able to ward off the bacteria in a raw animal by-product [an egg] than someone who was well?" You evidently assume, of course, that all chickens must invariably be infected, and, in turn, the eggs. Following your reasoning, I would have to conclude, for example, that a leprous mother would certainly give birth to a leprous babe. But incredible as it may seem, leprous mothers rather generally give birth to leprosy-free babes. We have to be

careful when we move from theology to pathology.

But what about milk and eggs? A scientist at the National Institutes of Health near Washington, D.C., tells me that it is a demonstrable fact that milk pasteurized according to standard specifications is safe for human consumption. As to eggs, they can be a source of disease transmitted to men, but at the present time the incidence of such transmission is not high. The germs of salmonella are largely, if not altogether, deposited on the shell of the egg while it is still in the chicken. Hence in breaking the shell, which means that part of the egg flows over the shell, there is danger of salmonella infection. If an egg is to be used raw, as in eggnog, this scientist urges that the egg be a fresh Grade-A egg and consumed promptly. If the egg, when broken, is allowed to stand for hours at room temperature, the salmonella may multiply to the point where the person taking the eggnog might become infected.

#### Restraint in Reform

Now if you will turn to the letter in which Mrs. White urges the physician to use raw eggs along with his diet, you will find a number of qualifying statements. I believe you should become acquainted with them. Prominent in all of her statements about health reform is the note of caution and restraint in reforming the diet. She often wrote that we must eat of the best food available at the time, and she certainly declared that she was *not* instructed to say at that time that eggs and milk should be wholly discarded. She stated that that decision was something for the future, and that God would make known to us when the time to discard them had come.

But through her writings runs the thought of mounting disease in the animal kingdom. Her counsel was increasingly explicit and emphatic that where there is available adequate nonflesh foods, *all flesh foods* should be discarded. But she also stated explicitly that she did *not* place eggs and milk in the same category with meat.

Putting all the parts together, I find nothing inconsistent in the counsel she offered to the doctor to eat eggs. It is an interesting fact, of which she had no reason to know when she was writing to the doctor at the turn of the century, that eggs have marked beneficial qualities. She declared in her letter to him, dated May 29, 1901: "Eggs contain properties which are remedial agencies in countering poisons. . . . We should not consider it a denial of principle to use eggs of hens which are well cared for and

suitably fed." "While I would discard flesh meat as injurious, something less objectionable may be used, and this is found in eggs."

This is not inconsistent with current scientific findings, which reveal that the kind of food given to chickens may determine whether they become infected with salmonella. Anyway, it is a heartening fact that the good Adventist doctor promptly recovered from his grave condition of health and practiced medicine into his old age. He died at 94. His name was D. H. Kress, M.D.

#### Further Indictment of Meat

You quote again from my editorial: "I need only call attention to the fact that Sister White's indictment of meat rests on a much broader base than simply sanitation and the danger of disease." Then you ask: "What is this much broader base?"

I don't want to seem critical, but inasmuch as you have written so vigorously and at such length against Mrs. White, please allow me to say that if you had really read Mrs. White extensively on the matter of health reform, you would not ask this question, nor, I believe, would you have taken the critical position that you have regarding her. It is true that she indicts meat eating from the standpoint of disease transmission, but she also indicts it from two other standpoints, and makes repeated references to them. I quote a line which loosely compasses the two and is typical of similar ones found elsewhere in her writings: "I was instructed that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for every one." —*Counsels on Diet and Foods*, p. 390.

I grant that we cannot prove scientifically that meat has a "tendency to

animalize the nature." But is there no place for faith when we read a prophet's words? However, we have had some aids to our faith in more recent times. The work that has been done, for example, on the significance of vitamins, reveals that the removing of a certain vitamin from the diet, though an almost microscopic subtraction, may quite change a person's personality and attitude. Prisoners selected to eat a diet minus that vitamin soon were so changed in their nature as to be almost unmanageable and ready to riot. I cite this only to indicate that modern science gives us some clues to the tremendous changes in personality that can occur in connection with diet.

Now, what does Mrs. White mean by "the love and sympathy which they should feel for every one"? Other related passages, which you can find in your Index to Mrs. White's writings, reveal that she speaks very specifically of the cruelty of taking the lives of innocent creatures. This was not God's original plan. Probably you have never gone through a large slaughterhouse. I spent some hours in the Chicago stockyards one day, where everything was slimily glittering with blood, and that experience will last me for the rest of my life. It is hard for me to conclude other than that the men who spend their days slaughtering animals lose something out of their lives and that those who eat flesh are at least indirectly affected. I do not stress this point. I mention it only to illustrate the broader base on which Mrs. White placed vegetarianism. I'm sure the world would be a brighter place if we had no slaughterhouses. There were none in Eden. There will be none in the New Earth.

F. D. N.

(To be continued)

## God Fulfilled His Promise

A faithful Christian in South America had a large farm. One day a plague of locusts came through the land destroying every green thing. This man prayed to God. As the locusts reached his place they ate everything surrounding it on all sides, but touched nothing on his property. Naturally this man's farm attracted the attention of many for miles around. People drove long distances to see this miracle and, when they asked the owner to explain how his farm had been spared, he read to them from Malachi 3:10-11:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Then he said, "All these years I have been paying my tithe to God. He has promised to protect my crops, and now you can see for yourselves that God has fulfilled His promise."

C. B. GUILD, Treasurer  
Southern Asia Division

# Middle East Correspondence

Beirut, Lebanon

**T**HIS capital of the Republic of Lebanon is the center of Seventh-day Adventist activities in the Middle East. The Middle East Division headquarters are nearly four miles from the port area of Beirut, well up a sharply inclined hillside and overlooking a vast panorama of the city and the Mediterranean with its well-carved inlets. Still higher are Middle East College, Middle East Press, two elementary schools (one Arabic and one English), and lodging for overseas and national staffs. Here for more than a week the Middle East Division committee has met in yearly counsel to review the progress of the work, establish budgets, and lay plans for further advance. The reports heard will cheer the hearts of all, I am sure.

Let us begin with a general survey of this great area the Western world has come to call the Middle East. Here we find the cradle of some of the earliest civilizations and of three great religions of the world—Judaism, Christianity, and Islam. Much of Western man's knowledge of science, mathematics, agriculture, and literature originated here.

## The Land and the People

The Middle East is an area of contrasts. Here are snow-capped mountains and some of the lowest points on earth. Lush river valleys are matched by hot, rainless deserts. Immense wealth and unbelievable poverty co-exist everywhere, as do great culture and widespread illiteracy. The Middle East has two thirds or more of the world's known oil resources under its sands, yet many Middle Eastern peoples still use animal dung for fuel. There is a wide variety of races, languages, and religious and social groups. Ancient races are represented by the Persians, the Arabs, the Hebrews, and the Armenians. All have a great historical awareness and an intense pride in their own rich civilizations and in their spiritual and cultural contributions to mankind. The entire Middle East is a region somewhat larger than the United States. Most of the area is made up of mountains and desert, not well suited for farming. Only 8 per cent of the land surface can be used for agriculture.

The Middle East is peopled by many races and blends of races, as a

result of millenniums of migration and conquest. Anthropologists distinguish two important racial elements—the Mediterranean people and the Armenoids. The Mediterranean people are fairly short in stature, slimly built, with dark curly or wavy hair, and a light brown or olive complexion. The Arabs in their purest form are to be found among the inhabitants of the Arabian and northeast Sahara deserts. They constitute the bulk of the present-day population in central and western Turkey, Cyprus, Syria, southern Iraq, the peninsula of Arabia, and northeast Africa. Central African (Negroid) influences are dominant in the Sudan, and extend to a lesser degree northward along the Nile valley.

There are three major language groups in the Middle East: the Semitic, the Persian or Iranian, and the Turkish. The two important Semitic languages are Arabic and Hebrew. Hebrew is the official language of Israel. For many thousands of years Semitic-speaking people have been prominent in history. Much of the religious and cultural treasure of the world originated among them.

Modern Arabic is the everyday language of people, and has become universal in Egypt, Sudan, Arabia, Jordan, Syria, Lebanon, and Iraq. Classical Arabic, now understood with some difficulty, the language of the Koran, is used for religious observance and broadcasting. Some call it the language of theology, philosophy, science, medicine, art, and poetry.

## *The Tears We Don't See*

By Margaret C. Martin

I gazed on my friend  
Who had blessings, no end,  
So I thought, 'till one day he confessed  
He carried a cross.  
So great was his loss  
He suffered in deepest distress.

The laugh that we hear  
Off' but covers a tear,  
And gaiety may be a shroud.  
The heart we can't see  
Full of teardrops may be  
That are lost to the view of the crowd.

The wound to your soul,  
If you set as your goal  
The sharing of someone else's grief,  
Will be lighter by far;  
And you'll have as your star  
A home where there'll be sweet relief.

Within these Arabic countries there are linguistic minorities such as the Kurds in Iraq, the Circassians in Jordan, and the Armenians scattered over the area.

The second important language in the Middle East is Persian, which is part of a broader family of languages known as Indo-European or Aryan. Some two thirds of the population of modern Iraq speak one of several forms of Persian. Many Persian-speaking peoples of the world, however, live in the Soviet Union. The Kurds and the Armenians speak languages related to the Persian.

Turkish, originating among the nomads of central Asia, became a major language in Asia Minor in the twelfth century when the Turks governed that area. Today Turkish is the national language of Turkey, and forms of Turkish are spoken by about 25 per cent of Iran's population.

## What Is Islam?

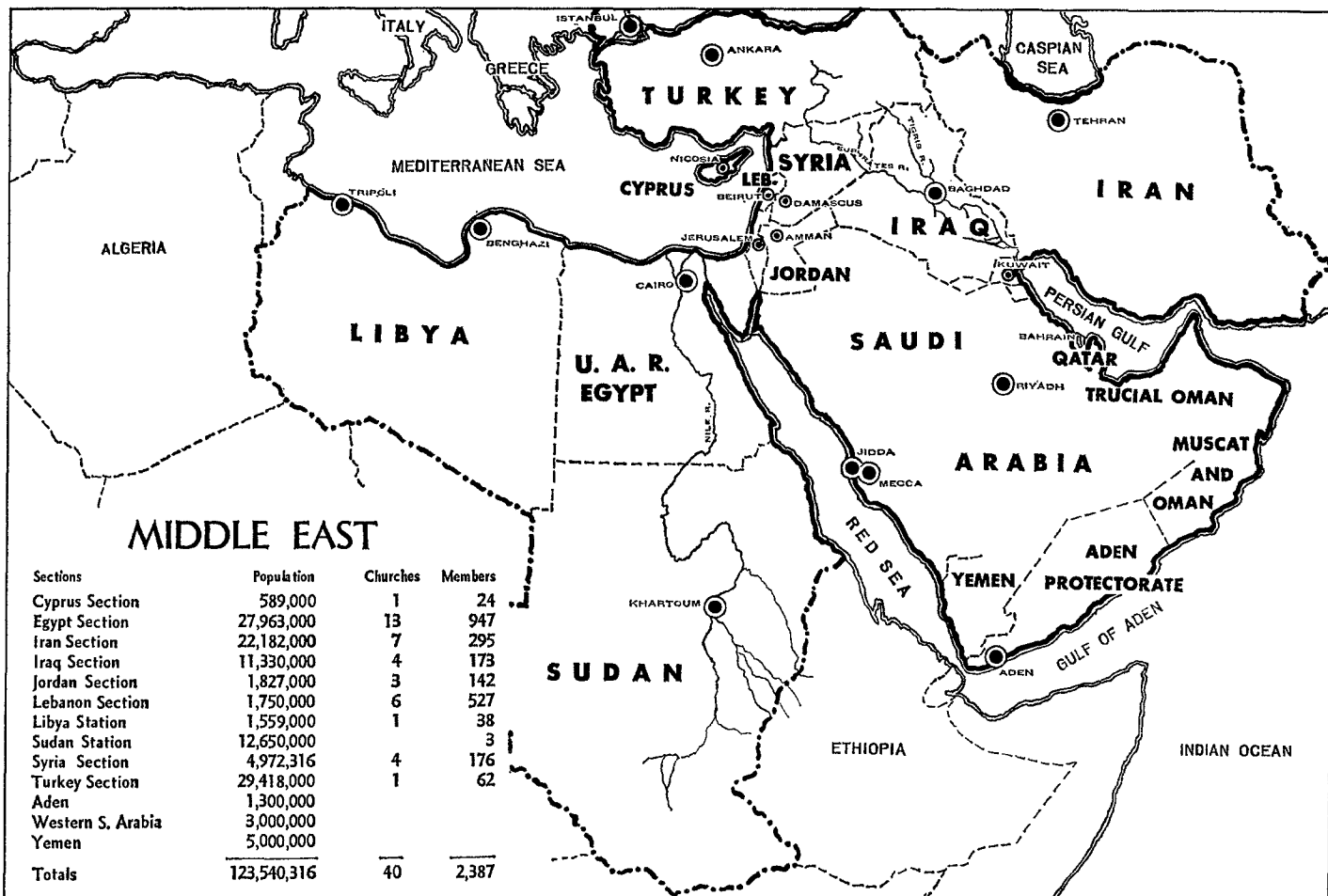
A proper concept of Islam is essential to a complete picture of the Middle East scene. The essence of Islam can be divided into two parts, faith and practice.

