

REVIEW and Herald

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By Theodore Carcich
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for North America*

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HARRY ANDERSON, ARTIST

STARTLING PREDICTIONS FULFILLED

THE Lord would have His people heed the counsel of the Spirit of Prophecy writings. Through this agency the Lord has sent messages to His people for their encouragement, disclosing coming events. These predictions have been fulfilled exactly when the time for their fulfillment arrived.

For instance, in the year 1848 a movement began that later attracted worldwide attention. At its beginning it consisted merely of mysterious rappings. It was confined to an area near Rochester, New York. No one knew what it was, and no one dreamed that it would sweep over the world.

In 1850, Ellen G. White wrote that (To page 4)

This climactic hour in which we live is indeed

An Hour of Decision for

By Robert H. Pierson

THE long years of Babylonian captivity were fast drawing to a close. God's chosen people should have been aquiver with expectancy as the hour of their deliverance hastened on apace. There could be no mistake—

“Daniel studied anew the prophecies of Jeremiah. They were very plain, —so plain that he understood” that the 70 years in Babylon had nearly run their course! (*Prophets and Kings*, p. 554).

While the tidings of early deliverance brought great joy to the hearts of many earnest Jews, by far the greater number had settled down in the land of their exile and now were quite content to remain. Only a remnant chose to return from Babylon.

The Lord sought to arouse His indifferent nation. Through His prophets He sent warning after warning. Prophet after prophet lifted up his voice in stern rebuke and tender appeal.

In his day, Ezekiel the prophet strove to awaken God's sleeping people. Crowds came to hear him preach. “They were enjoying his oratory. The prophet had probably not had so large or so promising a congregation before.”—*The SDA Bible Commentary*, on Eze. 33:30.

But the prophet's words were to them “as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Eze. 33:32). Ezekiel was a fine preacher. His was a stirring message. It was true. Sometimes their souls were stirred, their consciences were pricked. Someday they would do something about it. It was time for them to pack and leave Babylon, but they were too satisfied where they were. They were unwilling to put forth the effort required. They wished to enjoy their houses, their lands, their *things* a little longer, where they were. The hard, sad fact was they did not *wish* to return to their homeland. They were too satisfied in Babylon.

Many years later—in the days of Ezra—the situation had changed but little. Thousands of God's professed people still tarried in the land of exile. Jerusalem, the golden city, still

lay in ruins. The work of God had not been finished.

From the lips of Ezra, the priest and scribe, came a further challenge—a challenge to bestir themselves and leave Babylon, a challenge to arise and complete an unfinished task in Jerusalem. Still the people of God hesitated. Some discerned God's providence in the movement “and gladly took advantage of the privilege of returning” to Jerusalem. “But,” declares the servant of the Lord, “the number who responded to the call was disappointingly small.”—*Prophets and Kings*, p. 612.

“They Loved Ease and Comfort”

Why? Listen well. The answer is an object lesson to God's people in 1966: “Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort, and were well satisfied to remain.”—*Ibid.*

How tragic—the scheduled hour of deliverance was long past, yet the chosen people of God hesitated, choosing to remain in the land of exile rather than to inherit a restored Jerusalem! And why? Because they loved Babylon. They loved their lands, their houses, their *things*. “They loved ease and comfort, and were satisfied to remain.” Of course, they were still Jews. They still considered themselves part of the chosen nation. They desired to share in the privileges and the rewards such a connection offered. But why become excited? Why sacrifice? Why undertake the rigors of the journey back to Jerusalem? Babylon wasn't such a bad place after all. What if the prophecies were wrongly interpreted? Someday they would heed the appeals of God. The people were satisfied where they were!

In Ezekiel's day and in Ezra's day complacency and compromise kept many of God's people in Babylon. Complacency and compromise robbed the movement to return to Jerusalem

of the will and the means to face the challenge of an unfinished task. Complacency and compromise bound the professed people of God to the world they had learned to love and were loathe to leave. Complacency and compromise delayed the hour of God's intended victory.