The Islamic faith consists of belief in the unity of God, in the angels, in the inspired books, in the inspired prophets, in the day of judgment, and in the decrees of God. The simplest and universally accepted formula of Islam is that there is no God but God (Allah) and Mohammed is the prophet of God.

Islamic practice consists in the observation of five duties: the recital of the creed, the five stated periods of prayer (from dawn to sunrise, on the decline of the sun, between the decline of the sun and sunset, a few minutes after sunset, and when the night has closed in), the payment of legal alms, the 30 days of fast in the month of Ramadan (the ninth month in the year), the pilgrimage to Mecca. This pilgrimage should take place in the twelfth month of the Mohammedan year. It is a religious duty of every Moslem, and constitutes one of the pillars of Islam.

The sacred Book of Islam, the Koran, was written in Arabic. Though prepared by Mohammed, it was only after his death that the Koran was issued as a whole and incorporated into one volume.

There are, of course, many schisms, religious movements, and communities in Islam, some of them with



The Middle East Division, with statistics on Seventh-day Adventist churches and membership.

deep-seated mutual antagonisms. In the Middle East the chief communities are the Sunnis, who hold that the first four elected caliphs were the rightful successors of Mohammed, and the Shias who maintain that Ali, Mohammed's son-in-law, was the first and rightful caliph or imam of Islam and the true successor of Mohammed. Three or four other splinter groups and reform movements are present.

#### Adventist Work in the Middle East

Such is the vast area of the Middle East Division. The dominant factor is, of course, Islam. In some lands the Moslems constitute 98 per cent of the population. This fact is at the same time an obstacle and a challenge. That R. A. Wilcox, president of the division, and his capable associates are meeting this challenge with faith and growing success became evident as reports were given at the annual committee session. In fact, we must praise God for many evidences of divine intervention: the opening of new doors, the holding of the winds of strife, the baptizing of 118 souls—all this in a setting of twentieth century miracles.

Good progress can be noted in providing suitable places of worship

in some of the great cities of the Middle East. A church center has been provided for the Armenian church at Teheran. The Beirut Borj Ham-moud Center is now in operation. School facilities have been added for 350 students. The new Basrah church and school project is nearing completion, and I shall be privileged shortly to participate in the dedicatory service. The center is strategically located in Iraq's port on the Persian Gulf. The Iraqi Government extended special favors to us in connection with this project. In fact, we enjoy favor and prestige throughout the country as a result of the work done at the former Dar Es Salaam Hospital in Baghdad.

A church and evangelistic center is approaching completion in the old city of Damascus, not far from the street called Straight. This will be a magnificent center with a church sanctuary, a complementary hall, and ancillary facilities. This project will give new impetus to the work in Syria—a country that has contributed many fine workers to God's cause in various parts of the Middle East. For 40 years our people in Syria have looked forward to providing the center we now have in Damascus. The Cairo Cultural Center is now in operation,

and soon Jordanian Jerusalem will have a fine church center in the very best part of the city. We shall be privileged to mention some of these projects in more detail as we visit them.

#### The Educational Program

Christian education is a most important witness to truth in the Middle East. The hope of the church here as elsewhere is bound up in our youth. Certainly the best possible approach to their needs is through Christian education. Many members of our congregations in the Middle East today, as well as a large number of church workers, attended our schools. The present school year has enrolled 2,300 students in the 28 schools that comprise the Adventist educational system in the Middle East. Some 80 per cent of this number are non-Adventists, and 25 per cent of these are from non-Christian homes. Most of these students attend Sabbath school and church regularly. To teach them the way of life is the church's great challenge.

Middle East College has recently strengthened its ministerial and educational departments. Adventist youth now obtain fully accredited teacher-training. Aggressive plans are on foot

to improve teacher-training in the Middle East, and to attract young people to teaching as a career.

Top priority, of course, is given to the work of the ministry. On this point, Kenneth L. Vine, president of Middle East College, said: "Our great burden is to develop a strong spiritual atmosphere at the college and to make the work of God and the ministry attractive to our young people. We also have the challenge of a large percentage of non-Adventists who, with the right influence, can by God's grace be led into the fold and into the work."

President Vine outlined a strong Missionary Volunteer program, weekly faculty and staff prayer meetings, a social and recreational program, high citizenship standards, and strong evangelism as the college goals.

Undergirding the entire program is the academic affiliation of the college with Loma Linda University, plans for which were negotiated and completed in 1965. Dr. and Mrs. Stanley Bull are now at Middle East College to represent Loma Linda University on the Middle East campus.

The correspondence school enrolled 1,000 students in 1962. Today that number is above 1,500. This large increase is the result of a health course introduced in 1963. This course provides information on health and establishes good will. Statistics show that more than 80 per cent of the health-course graduates—of which approximately 45 per cent are non-Christians—undertake the study of the introductory religious course entitled, "Light for Today From the Ancient Prophets."

This course is being received very well, with more than one third of all applicants continuing as active students. Most of them complete the course. Each year a large number of students graduate from the various correspondence courses. Many baptismal candidates trace their first interest to these correspondence courses.

The first shipment of relief clothing to Lebanon has now reached Beirut. The Lebanon Section (local field) is operating a clothing depot. The plan is to open a welfare center at the Beirut Cultural Center. The Dorcas-Welfare Societies will have a part in the distribution of this shipment of 100 bales of relief clothing. During 1965 a large shipment of relief clothing was received in Egypt. The Middle East Division intends to expand this worthy project.

We shall report further items of interest as we visit the field. Meanwhile, the annual division committee meeting at Beirut will leave, we believe, a lasting imprint upon God's

work. The task here as elsewhere is to make ready a people for the Lord. More than 120 million people are scattered across these desert lands. How do so few people (Sabbath school membership stands at 4,237) try to reach so many so scattered? They preach, they teach, they print, they build, they serve. Correspondence school courses go out by the thousands. Youth meetings reach hundreds. Welfare contacts keep growing. Better living activities, including the Five-Day Plan to Stop Smoking, are blessed

with growing success, particularly in areas where prejudice so often turns a deaf ear. I think Robert Darnell, the division secretary, expressed well the spirit of the Middle East Division when he said:

"By the grace of God we would strive even more. We would extend our reach deeper into the dark and empty places that there might be light and growth; and we would lift our voices louder to cover multitudes; and we would shine with a pure and holy light." W. R. BEACH



## A Prison Door Unlocked

By Inez Brasier

**D**ON PEDRO had time to think now that doors locked him inside a prison so strong he knew he never could get out. He thought day after day as he walked back and forth in his cell. He thought as he lay awake at night. How could he ever have become so bad and so dangerous that they had sent him to the fortress of Amoa in Honduras?

Don Pedro thought mostly of his home in a happy part of Honduras. There the days were sunny and everything grew well. Why, his mother's garden had so much in it. And when he thought of the good things she cooked and baked, he was really hungry.

"How could I do all those wrong things I did and make my mother weep so much?"

He thought how she had read her Bible to him and to his brothers and sisters. At first he was proud of his mother, for not many mothers in that valley could read, and only a very few had Bibles. He was ashamed as he thought how he would not listen as he grew tall and big. Instead, he did many things that were wrong. People were

The more Pedro read, the more he wanted to be like Jesus.

AKIKO MEZIAS, ARTIST



afraid of him. He was here in prison so they could sleep safely at night.

"If only I had listened as my mother read the Book, I would not be here. I would have a home now, and gardens of my own."

The more he thought the more he wanted a Bible like his mother's. At last he decided to ask the guards for one. "May I have a Bible?"

The guards could hardly believe him. "What? You want a Bible? Truly?"

"Yes, I truly want a Bible. May I have one?"

"But what do you, such a dangerous young man, propose to do with a Bible?" They could not understand, but finally they brought one to him.

Don Pedro read about Jesus and how He came to give people new hearts, kind hearts that would love others and help them. He read that Jesus cared for him, as wicked as he had been, and had died on the cross to save even him. And the more he read, the more he wanted to be like Jesus.

The prison guards talked about it. "That Don Pedro is kind. He acts like a Christian." They could not understand that he was a good young man, now that Jesus was in his heart.

The guards told the one in charge of the prison, and they told the judge. They watched Don Pedro every day. At last they decided that he did not belong in Amoa fortress any longer. One day they opened the doors and said, "Don Pedro, you may go home. You are free."

As Don Pedro started home he met friends with whom he had done many wrong things. "Come with us. We will have a drink to celebrate."

"I do not drink now," he told them. "I do not do wrong things any more. I want to go home to live for Jesus."

His old friends looked at each other. "What! You don't drink now? You don't do bad things?" They lifted their shoulders to show how surprised they were. "Let's give him the money that would buy the drinks so he can go home."

The money was only enough to pay his fare part of the way home. He found work as a night watchman for a big company. He did his work well. He was honest. He was kind. He lived as though Jesus were with him all the time. Jesus was with him, and helped him to live so everyone wondered how a man who had been so wicked could now be so good.

But Don Pedro knew what made the difference. Do you know what it was?





Left: The village chief of Kabatatan. Right: A Rungus woman of Kabatatan cultivating her garden.



## The Cry From Bengkoka

(Continued from page 1)

Ajun went to his hut and prayed, and nothing happened to him. The others kept on shaking all night long and until midday the next day.

The people asked Ajun, "Why do you not shake?" He replied, "Because I believe in God."

Ajun later explained, "This kind of spell is used to determine whether a visitor has power to resist it. If he does, the people respect him. Sometimes, also, a witch doctor will cast a spell on someone, who then falls ill. When he comes to the witch doctor to be healed, he must pay a fee for having the spell removed!"

On his second trip to the Bengkoka Peninsula, Ajun went to the kampong of Kabatatan, two hours by motorboat up the Bengkoka River and its tributary the Kabatatan River. Upon arrival at Kabatatan, the village chief, or *orang tua*, asked, "Who are you, and from where?"

"I am from Kudat," Ajun replied.

"What is your purpose for coming here?" was the next question.

Ajun tactfully replied, "I have been told that I have relatives on Bengkoka Peninsula, but do not know who they are. I am a Rungus myself."

"If you know their names, I could help you," the chief volunteered. Ajun replied that he did not know their names. "Well, you can stay in my house," the chief offered, and Ajun accepted his invitation.

For two days Ajun helped the chief out in the fields. The *orang tua* was amazed, but pleased. On the third day he said again, "Now, tell me your purpose in coming here."

Feeling that by this time he had won the chief's heart, Ajun said: "I have come to find my relatives, but

also to tell you about God and His powerful Book, the Bible."

While they were working together in the jungle and in the fields, the chief noticed that Ajun recognized the special trees that were taboo, and also knew the secret places where they worship these trees. This interested the *orang tua*, who began asking many questions about God.

On the fourth day, the *orang tua* brought Ajun to the longhouse and announced: "This young man, Ajun, is of our tribe—a Rungus. He has a powerful Book that tells about God. Come, let us hear him!" Thereupon Ajun opened his Bible and Picture Roll, and told them about Jesus. This he did for seven days. On the seventh day three families accepted the truth. The chief called upon his people to rest on the Sabbath day, and to spend the time listening to Ajun preach.

Thereafter Ajun visited many kampongs and many longhouses—ten villages in all. One day he had to blaze his own trail through the jungle.

Finally Ajun reached the kampong Bangko Bangko. Here, the people pour water on the longhouse floor when a stranger comes, leaving one dry spot on the floor on which they cast an evil spell. The visitor naturally looks for a dry place to sit down on the floor, and the people watch to see what will happen. The visitor who has no "power to resist" will fall sick, or evil will befall him.

As Ajun and his guide approached this longhouse they heard the sound of water being poured, as if in washing the floor. The heathen guide who accompanied Ajun was frightened. Ajun stood below, at the entrance, and called, asking whether they might enter. But there was no answer. Finally a woman from far inside called out, "You can come in."

Ajun's frightened guide refused to enter, and returned to his own village. But Ajun quickly climbed up

the notched pole and entered the longhouse. He found a dry spot next to a post, and leaned against it while waiting for the people to appear. It was now dark, and there was no light. Wary of the stranger in their midst, however, the people remained in their rooms. He sat there all night, hungry and tired, but unable to lie down because the floor was wet.

At sunrise the *orang tua* came out and asked, "Are you a Chinese?"

"No, I am a Rungus," Ajun replied.

"Is that so? Where are you from, and what is your purpose in coming here?" the chief inquired. Ajun replied as he had to the same question asked by the chief of Kabatatan.

The *orang tua's* next question was, "How did you sleep last night? Did you feel anything?" Ajun answered that he had slept well, and did not feel anything.

The chief then fixed his eyes on Ajun and asked, "Who is your father?"

"Tampoong," Ajun replied. The *orang tua* could recall no such name and asked who his grandfather was.

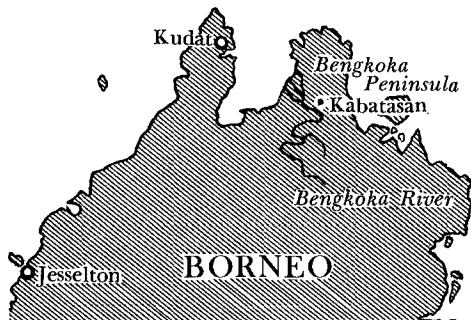
"Gunggunon," was the answer.

"The old king? He was famous in witchcraft. Now I know the reason why you are so brave," said the chief.

"Not because of my grandfather," Ajun replied. "The reason, *orang tua*, I have come to this place is to bring you good tidings. This powerful Book tells about salvation!"

Ajun spent the entire day telling the chief stories from the Bible and talking with the chief. In the evening the *orang tua* said, "I believe your Book is a powerful book, and I believe that your God is more powerful than our devil. But this time I cannot decide to accept your God. You come again."

(To be continued)



Primitive Bengkoka Peninsula at the northern tip of the island of Borneo provides the setting for this story of missionary pioneering.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



EWING GALLOWAY

There is no more welcome news to a new mother than, "You have a fine, healthy baby."

and those within the environment, or maternal home, of the rapidly growing but unborn infant. It is also known that these two kinds of influences are to some extent dependent on each other. There may be a hereditary weakness present in the two cells united at conception, which can become a developmental deviation or malformation through certain influences of the maternal environment on the new life. It is encouraging to know that less than 10 per cent of all malformations are due to genetic (hereditary) deficiencies. This adds importance to the prenatal influences originating within the mother's body and her surroundings. God has given men and women a rare privilege to become participants in the miracle of creating a new human life. "The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it."—*The Adventist Home*, p. 255.

The outcome of the pregnancy and the basis for well-being of both mother and babe begin before conception takes place. The mother's bone structure, her blood constituents, and her muscle tone and function had their beginnings in the heredity given her by her parents. Her body developed and changed according to the nutrition received in childhood and youth, and was affected by the habits of life she followed. At the moment she conceives, the child is provided with a heritage of physical and mental characteristics from both parents. In the well-prepared uterus, within the mother's body, the new life finds unique protection.

Part 1

## *Influences on the Unborn*

By Ruth M. White, R.N., M.P.H.

**T**HERE is no more welcome news to a mother who has just given birth to a new son or daughter than the words "You have a fine, healthy baby."

Throughout the pregnancy there may have been a persistent worry in the back of her mind that something might be wrong with her babe. She knows that superstitious fears about prenatal blemishes resulting from fright or accident are without basis in fact, but she knows also that some babies are not born perfect, and that others are born prematurely.

Many women experience this concern. They wonder what things will

influence the future health and well-being of their unborn child. Science does not have all the answers, but it can give expectant mothers more specific information on this question than in the past. As a matter of fact the majority of pregnancies are normal, and produce infants without any abnormalities. The facts also indicate that young parents have a responsibility to follow a way of life that promotes the health of both mother and babe.

From the moment of conception two types of influences begin to work on the new life—those within the genes, or the hereditary influences,

### **The Most Important Period of Growth**

The most important period in the prenatal development of the infant covers the first 12 weeks after conception. It is during this time that the basic tissues are being formed and the organs developed. For example, the heart is beginning to beat during the fourth week, although it cannot be heard by your doctor until about the fifth month of pregnancy. The tooth buds for the baby teeth

are forming in the tiny jaws, and the bony skeleton is hardening by the end of 12 weeks. The brain is one of the most rapidly developing structures in those early weeks. As a result, the head is out of proportion to the rest of the tiny body. This miracle of life, so perfect in detail, is only three to six inches long, and weighs only half an ounce at 12 weeks of age. It is during these critical days and weeks that things are most likely to affect the baby adversely. A delicate timing and balance of nutrients, oxygen, and other essentials for growth must be maintained.

It can readily be seen that long before the mother realizes that a new life has begun within her body, much of the major work of creation is well established. Every potential mother can thus realize how essential it is to form habits of living that will make possible, at all times, the optimum conditions for the healthy beginning of new life.

More is now known than before about the period of time a human being spends in the womb, and the number of things that can influence it. Probably one of the most universal and far reaching influences is the nutrition of the mother. God considered it so, for the angel of the Lord told the parents of Samson what the mother should eat and drink. It is of interest that God answered the prayer of Manoah, that he too might receive instruction from the angel. The manner of healthful living of the mother is of importance to both father and mother.

"Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality."—*Ibid.*, p. 256.

"If ever there is need of simplicity of diet and special care as to the quality of food eaten, it is in this important period."—*Ibid.*, p. 257. The mother requires sufficient food nutrients to take care of her own increase in body tissue, a 30 per cent increase in blood volume, and also her needs for energy, body repair, and maintenance. There is also the need to provide building materials, particularly protein, for the rapidly growing babe. In preparation for birth, this infant must store certain nutrients to begin life in the outside world. During the last two months of pregnancy the infant's liver stores large amounts of iron to tide him over the period after birth until his own organs develop sufficiently to utilize iron from the food he receives. He stores fat during those last weeks, and increases in weight so that he can better withstand the temperature changes in the world outside.

The babe that is born prematurely is deprived of this important period of preparation to be physically self-sufficient in the new environment. It is thought by some scientists that prematurity and toxemia of pregnancy (often leading to premature labor) are more common among women who have diets low in vitamins and protein.

Scientific research seems to indicate that infants with a hereditary tendency to certain deformities seem to develop them more often when the mother's nutrition has not been good. This means a lack of sufficient amounts of proteins, vitamins, and minerals, and not lack of food. During the rationing and scarcity of food in Europe during World War II, it was found that toxemia of pregnancy, prematurity, and their accompanying damage to infants were reduced. This was in areas where meat was a luxury, but where whole-grain bread, fruits and vegetables, and milk and eggs were available. It was

a simple diet, but apparently more adequate for pregnancy needs than what the mothers had before the war. In the war areas where there was a starvation diet only, women were not as fertile, and prematurity, stillbirths, and miscarriages were common. There are many women today who get more than enough calories, but lack sufficient amounts of vitamins and minerals.

In animal experiments, lack of certain vitamins, such as vitamin A and B, in the diet at specific periods in the pregnancy greatly increased abnormalities. It is thought by many doctors that this occurs in human beings as well. Therefore physicians usually request that mothers-to-be under their care take vitamin and mineral capsules to supplement the diet. However, they also strongly urge a food intake that is high in protein, fruits, vegetables, and grains for body building and for regulating and protective elements.

(To be concluded)

—The Art of Living.... when



you're

young

by Miriam Hood

### Inside Out

HOW long has it been since you've looked at yourself as you really are? Not as you think you are, hope you are, fear you are, but as you actually *are*? I'm not sure that it's possible to view oneself absolutely objectively since people who study these things claim that no one can even look in a mirror with complete honesty. Apparently we cling to little shreds of illusion, even with the evidence before our very eyes (or we may cling to equally unrealistic shreds of *disillusion*).

I've been thinking about this business of self-examination ever since a young friend of mine recently told me a story he guarantees to be true. He went into a very nice restaurant to have breakfast when he was visiting relatives; they decided to do something different and eat breakfast "out." As they were waiting to be served, a rather large woman glided majestically into the room; with a regal glance she consigned all lesser mortals to a nameless limbo, then seated herself at the counter and signaled imperiously for a waitress.

So far she wasn't any different from many other people who labor under the delusion that the world exists to serve them, and no questions asked. But you see, she had her dress on *inside out!* The seams were perfectly visible; the lining, facing, hem tape

—all of it. There she sat in all her glory, totally oblivious of her disgrace, because she hadn't bothered to take a careful look at herself before leaving her room.

Of course, all sorts of explanations may occur to you, as they did to me. Poor eyesight—but she had no trouble with the menu. Not quite herself? Well, it was pretty early in the morning for that condition! Had been drinking? Maybe.

Actually, it isn't necessary to speculate about the unfortunate dowager, since what was done was done. The point is that she was appearing to others in a far different light than she appeared to herself. Undoubtedly, her self-image was of a beautifully groomed, impeccably dressed matron whose appearance indicated that she deserved nothing but the best.

If you've been mystified sometimes as to the "why" of treatment you've received from others, it might be a good idea to think hard about how you were dressed—personalitywise. Is it possible that your personality was being worn inside out, with all the rough edges showing?



## Hearing Heaven's Harmonies

United Airlines' jet flight 50 was streaking eastward from San Francisco to Washington, D.C. Aboard was a full complement of passengers, including this editor. Weary from a busy program, we put on the earphones handed to us by a stewardess, turned the dial to the channel offering symphonic music, and settled back to listen to Sir Malcolm Sargent conducting Holst's "Planets" in stereo.