What lessons for God's chosen people—His remnant church today! “These things happened unto them for ensamples: and are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11). These lessons are for those “upon whom the ends of the world are come”—this means they are for *you*, for *me*, for every member of God's church of the remnant!

“God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.”—*Patriarchs and Prophets*, p. 293.

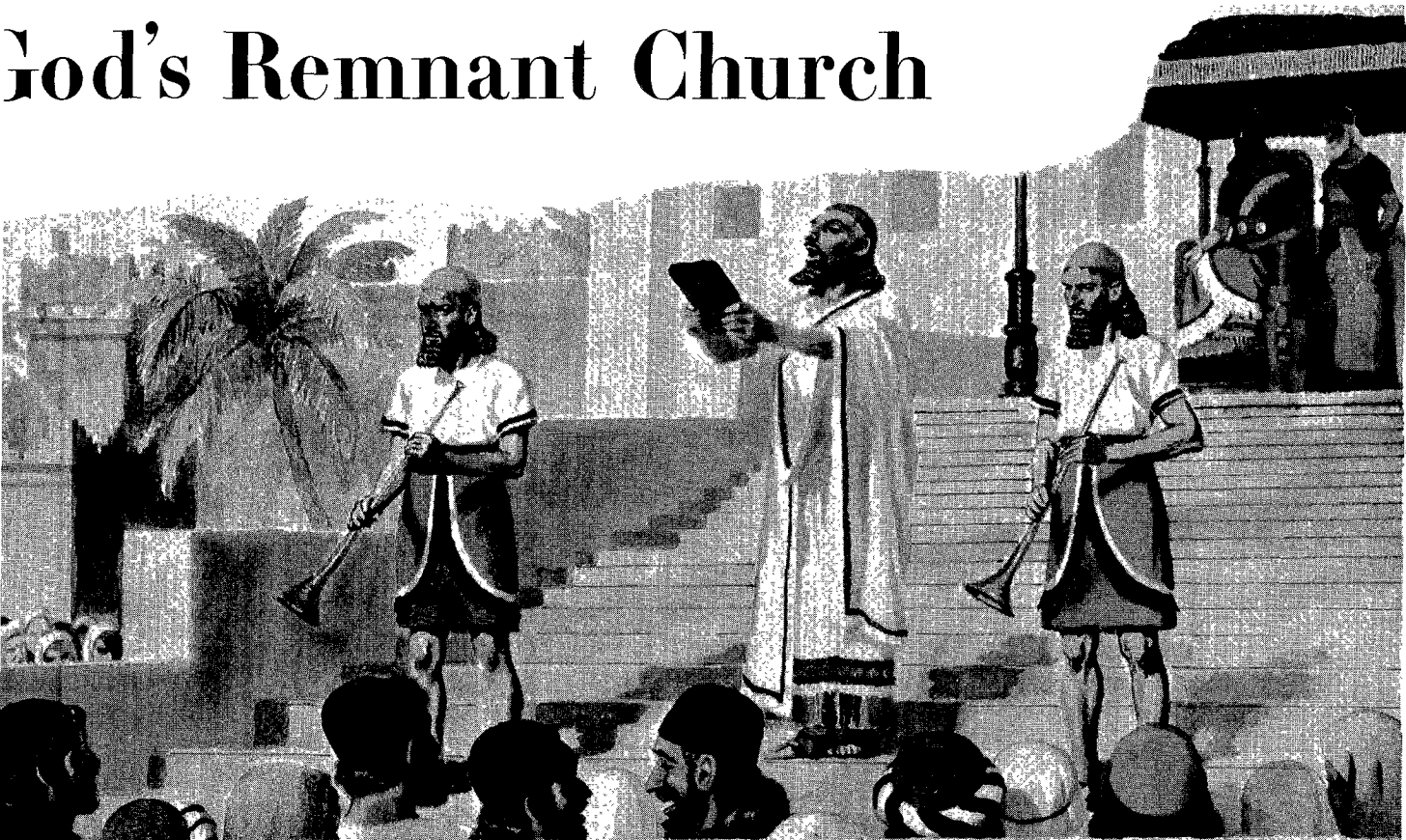
Here we are in 1966. *Our* day of earthly exile is fast drawing to a close. The glorious day of *our* deliverance is at hand. The sure word of prophecy declares it. The lurid pages of current events confirm it. There can be no mistake! The King of kings soon will rend the eastern skies and “the kingdoms of this world” will “become the kingdoms of our Lord . . . ; and he shall reign for ever and ever” (Rev. 11:15). *Our* hearts should be aquiver with expectancy. The fires of anticipation should be burning brightly within *our* breasts.