As the music played on, filling our soul with excitement, we looked around, half expecting fellow-passengers to ask us to turn down the volume. Foolish thought! We, and we alone, were hearing the delightful sounds being piped in through our earphones. Had we exclaimed, "What beautiful music!" we likely would have received nothing but condescending stares. Even our seatmate might have remarked, "What do you mean? I don't hear anything."

But what we were hearing was real; it was beautiful; it was exciting. It also was personal. We, and we alone, were hearing the stereophonic music through our earphones. Our head was a kind of private concert hall. The stage was filled with musicians, but we alone were sitting in the audience.

This incident is much like one's personal religious experience. The relationship of the soul to God is known only by the individual himself. Skeptics and atheists may ridicule one's claims to hearing the symphonies of heaven, or feeling the excitement that comes from communion with God, but who are they to judge? They are on the outside.

In a world that increasingly demands proof for all that claims to be real, let us remember that one's personal experience with God need not, and cannot, be subjected to the scientific method of examination. If we are hearing Heaven's harmonies, we know they are real. And that is what really counts. K. H. W.

## Fellowship in the Quest for Truth—1

Some months ago we commented on the new "Confession of 1967" currently being considered by Presbyterians. Accompanying the text of this proposed restatement of belief, in *Presbyterian Life*, was an introduction by the editors of that journal in which they suggested how discussion of the confession over the next two years might proceed, preliminary to its final adoption in 1967. Debate has already begun, and is sure to continue.

"A period of theological discussion thus seems inevitably in store for the church," the editors say. But "more important even than sufficient time for debate is the quality of the debate when it takes place." They quote Eugene Carson Blake, stated clerk of the church, as saying: "One should carefully distinguish between theological controversy which every church wants to avoid and theological debate which every living church needs and should welcome." The editors then present four "ground rules" devised by Dr. Blake to promote useful debate and to avoid divisive controversy. These ground rules deserve the thoughtful attention of Seventh-day Adventists also:

"1. Before making up your mind on a theological issue covered in the report of a Committee of the Assembly, read the report itself. It is not possible to have an enlightening debate unless it is really on the issues of a report that has been read and understood."

In other words, know the facts. Rumors and half truths are no substitute for *facts*.

"2. Always try your best to state the position against which you are arguing in terms that your opponents will accept as fairly stating the position they actually hold. To build up a straw man which may easily be knocked down in order to stir up prejudices and to excite opposition produces more heat than light."

In other words, understand your opponent's point of view and represent it fairly—not only in a way that seems fair to you but also in a way that he will recognize as fair. To give a distorted view of an opponent's position marks the person who does so—in the eyes of people whose opinion counts—as prejudiced, unfair, and more interested in maintaining his own position at all costs than he is in ascertaining truth.

"3. Never impute bad or hidden motives to your opponents. Take it for granted that they are sincere even if you believe them wrong, misguided, and dangerous."

Give those who may see things differently from the way you see them credit for being honest, and treat them so. They are probably as conscientious in their position as you are in yours. Do you have a right to expect others to look upon you as sincere unless you accord them the same consideration? The golden rule applies to the discussion of matters of religion as well as to other areas of life. Even Christ refused to bring a railing accusation against Satan. Then why should we do so against fellow Christians who we may, at times, be tempted to surmise are unwittingly his agents?

"4. Remember that both you and your opponents belong to the same church and belong in it. You and your opponents profess faith in the same Lord Jesus Christ, and all the ordained officers have taken the same ordination vow."

It is more important to maintain the spirit of unity and brotherhood than it is to determine who is right, or even what is right, with respect to a debated point of doctrine or exegesis. It is more important to have the spirit of Christ than it is to understand all mysteries. "If I have prophetic powers, and understand all mysteries and all knowledge . . . , but have not love, I am nothing" (1 Cor. 13:2, R.S.V.).

What our Presbyterian friends decide to do about their "Confession of 1967" is their affair, not ours. But the principles suggested by their highest administrative officer as a basis for public discussion of the document are equally applicable to the discussion of points of faith by any church group.

It is an excellent thing to be interested in attaining to a clearer and more complete understanding of God's will as set forth in Holy Writ. But the quest for truth is inevitably a cooperative venture, for no man is wise enough to know all there is to be known about truth. Let us work at this task as brethren striving for the same goal, not as mortal foes intent on slaying those who differ with us so that we may have the field to ourselves. As we press on together in our quest for truth, let us do so in the spirit of the Author of all truth. R. F. C.

# Reports From Far and Near



U.S. servicemen boarding cargo transport plane at Quinhon airfield. Chaplain Earl Lee is located eight miles from this field.

## A Visit to Adventist Servicemen in Vietnam

By Charles D. Martin, *MV Secretary Far Eastern Division*

The C-123 military cargo plane on which we were riding banked sharply over the Special Forces Camp at Plei Mei, Vietnam. We looked down and saw 15 helicopters poised for action below. A few minutes later our plane landed on the busy airfield at Pleiku. It was Sunday, November 14, and we were on a special mission. J. H. Lantry, MV secretary of the Southeast Asia Union Mission, and I joined Chaplain Earl T. Lee, one of our Adventist chaplains in the U.S. Army, to visit as many Adventist servicemen as possible in Vietnam.

We spent the weekend in the Saigon area meeting many of the Adventist soldiers stationed there. At the Third Field Hospital, just two blocks from our mission compound, we visited ambulance driver Gary Elmendorf, of Oregon, and three other Adventists there. We met Capt. Duane Cady who, as a medical officer, was accompanying his unit the next day into action in the D-Zone, the "Iron Triangle," north of Saigon.

Sgt. William Chatmon, of Georgia, clerk in the senior chaplain's office, also was

among our Adventist group. We visited the large Bien Hoa Airfield and nearby military units. There we found Thomas Olson, of California, who had arrived in Vietnam only one week before. He was happy to see church representatives so soon. We spent a pleasant Sabbath with these men. The missionary families provided dinner for the entire group following the services. The afternoon provided an opportunity for the servicemen to visit one of the branch Sabbath schools held in the Saigon area.

But now Saigon, Plei Mei, and Pleiku were behind us, and our plane was landing at the U.S. military base in Nhatrang. At the Eighth Field Hospital we found ten Adventist men stationed. As we sang, prayed, and studied the Bible together we sensed an atmosphere of urgency and devotion. We found these young men to be in earnest. They were organized into a company with Jack Mracek, of California, as leader, Dan Drake, of California, as assistant, and Wesley Dormer, of New York, as Sabbath school superintendent.

At the close of the Sunday night service

our Adventist boys, along with the other medics, were alerted. Battle casualties were coming from the heavy fighting that day between Plei Mei and the Cambodian border. They didn't realize it then, but few of these men would have any sleep for the next 36 hours.

The large C-130 landed with a roar and quickly taxied over to the waiting ambulances to unload its cargo of wounded soldiers. The next few minutes confirmed in my mind the horrors of war. The injured were brought in, some on litters with gunshot and mortar wounds in legs and bodies, and others gashed with grenades. One soldier was shot through the neck.

Some men with shoulder and arm wounds shuffled in, supported by medics. One Negro with a bullet in his arm pointed to his friend propped up on a litter and said, "There's my platoon leader." The lieutenant couldn't talk, because he had been shot through the jaw. A platoon had been ambushed by the Viet Cong, and all but five had been killed. This officer had led his men to



Seventh-day Adventist servicemen in the Quinhon area of South Vietnam. Left to right: J. H. Lantry, Pfc. Lucas Villegas, Pfc. Doughty, Pfc. Don Austin, Pfc. Don Claque, Chaplain Earl T. Lee, Sp. 4 Steve Thoreson, and C. D. Martin.

One of several branch Sabbath schools being held in Saigon, Vietnam. Mrs. Beatrice Neall, wife of Vietnam Mission president Ralph Neall, stands in the background.



Group of servicemen of the First Cavalry Division at An Khe who met together in the Coursey Chapel for the Wednesday noontime service, November 17.

the rescue but they too had been shot up badly.

This was only part of the story. Some of the men were still out in the field. There would be no need to bring them in to the hospital. But our Adventist medics were there to help the wounded in every way they could.

The next day, under armed escort, we drove 30 miles to the huge military complex being developed at Camranh Bay. We found that our boys had been transferred, but on our return we located one soldier, Eugene Aven, whose dedicated Adventist grandmother and aunt had kept in close touch with him. He was visibly grateful for this contact with the church.

Returning from Camranh Bay in the afternoon, we passed a Korean security base along the river. We later learned that only a few hours after we had gone by, the Viet Cong had attacked this unit. That evening we saw a medical evacuation helicopter land at the Nha Trang Hospital and our Adventist medics again went into action to help care for the casualties from this attack.

#### Grateful for Church Interest

Tuesday, November 16, found us arriving in Quinhon, north of Saigon, the military base where Chaplain Lee is stationed. To our surprise we learned that there are 15 Adventist soldiers in this area, and we had the privilege of meeting a number of them. Three of these boys had arrived only two weeks before. They repeatedly expressed gratitude that their chaplain and their church were on hand to help them in this new experience.

At the Eighty-fifth Field Evacuation Hospital we visited two of our fine medical soldiers, and they took us through the wards where they worked. Again it was a pathetic sight of wounded soldiers in temporary, hot shelters waiting to be transferred to field hospitals. As we walked by bed after bed we saw men with large abdominal wounds, heads bandaged after removal of shrapnel, and bandage-swathed stumps where legs had once been.

We saw our own Adventist medical soldiers in action, and it made us proud of our young men. Not only are they active in their military service but also in spiritual endeavors. In Quinhon the Sabbath school and church leaders are Steve Thoreson, Simon Wallace, and Fred Wegand.

As we made our way by jeep the next day from Quinhon to Ankhe all of us were equipped with "pots" (steel helmets). Our men did not want to take chances. The 25-mile road was not entirely secure, and not infrequently attacks had been made on slow-moving supply vehicles. The First Cavalry Division (Air Mobile) with its hundreds of helicopters requires much fuel and other supplies. On this one stretch of dirt road we passed a convoy of eight large gasoline trucks and a 15-truck ammunition convoy, as well. Needless to say, we were glad to reach our destination.

Our 14 servicemen in Ankhe are fortunate. They have the strong leadership of Major D. E. Littell, flight surgeon, and Captain McDunnah, a male nurse.

These two active Seventh-day Adventist officers have held regular services for our soldiers in this area. It was a real inspiration to join some of these men for a special noonday service in the little tent-chapel on the hill.

Not all were present in the chapel, because Captain McDunnah and three other Adventists in his unit were out with their company for a three-week operation in the combat zone. But five new boys had just arrived the previous week. So those of us who worshiped together that Wednesday noon felt a spirit of peace and quietness in our hearts though the noise of artillery and sound of jets were outside. We felt a spirit of safety in the Lord, although danger was close at hand.

It was experiences such as these—meeting with our Adventist servicemen in chapels, tents, hospital wards, and under the trees of South Vietnam—that made us realize anew what a fine group of young men we have and how much we need to do for them, as well as for their buddies. We now have the names of more than 150 Seventh-day Adventist servicemen in this area; others are moving in rapidly. New names are being sent in continually. We are anxious to reach them all.

A special Servicemen's Religious Week-end, December 17-19, for men in the Saigon area provided additional encouragement and spiritual blessings for our young men. Remember these men in Vietnam in your prayers.

## Going Home

*[In the letter that accompanied this brief message, the authors stated: "This has been our eighth furlough, and the ninth time to go back. Since retirement eight years ago we have raised up and built two churches, and plan to build a third one during the coming year. We already have the congregation, with about 75 members. We hope to begin building in January, if the Lord gives us strength. The lot has already been donated, and some funds are in hand to begin the building." We thank God for dedicated missionaries like the Fords. Would that every church member were as eager to do his part in helping to finish God's work!—Editors.]*

For the past few months we have been visiting friends and loved ones from coast to coast in the United States. Now we are again turning our faces back to our adopted country in the so-called foreign field. As we have traveled from place to place, mixed feelings have stirred our hearts. We have seen such wonders in the line of progress and prosperity; it would seem that every desire of the heart of man has been realized. Yet we have been shocked to see how the enemy of souls has so entangled men that he has been able to reduce them to virtual slavery. Only by near superhuman and continuous efforts can people keep up with the modern standard of living. The home has virtually disappeared, as both parents must work, while the children are in school or left to roam. Home is only a place to sleep or view television. Apparently, little time can be devoted, even among the faithful, to religious exercises or study. The cares and urgencies of this life are crowding religion from the home.

Now we are going back to our home of adoption, where we have spent 48 years in foreign service. We will be glad for the quieter life out there. Here, the days are filled with feverish activity and pell-mell travel on congested freeways, to and from places of work. We are glad that tomorrow we will cross over the line, over the border, into a so-called foreign land, into Mexico and El Salvador.

Going home? or leaving home? That depends on your viewpoint and where you call home. We are leaving the homeland, but feel that we are going home. We are eager to get back to our adopted country and meet our brethren again. It is always with great expectancy that one thinks of going home, yet in this life anticipation is greater than realization, and so even in the mission field we will still be unsatisfied. This world can never satisfy our homing instinct. How we all long for that glad day when we can really go home!

We are all strangers in a foreign land, longing for home. But "tomorrow" we are going home, to meet father, mother, and our dear brethren, in that homeland of God our Father. Our Elder Brother and the dear people for whom we have labored will be there to meet us in the morning and welcome us to our real homeland. No more suitcases, no more agitated, tension-filled days, no more partings; our travels over, and a beautiful home awaiting us. How earnestly we long for "tomorrow"!

ORLEY AND LILLIAN FORD  
Texas, November 24, 1965



Audiences attending the Faith for Today series and present for the Week of Prayer services from September 25 to October 9 numbered close to 40,000. Non-Adventist church attendance ran into the hundreds.

## Faith for Today Washington, D.C. Decision Meetings

By Gordon F. Dalrymple, *Editor*  
*Faith for Today Publications*

Nearly 40,000 people, including academy and college students, heard W. A. Fagal, of Faith for Today, during his two-week series in Washington, D.C., conducted in the fall of 1965. Of those who attended the meetings 175 requested

baptism and an additional 75 pledged to keep all of God's commandments. The series has been continuing weekly on Wednesday evenings with Pastor William Loveless in charge of a Revelation Bible study seminar.

So many decisions were made that it was impossible for the Sligo and Faith for Today staffs to follow them up during the two-week period. Many are still studying.

Climaxing the Faith for Today phase of the series was a baptism of 19 on Sabbath morning, October 9.

An adjunct to the series were Weeks of Prayer conducted at Columbia Union College and Takoma Academy by Pastor Fagal and the Faith for Today quartet.

The key to the success of the meetings was the excellent organization of Pastor William Loveless and his staff of Sligo church laymen who visited untiringly before and during the series.

In charge of advertising for the series was Melvin Tompkins, associate pastor of the Sligo church. Conducting the visiting phase was another associate pastor of the Sligo church, Floyd Strunk.



## Nickel Drive Succeeds at PUC

Philippine Union College wrote a successful *finis* to this year's nickel drive, a campaign for 5-centavo coins to advance its five-year development program. The campaign was supported enthusiastically by all segments of the school family—from the kindergarten to the graduate school, including alumni and friends abroad.

With a 38,500-nickel boost from Brother and Sister Delbert Millam, former PUC staff members now in retirement in the United States, the grand total reached 92,505 nickels, or 259 per cent of the 24,000-nickel goal. In the picture Dean P. G. Miller, nickel-drive campaign chairman, shovels nickels into the barrel while fellow faculty members look on. From left: Israel H. Castro, Benjamin A. Martin, Nestor I. Zamora (head of music department, which benefited from this year's drive), school manager O. L. Aaby, and President A. P. Roda. There are 20 nickels to a peso, and 3.85 pesos to a U.S. dollar.

B. B. ALSAYBAR, *Principal*  
*Philippine Union College Academy*



## Record Sales in Indonesia

Literature evangelists in the West Indonesia Union Mission set a new record in 1964. Topping all records for the nine unions of the Far Eastern Division, the 213 colporteurs of this field sold and delivered 33,915,100 pages of literature. As a result of their ministry, 162 persons were baptized.

These colporteurs keep the publishing house busy trying to furnish enough books. Because of shortages in paper supply, chemicals, and machine parts there are continual challenges. Nevertheless, God has His hand over the publishing work. At times with less than a two-week supply of paper left in the storeroom, we have prayed for God to open the way in order that the presses might keep rolling. Our prayers have always been answered.

In the picture a group of publishing department leaders pose before the Indonesia Publishing House with a sign indicating their record-breaking achievement.

M. R. LYON, *Publishing Department Secretary*  
*West Indonesia Union Mission*



## God Meets Emergency for Surinam Colporteur

By J. G. Fulfer, *President Caribbean Union*

Our membership in the Dutch colony of Surinam on the northern coast of South America is not large, but our believers there are earnest, truehearted soldiers of the cross. On a recent trip to that field I heard the following story related by Brother L. Brandon, a veteran literature evangelist:

"I had been sick for some time and things had not been going very well for me. On this particular morning my wife reminded me that there was no food in the house for dinner. I asked God to give me success that day as I went out endeavoring to provide food for my family. Taking my prospectus, I went to Paramaribo and started canvassing. However, after five refusals in succession, I began to be discouraged and wondered just how God would answer my prayer.

"Suddenly, as I was walking along the street, I looked down and saw a purse lying on the ground. I stooped down and picked it up.

"Moving a little farther down the street, I stepped into a Chinese shop, and as though contemplating a purchase, I opened the purse and examined the contents. Imagine my amazement to find more than 3,000 guilders (U.S.\$1,600), along with a number of items of jewelry! This was a small fortune. What should I do with it? I said to myself, the Lord has answered my prayer. He has sent this money. If I report it to the police, they will keep it.

"Arriving home, I gathered my wife and children around the table. 'I have a surprise for you,' I said. Opening the purse, I poured the jewelry out on the table.

"My poor wife looked at me as though she thought I had gone completely mad.

"Where did you get this?' she asked. 'Did you steal it?'

"Of course not,' I replied. 'Do you think I am a thief?'

"I then explained what had happened, and we decided to pray about it. While we were praying, someone knocked at the door. A man had brought a pair of shoes for me to repair and insisted on paying me in advance. I gave my wife a part of the money to buy food, and taking one guilder for myself, I went back to town to look for the address I had found in the purse.

"When I knocked at the door, a young woman came and it was apparent that she had been weeping. I told her that I wanted to talk to her, but she would not let me in. Finally, an older woman came and I insisted that I must talk to her about something very important.

"Are you from the police?' she asked.

"No; are you looking for the police?'

"She finally let me in, and I noticed that they were both agitated and the furniture was somewhat in disarray.

"Is there some trouble here?' I asked.

"The older woman replied, 'My daughter was all ready to travel to Holland. She was supposed to leave today,

but just this morning she lost her purse with all her money and jewels.'

"Have you prayed about it?' I asked. 'Have you asked Jesus to help you find it?'

"Well, no, we haven't.'

"Well, Jesus has sent it to you anyway.'

"Of course, you can imagine their joy and relief at having the purse returned.

"The mother inquired, 'How much do we owe you for returning the purse?'

"I replied, 'Three visits to Sabbath school.'

"I then canvassed them, and of course they ordered several books. Not only that, but the young woman sent me to her employer who is a professor at the university. He too ordered a large set of books with this remark: 'I'm glad there is an honest man still left in the world.'"

Surely God blesses the faithfulness of His people, wherever they are.

## Support Grows for Freedom in Philippines

By P. C. Banaag, *Executive Secretary Philippine Religious Liberty Association*

Since the publication of *Freedom* magazine, our denominational religious liberty journal in the Philippines, quite an interest has been created among the reading public. Letters have come from many sections of the Philippines expressing appreciation for the magazine and

the messages it contains on the principle of separation of church and state.

One letter came from General Basilio Valdez, a cabinet member under the late President Quezon. With his letter was a check for his subscription.

One very encouraging letter came from the papal representative in the Philippines. His Excellency Carlo Martini. He is serving as apostolic nuncio. After receiving his letter I decided I would try to see him personally for an interview. When I visited him at his palace I was surprised to see him coming toward me with the first issue of *Freedom* in his hands. He was very genial and kind. He is an Italian, but speaks English.

When I asked, "Your Excellency, how did you come to know about this religious liberty magazine?" he readily answered, "Oh, it is now well known among Catholic leaders and laymen. I also read about it in an editorial of one of the leading newspapers in Manila."

I said, "Your Excellency, I wish to thank you for your letter and the check for your subscription." Then I went into the main purpose of my visit, asking him whether he would write an article for *Freedom*. He assured me he will, but that he had to wait for the official action on the religious liberty topic from the ecumenical council at Vatican City. He asked me to come back and see him later.

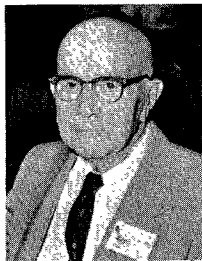
Before I left his office he gave me a copy of the revised *Constitution on the Church*, which was voted at the Second Vatican Ecumenical Council, and also another booklet entitled *First Encyclical Letter of His Holiness Paul VI*. Together with these booklets he gave me two issues of the official Catholic paper in the Philippines, *Filipinas*, and authorized me to publish in *Freedom* the Roman Catholic stand on the principles of ecumenism.

Throughout the Philippines people are talking about giving religious instruction in public and private schools. Catholic leaders are agitating public interest in the matter. A surprising number of leaders of society are promoting and recommending that the Catholic Church be privileged to teach religion in all schools.

Recently a conference on criminal-law reform was held in the University of the Philippines. This was the first conference of its kind. It was attended by members of the judiciary, justices of the supreme court, judges of juvenile courts and courts of appeals, prosecutors, solicitors, and leading lawyers from all over the Philippines. The purpose of the conference was to study whether amendments should be made to the present penal code and code of crimes because of the rising tide of criminality.

When I learned about this conference I wrote to the chairman and asked whether I could attend as an observer. I was happy to get an official invitation. The conference was held for three days, July 14-16. The keynote speakers were Senators Padilla and Diokno, and Judge Guevarra, one of the outstanding criminologists in the Philippines. There seemed to be general agreement that "it is high time religious instruction be a part of the curriculum in private and public schools."

## An SDA 74 Years of 95



James G. Hanna was born in Northern Ireland, September 8, 1870. Under the ministry of O. O. Farnsworth he accepted the Advent message in Belfast, Ireland, when he was 21 years of age. In 1892 he became a

colporteur in Scotland under the leadership of N. Z. Town. He remained in the colporteur work until 1896. That year Brother Hanna began the nurse's course in Battle Creek, Michigan, and finished two years later. Part of his training was in the old Chicago city mission, and subsequently he was sent to Philadelphia in similar medical work. In 1899 he was married.

At the close of a ministerial institute in Berrien Springs in 1901, A. G. Daniells asked him to go to the Maritime provinces in Canada as a ministerial intern. He was ordained in Halifax, Nova Scotia, in 1904, and remained there until 1907, when he was transferred to Montreal. Appointment to the old Virginia Conference followed. After a lifetime of ministry Elder Hanna now lives in happy retirement at Bethesda, Maryland, fully confident in the faith that has sustained him for 74 years. He is 95 years of age.