A Solemn Warning

How is it with God's remnant who stand today upon the threshold of eternity? Is our spiritual experience keeping pace with the solemnity of the times in which we live? The pen of inspiration must answer this question. I dare not judge, for I too am a part of that remnant. At times I fear for my own soul when I read some of

As the decree of Cyrus summoned the Jews to return to their homeland, God calls His people today to prepare for translation.

God's Remnant Church



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MANNING LEE, ARTIST

the messages God is sending to His people! Listen—and judge faithfully for yourself whether there be any application to *your* church, to your own self!

“There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ’s self-denying followers.”—*Testimonies*, vol. 1, p. 288.

“The stupor of death is upon many who profess Christ.”—*Ibid.*, vol. 5, p. 387.

“Complacency,” says a writer in the *Seventh-day Adventist Bible Commentary*, “is the greatest enemy of a living Christian experience.”—On Zeph. 1:12.

“My brethren and sisters,” cries the Lord’s messenger, “awake, I beseech you, from the sleep of death.”—*Testimonies*, vol. 5, p. 466.

It is evident from these words that there are many among us who, like the Jews in Zephaniah’s day, have sunken into a state of spiritual indifference. Like the Jews in Ezra’s time

we love our ease and comfort and are well satisfied to remain in the land of our exile.

Many of our large, beautiful church buildings are packed on the Sabbath day. We listen to stirring sermons, to earnest appeals. We enjoy hearing good preachers. They present appealing messages, and the messages are true. The thought of the time of trouble, the falling of the plagues, fill our souls with awe. The deliverance of God’s people and the home of the saved stir our hearts with hopeful assurance and glad anticipation. We determine to do something about our spiritual apathy—some day. But somehow, after the glow of the worship hour fades it is “as a very lovely song of one that hath a pleasant voice.” We hear God’s words, but we “do them not.”

We settle down in complacency! It is a sad fact that too many of us rather like this world—our lands, our houses, our *things*.

“A spirit of worldliness and selfishness has deprived the church of many a blessing. . . . A deadly spiritual malady is upon the church. . . . The

world has so many claims upon them [the members] that they have not time to look to the cross of Calvary long enough to see its glory or to feel its power.”—*Ibid.*, p. 202.

“Come out from among them, and be ye separate, saith the Lord” (2 Cor. 6:17).

“There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss. Against every subtle influence that seeks entrance by means of flattering inducements from the enemies of truth, God’s people must strictly guard.”—*Prophets and Kings*, p. 570.

In spite of such warnings the Lord’s messenger still declares, “The line of demarcation between worldlings and professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to

God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."—*Testimonies*, vol. 8, pp. 118, 119.

Too many of us talk like the world, dress like the world, eat like the world. We read what the world reads.

We go to the places of amusement to which worldlings go. We enjoy the same pleasures they seek.

Yet we are still Seventh-day Adventists. We have the truth. We keep the Sabbath. (Or do we?) We may pay our tithe and give our offerings. We build our churches. We erect our

institutions. We boast of our far-flung missions program, and of our spiritual wealth. And yet we delay our Lord's return by our complacency and our compromise!

"Oh, for a religious awakening!" the servant of the Lord cries. "The angels of God are going from church to church, doing their duty. . . . But the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way instead of God's way because self was not crucified in them."—*Ibid.*, vol. 5, pp. 719, 720.