H. M. TIPPETT

I made no comments throughout the three days of the conference, for I was merely an observer. But to my surprise, the chairman of the meeting asked for my opinion and told me to speak for ten minutes. I made it clear to the conferees that the best way to teach religion is by example. I said, "No amount of teaching of religion will help change the lives of our children and young people unless the principles of Christianity are shown in the lives of our leaders." I also said, "The best way to eradicate mosquitoes is to attack the breeding places."

Then I analyzed the sources of criminality, pointing out that drinking, night clubs, movie houses, gambling dens, are the breeding places of crime. I said, "Unless we do something to remedy the situation, I'm afraid, even if we make the punishment more severe on one particular type of crime committed, that criminality in the Philippines will never be reduced."

When they gave out the diplomas I was surprised to receive one on which was the signature of the president of the University of the Philippines, Dr. Carlos P. Romulo.

Such is the situation now in the Philippines on the matter of religious liberty. Our people are beginning to realize the urgency of this problem. Everywhere I go, our workers and members are rallying behind the efforts to increase the circulation of *Freedom* magazine.

## South-East African Union Year-End Meeting

By O. O. Mattison, *Field Secretary*  
*General Conference*

I have spent the past 12 days here in Blantyre with the Trans-Africa Division treasurer, R. M. Reinhard, and the division secretary, M. E. Lind, attending the South-East African Union committee meeting and visiting several of their out-stations. Just five miles from the union office we have a large church at Socho, where David Livingstone camped for some time and freed many slaves from their captors. In Malamulo, just 40 miles away, is a large spreading tree where the people say Livingstone pitched his camp while exploring this part of the African continent.

The South-East African Union is a great union of 22,000 members represented by a fine, dedicated group of men, both foreign and African, who are carrying heavy responsibilities in this vast field in a quiet and acceptable way. Their reports of the progress of the work during the past year were inspiring, and they set realistic goals for 1966. They represent many large and well-organized schools and hospitals, including two large, well-equipped hospitals for lepers, where they are having marked results.

They have a fine industrial school in Matandani and a well-equipped publishing house in Malamulo. I was able to visit Malamulo, Matandani, and Mwami, where many improvements have been made during the past year. Additions have been made to the schools and hospitals,

badly needed new equipment has been purchased, and several new churches and workers' quarters for our missionaries and African brethren have been built, largely with students and workers laboring side by side as ancient Israel did in building schools for the prophets. These compounds are breathtaking. The smallest one I have seen has 200 acres, so there is ample room for expansion.

It was wonderful to meet so many workers who have spent their lives in service out here. Several families have been here for more than a quarter of a century. Ruth Foote, the registrar of Malamulo College, has been here for more than 26 years. Three African workers in the hospital have been in service for more than 24 years. Emma Binder and Martha Hansen in Mwami Hospital and Leprosarium have given their lives in mission service. It is unsung stalwarts such as these who bring stability to the work. We do them honor by praying for them each day.

I leave for other parts with a heart full of gratitude to God for men such as N. L. Doss and his fellow workers and for the many godly doctors, nurses, and teachers who carry heavy burdens in such a courageous spirit. May God bless each one of them.

## A Breakthrough Among the Aborigines of Australia

By O. A. Blake, *Undertreasurer*  
*General Conference*

In Western Australia live thousands of aborigines. At present the West Australian Conference is operating two mission stations among these people—Karatundi and Wiluna. Although we have worked

among these very primitive people for about ten years, comparatively few have accepted the truth. These people are bound down by very severe tribal customs and spirit worship.

Among their many customs and ceremonies, child marriage and the initiation tribes have become extremely concerned because some of their young men have come under the influence of the Seventh-day Adventist Church. Our missionaries are firm that they must leave their tribal customs when they join the church. Other mission societies are less strict in this regard.

A young man by the name of Jackson Stevens gave up his tribal connections and married an Adventist girl who had been to one of our schools. He has now joined the church.

A short time ago the tribal people decided they would make a test case of the situation. The tribes from hundreds of miles around sent delegates to a meeting at Meekathara. They selected Jackson Stevens as a test case or a "guinea pig." Seventy tribesmen came together and formed themselves into circles according to the tribe to which they belonged. They put Jackson in the center of the first group, and told him he was not to say a word.

They accused him of revealing native secrets to the white man and showing women the sacred emblem of their ceremonies. (The women are not permitted to know the secrets of their ceremonies, nor are they permitted to come near the huts where these rites are practiced.)

The members of each tribe in turn worked themselves up into a frenzy and accused Jackson of these two things—of revealing secrets to the white people at Perth, and of showing their emblems to women. If found guilty, he was to be



## Thirty-seven Take Nursing Pledge at AUC

Thirty-seven students of nursing took the Florence Nightingale pledge at a service held on the campus of Atlantic Union College, Sunday evening, October 24. J. Melvyn Clemons, associate professor of religion at AUC, and father of one of the students, gave the dedicatory address. The class was presented by Mrs. Alma Tracy (far left), chairman of the division of nursing. Also taking part in the program were R. L. Reynolds, president of AUC, Audrey Krueger (far right), assistant professor of nursing, and F. F. Bush, pastor of the college church.

All 37 students are members of the class of 1967, and will graduate with the Associate in Science degree after an intensive two-year program of study and clinical practice. They will be qualified to take the State examination to become registered nurses. Further study will enable them to receive a Bachelor of Science degree in nursing.

H. D. KINSEY  
*Assistant Director of Public Relations*  
*Atlantic Union College*

beaten by clubs. He also would be required to give up his wife, to whom he was legally married, and his baby son, and return to the native way of life. He would be given three weeks to make his decision.

When it was all finished and each tribe had made its accusations, they asked Jackson, before the punishment was to be meted out, whether he had anything to say.

"Yes," he said. "I do." Stepping into each circle in turn, and speaking in that particular tribe's language, he asked them to produce the man who had heard him reveal these secrets, and the man who had seen him reveal these things to women-folk.

Not one of the tribe's representatives could produce the man as he suggested they should. He stood in the middle and said, "You are accusing me of something and you cannot produce the man who actually heard me say these things, or saw me do these things." He further stated, "I can give you my answer right now. I don't have to wait three weeks. My answer is, I will not give up my wife and son, nor will I return to the tribal way of living."

Then each tribe began to blame the other for having called this meeting. They were set one against the other, and the meeting broke up in complete confusion. This young man was very brave and courageous to stand up and question the charges of the elders of the tribes. Finally they allowed him to return to his home.

This is a wonderful breakthrough, for now the Adventists are respected and the elders of the tribes have lost their hold on the young people. At a recent meeting at Karalundi a call was made for those who wanted to be baptized, and 13 natives stood, signifying their desire to enter a baptismal class. The fear of the native leader is broken. This is a momentous victory for the gospel.

Recently the missionaries traveled through this area and found a complete change among the aborigines. The tribes all have heard about the experience and Jackson's stand, for the news of the complete failure of the meeting has traveled through the Territory.

## Guam VBS Helps a Grandpa Stop Swearing

"Grandpa, it is wrong to swear and you should not do it any more!"

The young boy looked straight across the dinner table at his grandfather. He was so intent on what he was saying that he did not notice his mother pinching him under the table.

"That's right, Grandpa, you shouldn't use those nasty words any more."

Mother kept on pinching until finally the lad got the message. She wanted him to change the subject. But the boy was not easily dissuaded.

"Stop pinching me, Mother," he said. "It's the truth! Grandpa should not swear—it's in the Bible."

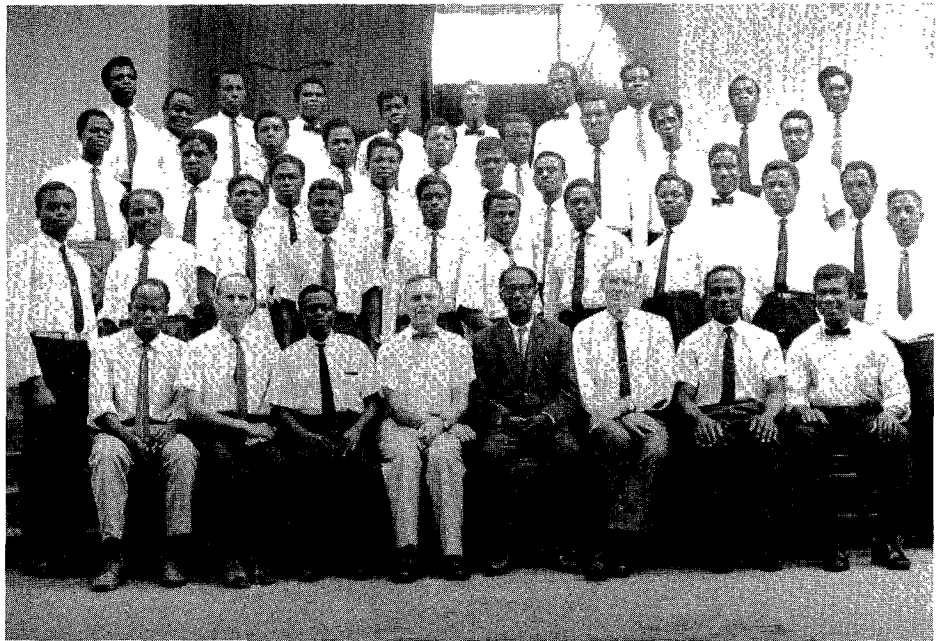
Grandpa finally spoke up: "Where did you learn that?" The boy quickly answered, "At Vacation Bible School."

The next day the little boy proudly went back to the Bible school teacher to report that he helped Grandpa give up swearing.

The locale for this true story was on the island of Guam, in the middle of the vast Pacific Ocean, where this summer the Far Eastern Island Mission of the Far Eastern Division conducted a Vacation Bible School, with 102 boys and girls in attendance. Sixty-five of these boys and girls were from non-Adventist homes.

Vacation Bible Schools do pay—they even help grandpas give up swearing!

D. A. ROTH



Students and staff of Field School of Evangelism held in Ghana, West Africa.

Jackson took his stand on Romans 1: 16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Pray for these lowly people and the missionaries who are working for these aborigines of Australia.

## Field School of Evangelism in Ghana

By J. K. Amoah, *President Ghana Mission*

For a long time there has been a great need to train our West African workers in practical evangelism. Thus we were cheered when we received word that the staff of the Adventist College of West Africa would conduct a school of evangelism in the Ghana Mission.

Plans were laid, and the school was held in our old institution at Bekwai from July 13 to August 10, 1965. Thirty-seven evangelists attended this special course.

H. J. Welch, president of the Adventist College of West Africa, and K. F. Mueller, head of the department of theology, led out in the school. Pastor Mueller was in charge of evangelism; Pastor Welch taught church administration; and Pastor Onjukka, from Bekwai College, was in charge of Bible doctrines.

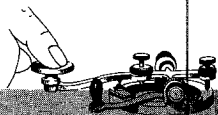
The students studied these subjects with enthusiasm, and visited and invited people to attend the one-month evangelistic meetings, conducted by Pastor Mueller, under the tent pitched for this purpose in the town of Bekwai.

The average attendance daily was more than 600, and the people listened with rapt attention as the wonderful Advent message flowed from the lips of the servant of the Lord. The interest was so high that we have asked Pastors Onjukka and Asare to continue the efforts.

So far 92 people have taken their stand for Jesus and are studying in preparation for baptism.

In view of the great need for a place of worship for the church at Bekwai, prayers ascended to the Most High to help us find a suitable place of worship. By God's grace, a good location has been found. The church negotiated for this valuable piece of land about 200 feet square, with two big sheds and a dwelling place for the pastor, and soon purchased it.

At the close of the School of Field Evangelism held at Bekwai, George Edward Appaw was ordained to the gospel ministry. Pastor Appaw has raised up seven companies and has had more than 100 baptized as a result of his labors. The officiating ministers were Pastors Th. Kristensen, president of the West African Union, H. J. Welch and K. F. Mueller, both from the Adventist College of West Africa, and J. K. Amoah. Thirty-seven evangelistic workers and various district pastors were present, as well as 800 church members and well-wishers.



# Brief News OF MEN AND EVENTS



## Trans-Africa Division

Reported by  
Peggy Dawkins

► As the Ray Kent evangelistic campaign in Salisbury, Rhodesia, drew to a close and the health message was presented, an array of 70 vegetarian dishes were displayed for the audience to see and taste. Recipe books were handed out, and from comments heard in the foyers many non-Adventist cooks seemed eager to branch out into this realm of more healthful cooking and living.

► Union evangelist John van der Merwe has the unique privilege of being the first Seventh-day Adventist minister to conduct meetings among the Hottentot people in South-West Africa. These primitive people speak the Nama language and Brother Van der Merwe writes that "it is thrilling to work for these people."

► Mrs. Lena Robinson is returning to the United States permanently. With her late husband, R. P. Robinson, Sister Robinson has given 36 years of dedicated service to Africa. The Robinsons retired in 1950, and since her husband's death in 1960, Sister Robinson has been living with her daughter, Grace, in East Africa. Her son, Leonard C. Robinson, is on the staff of Loma Linda University.

► P. J. Salhany, departmental secretary in the South-East Africa Union in Malawi, reports capacity crowds of more than 400 at his effort in the capital city of Zomba.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► On Sabbath, November 13, a new company was organized in Bermuda. This company has a Sabbath school membership of 43, some of whom are already members of the St. George's church. This new company came into being as a result of the enthusiastic work of A. R. Haig, pastor of the St. George's church, who came to Bermuda six months ago. Elder Haig began holding outdoor meetings near his home in the Crawl area of Bermuda, which is about halfway between the St. George's church and the Hamilton church. After an interest was developed, a hall was rented for evangelistic meetings. The hall is still being used for evangelistic meetings two nights a week and for Sabbath services. V. E. Kelsrom, president of the Bermuda Mission, states that he believes the good work started will continue to grow until they have an organized church and a new church building in this area.

► R. E. Aldrich, manager of the New York Book and Bible House, has accepted a call to manage the Nevada-Utah Book

and Bible House and serve as assistant treasurer of the conference.

► Plans have been made in the Northern New England Conference to reach every district during the next year with some type of special evangelism, with the help of Robert Johnson, the conference evangelist; Marcus Payne, the ministerial secretary; and Gordon Dalrymple, from Faith for Today, who will be holding a major campaign in Manchester, New Hampshire.



## Columbia Union

Reported by  
Morten Juberg

► E. M. Peterson, MV secretary of the Columbia Union Conference, reports that youth in the union territory were responsible for 443 baptisms in 1965. The soul-winning program was carried on through Voice of Youth meetings, Operation Friendship, and Friendship teams.

► Robert East is the new pastor of the Federalsburg, Harrington, and Seaford churches in the Chesapeake Conference.

► Ninety-three were baptized in the Chesapeake Conference during November.

► Harold Friesen, educational and MV secretary of the Chesapeake Conference, held a ten-day series of meetings in the Waldorf, Maryland, church. There were ten decisions for baptism. Nine more have

been baptized in Hagerstown, Maryland, where F. F. Schwindt is holding meetings. This brings the total in Hagerstown to 40.

► A. B. Butler, president of the New Jersey Conference, joined forces with Dr. E. J. Kijak to present a Five-Day Plan to Stop Smoking, in Trenton.

► The Zanesville, Ohio, church combined a homecoming with the dedication of the church's educational wing. The afternoon program featured a sermon by R. L. Walden, secretary-treasurer of the Ohio Conference. The Mount Vernon Academy Band Ensemble presented a secular evening program.

► During the months of October, November, and December, William Otis and other members of the Pennsylvania Bible House staff had 18 book displays and sales throughout the State. Sales at these displays exceeded \$5,000.

► A father-son team have had excellent success in their ministry in the Tidewater area of Virginia. W. C. Scales, Jr., is the pastor of the Norfolk, Newport News, and Portsmouth churches of the Allegheny Conference. Nine months ago the conference assigned W. C. Scales, Sr., as a Bible instructor. More than 100 persons have been baptized, half of these coming from an effort held in Norfolk this past summer.



## Lake Union

Reported by  
Mrs. Mildred Wade

► The young people of the Hinsdale, Illinois, church school, grades 5 to 10, shattered all former Ingathering records by bringing in \$1,010 on their field day, October 27. With a few adults, 150 boys and girls participated.

► Sixty-one members of the Indiana Academy youth-guidance class, under the direction of D. W. Anderson, recently visited denominational centers and places of historical interest in Battle Creek and at Andrews University.

► Roland Lehnhoff, of the Peoria, Illinois, district, has completed a series of meetings at Wyoming. Eighteen people are preparing for baptism. For a church of 14 members, this is an outstanding achievement.

► Mrs. Diana Jo Beeler, a member of the Logansport, Indiana, church, is private secretary and bookkeeper for Warren Sosh, owner and jobber of Shell Products in Logansport. Because of her good work and faithfulness, he recently submitted her name to the city as his choice of an ideal secretary. As a result she was selected and crowned as Logansport's Secretary of the Year.

► Laymen of the Shiloh church in Chicago went from door to door in recent



## Southern California Doctor-Minister Meeting

Approximately 300 ministers, doctors, and their families attended the medical-ministerial fellowship held the weekend of November 5 and 6 at the Del Coronado Hotel near San Diego. Leading out in the discussion were (left to right): Cree Sandefur, Southern California Conference president; R. R. Bietz, president of the Pacific Union Conference; Paul Heubach, pastor of the Loma Linda University church; and Dr. Leslie Hardinge, of the Pacific Union College department of religion. "The Healing Christ" was the theme of the meetings.

S. A. YAKUSH  
Departmental Secretary  
Southern California Conference

months and enrolled more than 400 in the Home Bible School. Many spent Sabbath afternoons studying with enrollees and helping them with the lessons. On a recent Sabbath morning 137 students were graduated. Many of these have been baptized, and others are continuing to study. S. D. Meyers, the pastor, states that they are planning to conduct two more such schools in the same area before summer; then they will pitch a tent in the heart of this area to do a reaping work.

► Raymond H. Hartwell has joined the working force in the Michigan Conference as pastor of the Grand Rapids church and leader of that district. Elder Hartwell served for a number of years in China and in the Middle East Division, as well as in a number of local conferences in the homeland.

► Dedication services were conducted for the Bellevue, Michigan, church the weekend of October 29 and 30, marking the climax of nearly three years of effort in remodeling and building an addition. The mayor of the city, Dr. Waldo E. Frankenstein, officiated in a ribbon-cutting ceremony. Consecration service was conducted by W. J. Harris, of the General Conference. The Sabbath morning sermon was given by N. C. Wilson, president of the conference. Jere D. Smith, president of the Lake Union, gave the dedicatory sermon in the afternoon. Others assisting included the pastor, S. W. Hyde; also L. G. Wartzok, W. B. Quigley, Mrs. William Sackett, James Davidson, and G. A. Huse.

► Sandra Dalzell, who joined the staff of Andrews University in 1964, was awarded a Master's degree in physical education from Arizona State University this past summer. A 1962 graduate of Andrews University, where she also took a major in home economics, she has been teaching at Thunderbird Academy and at Walla Walla College.

► The Andrews University Physics Department has received a \$3,000 grant from the Research Corporation to support the research being done by Dr. W. Bruce Zimmerman, associate professor of physics. This is the second such grant made by this corporation to support research in the Physics Department.

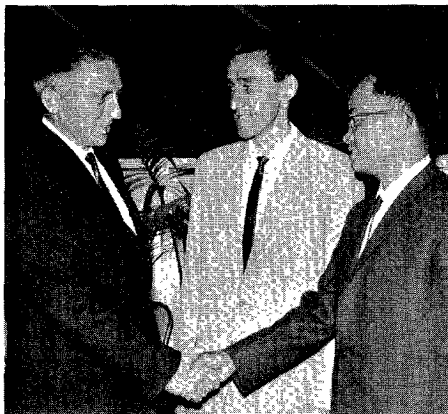


## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The members of the church in Eagle, Idaho, have purchased 1,200 copies of *Steps to Christ* in order to give one to every Ingathering business contact. Many of the church members are engaging in Ingathering with new zeal because of the spiritual emphasis this is giving to the work.

► A successful evangelistic field school in Twin Falls, Idaho, ended November 20. Kenneth Mittleider, union conference ministerial association secretary, was the speaker for this month-long series. Twenty-one people have been baptized, with 17 more committed to be baptized soon.



## Ordination in Greater Sydney Conference

Two young men were ordained at the seventy-first camp meeting of the Greater Sydney Conference, held at Blacktown, N.S.W., Australia, October 2 to 9. They are W. E. Wright (center), of Burwood, Sydney, and E. H. Ho (right), of Ryde, Sydney. At left is the president of the Greater Sydney Conference, S. M. Uttley.

Pastor Wright has been engaged in public evangelism for six years in the Greater Sydney Conference. His special interest has been as song leader. Pastor and Mrs. Wright and two children will be transferring to the North New Zealand Conference early in 1966.

Pastor Ho was born in China and is the son of a minister who served in Hong Kong, in Vietnam, and in Borneo. Pastor Ho was educated in Shanghai and in Avondale College, Cooranbong, N.S.W., Australia. Pastor and Mrs. Ho will continue in pastoral-evangelism in the Greater Sydney Conference.

Others participating in the ordination service were L. C. Naden, the president of the Australasian Division, and D. Sibley, the president of the Trans-Tasman Union Conference.

R. K. BROWN  
Public Relations Secretary  
Greater Sydney Conference

Two joined the church on profession of faith. Philip Lemon is the church pastor.

► Reporting from the Great Falls district in Montana, C. Dale Brusett tells of 22 people joining the church by baptism and profession of faith on October 30 and November 6. This took place at the close of the three-week series of meetings held by Elder Brusett in the Great Falls church.

► J. C. Hansen, president of the Alaska Mission, announces that Harvey Sauder, a recent addition to the mission working force, will not only pastor the Anchorage-Palmer churches but will be MV secretary for the mission. He had been serving as conference evangelist in the Chesapeake Conference.

► Mr. and Mrs. David Gouge and two children flew from Seattle, November 28, to their new home in South Vietnam, where he will serve as principal of the mission school in Saigon. After intensive language study he will become head of

the educational and young people's work in South Vietnam. William Dickerson has replaced Mr. Gouge as principal of the Tri-City Junior Academy in Pasco, Washington. Elmer Mohr has been added to the faculty of the Tri-City school as the ninth- and tenth-grade teacher.

► A new conference evangelist has come to the Upper Columbia Conference—John Klim, from Staunton, Virginia. Mrs. Klim assists her husband as soloist, chalk artist, and organist.

► On November 4 the youth of the Congregational church of Tacoma, Washington, invited Pastor Art Bushnell, of Tacoma Twenty-third Street church to come to their youth meeting and explain the beliefs of Seventh-day Adventists. For an hour and a half a question-and-answer program was conducted, during which the young people asked questions concerning the end of the world, the second coming of Christ, and other Adventist doctrines.



## Northern Union

Reported by  
L. H. Netteburg

► Nine people were baptized at Boone, Iowa, on Sabbath, November 20. Another baptism is scheduled. The Houghton-Gerst evangelistic team has been conducting a series of meetings in Boone.

► Maybelle Vandermark, of the General Conference Health and Welfare Department, spent several days in the Northern Union in October, speaking at Dorcas Federation meetings.