We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe the hallowed atmosphere of heaven.

"Wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*" (Eph. 5:14).

Fellow believers in the Advent message, this challenge to awake and to arise, to shake off the enchanted aura of complacency and compromise, is not directed to you alone but to *me* as a worker in the cause of God, as well. *I want to be in the kingdom with you!* May God help both of us to accept the light Christ has promised to those who awake and arise at this late hour! Let us learn well the lessons of the Jewish exiles in the days of Ezekiel and Ezra! Our eternal destiny may well depend upon our faithfulness in doing so!

(Concluded next week)

Startling Predictions Fulfilled

(Continued from page 1)

she had received a revelation regarding this mysterious movement. This is what she said:

"I saw that the mysterious knocking in New York . . . was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security."—*Early Writings*, p. 43.

"I saw that soon . . . it would spread more and more, that Satan's power would increase and some of his devoted followers would have power to work miracles and even to bring down fire from heaven in the sight of men."—*Ibid.*, p. 59.

When this prediction was made,

A Letter From Our President

DEAR FELLOW BELIEVERS:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

This is a bold declaration. It was made 1900 years ago and was based upon personal observation and experience. Paul had witnessed the operation of that power in many lives. He knew its effect in his own. Though he subsequently made many public statements and wrote numerous letters to various groups, he never modified that original declaration. Time and events substantiated it.

Today we continue the great, divinely assigned task to which Paul's life was dedicated, the carrying of the gospel to every land. We too bear witness to the transforming power of the gospel that called forth Paul's bold declaration. Through it lives are still transformed, the claim of long-established habits broken, and new lives begun. People find it good to embrace this better way of life. Our gospel message has something for body, soul, and mind. "If I had not become an Adventist I would have been dead long ago," declared a humble church elder in a faraway land. The gospel we teach lifts people and begins a work of restoration here that is to be carried to completion in the hereafter.

The great lands of the East, where the bulk of the human race lives, where so many live in abject poverty and in perpetual hunger, present the church with the greatest challenge and opportunity it has ever faced. Confidence in age-old religions is giving way. Centuries-old walls of prejudice are crumbling. The Christian religion is being closely scrutinized, though still professed by only a small minority. Seventh-day Adventists are in the best position to make contact with these millions. Our teachings regarding the evils of tobacco and alcohol, the ideal diet of vegetarianism, the absence of images in worship, our welfare work, and many other teachings and activities, all make a strong appeal.

In some areas especially, people are coming in increasing numbers to our meetings to inquire and study, people who were formerly kept away by prejudice. Our workers are often invited to non-Christian homes where, surrounded by the emblems of heathen worship, they point to the only true God and the way of salvation. Though we have visited the East on former occasions, present indications of interest on the part of non-Christians in the religion of the Bible are the most encouraging developments we have ever witnessed. The words of Isaiah are true today: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).

This is the church's day of opportunity. May we be equal to it.

President, General Conference

R. P. F. Fisher

Spiritualism was scarcely known. Its adherents were few and it was not a religion. Today its followers are legion, its miracles are known to all, and it is an established religion with a recognized clergy. However, Seventh-day Adventists, thanks to the Spirit of Prophecy, are not deceived by spiritualistic phenomena and trickery.

The year 1890 was a time when submarines, large navies, planes, mines, torpedoes, nuclear missiles, and destruction of human life by millions would have seemed altogether incredible. Yet in that very year Mrs. White said: "The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human life will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death will without a moment's warning occur on the great lines of travel. . . . Oh, let us seek God while He may be found, call upon Him while He is near!"—*Signs of the Times*, April 21, 1890.

Who could have foreseen the frightful wars of 1914-1918 and 1939-1945, when literally "thousands of ships" were "hurled into the depths of the sea"? Who at that time would have dared to predict the holocaust attending atomic warfare when lives would be "sacrificed by millions"? Or the horrible highway massacres? And the destructive fires? God in His mercy foretold this to His people.