► Something new in Sabbath school work has been introduced in the Twin Cities in Minnesota. An organization called the Greater Twin Cities Area Sabbath School Evangelism Workshop has come into being. This is an organization of all Sabbath school officers and teachers of the Twin Cities area into a study group to help evangelize this area. It is a layman's organization. Pastors are giving valuable counsel and support. Laymen are leading out in advancing the cause of Sabbath school evangelism.

► William Butler, pastor, and Elwood Johnson, elder, of the Stillwater, Minnesota, church, together with the church members, are making plans to provide denominational books for the prison library at Stillwater.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Students of Pacific Union College, under the chairmanship of Rob Ramsey, sophomore, participated in a three-phase program in behalf of U.S. servicemen in Vietnam. A money-raising campaign headed by Dick Willis, a freshman, provided for the purchase of 24,000 cookies, baked by the college bakery at cost, which were flown from Travis Air Force Base directly to Vietnam. A letter-writing campaign instigated by Jerry Richardson, sophomore, in conjunction with radio

station KSFO in San Francisco, netted 150 letters and cards, which were turned over to the station. From there they were sent to Washington, D.C., and forwarded to Vietnam in time for Christmas. The third facet of the program was a blood drive in early January when a Red Cross blood bank came to the college to receive blood to help save lives in Vietnam.

► Three new teachers are on the staff of Sacramento Union Academy this year: Bruce O'Neill, from Hawaiian Mission Academy, teaching voice and choir; Mrs. Edith Buchanan, of Carmichael, California, associate librarian and girls physical education teacher; and Max Owen, formerly of Redding, California, teaching mathematics and science for the seventh and eighth grades.

► S. R. Jayne, for the past six years pastor of the Napa, California, church, is now assistant to the president of the Northern California Conference. A graduate of Columbia Union College, he served as pastor-evangelist in the West Pennsylvania, West Virginia, and Potomac conferences prior to his work in Napa.

► The second evangelistic series of the year in Bakersfield, California, closed December 4. There were 230 baptisms from the spring series, and 120 in the second series. The Harris-Hoffman-Brooks evangelistic team conducted the meetings. Their next series will begin the latter part of this month in Turlock, California.

► Five La Sierra College theology majors have accepted calls to become ministerial interns in the Southeastern California Conference following graduation next spring or summer. They are Robert L. Boney, Curtis R. Bradford, Gary L. Case, Jaime Cruz, and T. Richard Rice.

► The students of Thunderbird Academy in Arizona had as a goal for their Ingathering field day \$2,000. When the donations were counted and added to the wages for the day given by the "home band," the total was \$2,087.



## Southwestern Union

Reported by  
J. N. Morgan

► The Southwest's newest radio station, KSWs, Roswell, New Mexico, began broadcasting the Voice of Prophecy radio program, Sunday, December 5. This new radio station operates on 50,000 watts. The Voice of Prophecy can now be heard over the entire Southwest from this powerful station.

► The Texas Conference is sponsoring a financial project to assist education in the conference academies. It is called the Million-Nickel Fund. To date, more than \$25,000 in nickels has been received to aid in the construction of educational facilities in the Texas Conference.

► A ten-day physical fitness institute was held at Fontain Bleu State Park, Mandeville, Louisiana, during November. The institute, under the direction of J. Lee Neil, gave valuable help to persons addicted to tobacco and many who were

suffering from obesity. The institute was held in cooperation with the Division of Public Health of Loma Linda University and the Arkansas-Louisiana Conference.

► The entire membership of the Oklahoma Conference gave toward construction of a new church at Duncan, Oklahoma, December 11. The new church has a membership of 21.

► Oklahoma's newest church, in Jay, is one of the first churches to reach its Silver Vanguard goal.

► A successful Five-Day Plan to Stop Smoking has just been completed in El Paso, Texas, by H. M. Westphal, M.D., and Pastor Nathan Simms, of Menard, Texas. The pastor states that this project has placed the church in the forefront of health education in this area and brought much good will to the church.

► Evangelist Bob Thrower recently completed two two-week series of revival services in the Waco, Texas, church. Seven persons were baptized at the end of these meetings.

► The Alice and Beeville, Texas, churches recently united in a joint evangelistic campaign under the direction of Evangelist Bob Thrower. Climaxing two weeks of meetings, 11 persons were baptized and united with God's remnant church.



## Loma Linda University

Reported by  
Sandra Craig

► Statistics reported in the Loma Linda University School of Medicine Alumni Association directory show that 185 physician-alumni are located in 62 countries outside the United States and Canada. The figures do not include graduates from Loma Linda University's nine other schools and curriculums who are serving around the world.

► A \$750,000 addition to Kate Lindsay Hall, women's residence hall, is under construction. The four-story, 47,000-square-foot structure is scheduled for completion by September 1. The new wing will accommodate 200 women, bringing the total capacity of the dormitory to 374. The addition is needed to house the School of Nursing juniors, who will remain at Loma Linda beginning next year. The juniors have previously spent the year at the White Memorial Medical Center in Los Angeles.

► More than 2,500 persons have received free diabetes screening tests administered by Loma Linda University personnel. The campus test center, sponsored in November by the Diabetes Association of Southern California, discovered 294 "positives" among the persons checked. To verify the accuracy of the screening tests, the "positives" have been scheduled for further laboratory tests at the university.

► Construction has begun on Loma Linda University's new \$61,000 intra-mural dental practice building, scheduled

for completion in February. The 3,318-square-foot, one-story structure will provide space for School of Dentistry faculty members to put into practice the latest advances in dentistry and to develop more efficient teaching and demonstration methods.

## 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 Sabbath School Rally Day	March 5
Missionary Volunteer Day	March 12
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
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program—American Bible Society	June 25
Thirteen Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2

## 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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# News of Note

## Further Progress in Ingathering

As a result of Ingathering contacts, again last week 910 persons wrote to the General Conference Laymen's Activities Department asking for further information about the Adventist Church. This brings the request total close to 11,000 this year. These requests are passed on to the Bible correspondence schools, and a copy of these names is mailed to the conferences for follow-up purposes.

The Christmas week's total was \$658,480.82—a record for Christmas week. We are now \$258,356.24 ahead of last year at this time, with a grand total of \$5,748,510.86 so far in North America.

There are now seven Silver Vanguard conferences: Alabama-Mississippi, Southern New England, Chesapeake, New Jersey, Pennsylvania, Illinois, and Oklahoma. The highest conference per capita raised so far belongs to New Jersey—\$28.52.

All the unions are ahead of last year at this time. Three—Canada, Southern, and North Pacific—have surpassed last year's final total. The Southern and Columbia unions are now beyond the \$900,000 mark and are heading for \$1 million. The highest union per capita belongs to the Southwestern Union—\$21.92.

The Regional conferences have done exceptionally well this year. Six of the seven have surpassed their last year's achievement.

V. W. SCHOEN

## Generous Liberty Offering Needed on January 22

The Religious Liberty Offering will be received Sabbath, January 22. A generous offering on this day will provide funds to meet religious liberty issues that arise, and will also make it possible to send *Liberty* magazine to many professional men and other persons of influence.

More people are reading *Liberty* magazine today than ever before. A generous offering will not only make it possible to continue sending *Liberty* to those who now receive it but will provide the magazine for many more who have not been privileged to receive it.

The cause of religious liberty must not languish. Let us support it liberally on January 22.

R. R. FIGUHR

## Adventist Chaplains Promoted

Two Seventh-day Adventist ordained ministers are serving as chaplains in the United States Air Force. Both of these men, William S. Hall and Wayne C. Hill, were selected for promotion in rank from captain to major during December, 1965. Their work is important to the church in helping our young men in military service, and in witnessing for the truth they love before those who would not otherwise

come in contact with Seventh-day Adventists.

The Air Force would like two more Seventh-day Adventist chaplains for immediate service in behalf of the large numbers of young men involved in the expanding military program.

CLARK SMITH

## 11,583 MV Projects

Word has just been received from B. E. Jacobs, new MV secretary of the Trans-Africa Division, that in the past six months Missionary Volunteers have launched 11,583 MV TARGET projects with 7,846 baptisms.

Projects		Baptisms
2,417	MV Voice of Youth	2,823
2,836	Operation Fireside	1,118
3,663	Friendship Teams	1,590
2,667	Branch Sabbath Schools	2,315
11,583		7,846

Evangelism is the object of all youth activity throughout the Trans-Africa Division. Only 1,154 additional baptisms are needed to reach the MV TARGET goal of 9,000 baptisms. Our youth are pressing ahead in every division. Let us remember them in our prayers.

LAWRENCE NELSON

## Growth in West Africa

A cable from C. L. Torrey, traveling in Africa, reports: "Most encouraging progress West African Union with 35,000 church and 88,000 Sabbath school members. More than 3,000 baptized in 1965, and 15,000 in baptismal classes. Have goal to double membership in five years or less."

## Books Win Policeman in the Philippines

Eusebio Valle, a literature evangelist in the Northern Mindanao Mission, recently sent us the following experience:

"While canvassing in Surigao del Sur, I met a very notorious person by the name of Bendalino Balingan. He manifested a vicious disposition and was appointed a policeman in this town because the mayor felt that he would be a great help in controlling the unruly young people there. But not long after his appointment, he quarreled with the mayor and almost killed him. Even the priest of the town was afraid of him. Not long after this incident I met him and sold him a copy of *The Great Controversy*.

"A month later I met him a second time. He told me that he enjoyed reading the book and wanted to know where he could purchase a Christian songbook, for he and his family were planning to attend our Sabbath school. I told him I would get one

for him, and sure enough, the next Sabbath he and his family and several neighbors attended our services. There were four other families present with him. I asked him how he became interested in our religion, and he replied, 'Through the books that I bought from you.'

"Now in this barrio almost everyone is interested in the Seventh-day Adventist message, and I am waiting for a pastor to follow up the interest there. Just recently 22 of these people were baptized into the truth."

There is power in Adventist books and magazines. Angels of God accompany our consecrated literature evangelists as they go from door to door.

GEORGE A. HUSE



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

HOUSTON, TEXAS—The ten-day Billy Graham Greater Houston Crusade in November drew the third largest total attendance for any series of events held in 1965 in the city's domed stadium. With an aggregate attendance of 376,419, the evangelist's crusade was outdrawn only by baseball, 2,539,470 fans, and by the guided tours of the giant arena, 395,772 persons.

LONG BEACH, N.J.—"Interdating"—dates between Jews and non-Jews—was condemned as "sinful" here by the Rabbinical Council of New Jersey. A resolution said, in part: "Intermarriage continues a threat to the growth and continuity of our people. It is incumbent upon us to utilize all our resources to overcome this evil. The road that ultimately leads to intermarriage begins with interdating. Jewish parents cannot abandon their responsibility in this matter."

MADRID—Spain's Forty-first Baptist chapel, serving a local Baptist community of about 250, was opened on December 5 at Albacete, it was disclosed here by the Rev. José Cardona, secretary-general of the Evangelical Defense Commission (Comisión de Defensa Evangelica), which represents nearly all Protestant denominations. He said this was a further sign of the thaw in relations between the Protestant minority and Spanish officialdom.

ROME—Now that the Second Vatican Council has ended, what has it meant to the closest, geographically speaking, of the "separated brethren" beyond the walls of Vatican City—the Protestants of Italy? Perhaps the most frankly discouraging reaction is seen within the Waldensian Church—the world's oldest Protestant body—whose leaders profess to see the council as a great ecumenical letdown. Also skeptical, but seemingly more balanced in their reaction, are other Italian Protestants—to judge by what has been published by the Press and Information Service of the Federal Council of Protestant Churches.