Other Revelations

As far back as 1863 instruction was given by revelation to God's servant regarding the evils of tobacco and liquor, the advantages of a simple, vegetarian diet, the importance of natural remedies in treating the sick, and the dangers of using hypnosis in any phase of healing.

The medical world has scarcely caught up with the advanced light given this servant of God. In her book *The Ministry of Healing* (1905) she wrote the following: "Tobacco is a slow, insidious, but most malignant poison."—Page 327. Today medical science admits that there is a connection between the increasing number of lung and lip cancers and the smoking of tobacco.

Growing out of the health instruction God has given His people, there

Fellowship of Prayer

Answers to Prayer

"More than a year ago I sent in a request for prayer for our son to quit his drinking. It took a long time. He would say he had quit, but always started up again. But now he has left it alone for a long time and says this is for keeps. I want to thank you for your prayers."—Mrs. L., of North Dakota.

"I write to thank you for the prayers for my son. Not only he but his three children took their stand for Christ."—Mrs. G., of Montana.

"Praise God"

"I want to thank you for your prayers in behalf of my son. Two years ago I wrote asking you to pray for him as he was not attending church, was smoking, . . . and was going with a non-Adventist girl. Also he was working on Sabbath. Soon after that he changed jobs, quit working on Sabbath, began going to church, quit smoking, won his girl friend to the church, and was rebaptized with her. Now they are married and both active in church work. Praise God! Please pray that they will remain faithful and that he will let God guide him in his plans to further his education. . . .

"Also please pray for my oldest daughter who is married out of the truth and smokes and drinks. She is rearing three lovely children without God's help. I want to ask for prayer for her husband, a wonderful young man who, we feel, would accept the truth if she were doing what is right. . . .

"I want prayer also for our 22-year-old daughter, who is going with a Catholic boy. . . . I'm afraid her Christian experience is suffering. . . . She wants to go to college, but because of finances has been unable to do so."—Mrs. B., of Illinois.

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

are today 298 sanitariums, hospitals, and clinics belting the world, practicing the life-giving and life-preserving principles of heaven, and ministering to suffering men and women of every race, creed, and color.

Some time ago a prominent non-Adventist nutritionist from an Eastern university wrote the following regarding Mrs. White's counsels on health and nutrition: "As near as one can judge by the evidence of modern nutritional science, her extensive writings on the subject of nutrition, and health in general, are correct in their conclusions."—*Review and Herald*, Feb. 12, 1959. If Mrs. White set forth correct conclusions at a time when contemporary conclusions were incorrect, we can only attribute the instruction that led to the correct conclusions as coming from God.

It has been left for our day to witness the fulfillment of a most remarkable prophecy. In the year 1888 Mrs. White wrote: "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably re-

sult."—*The Great Controversy*, p. 445.

Who in 1888 would have dared to predict that religious conformity and regimentation would be imposed upon a free country? Yet present-day developments indicate that the unfolding prophecy is before our eyes. Some important Protestant denominations have merged, and others, spurred by the ecumenical spirit emanating from the Vatican Council, are in the process of merging.

Strange as it may seem, Protestants in some instances are foremost in weakening the constitutional provisions safeguarding the separation of church and state in America. This surprising development amazes Roman Catholics, and it provides a perfect climate for the strange and momentous hand-clasping predicted by God's servant.

The stage is set for the last act in the drama. Swift and rapid movements abound, and God's people need to be alert to what is taking place. Those desiring tomorrow's news today need to spend more time reading the Bible and the Spirit of Prophecy writings. Much more, God's people need to heed the counsel found in these volumes and thus prepare for the rapidly approaching day of God.

Middle East Correspondence-5

BASRA, a bustling Iraqi city at the head of the Persian Gulf, is the modern capital of the Biblical "Land of Shinar." Here we are a few miles from the traditional site of the Garden of Eden, where the Tigris and Euphrates rivers converge and empty into the Persian Gulf, while Ur of the Chaldees is some 125 miles to the northwest. Basra is at the point where Iraq, Iran, and Saudi Arabia meet. This geographical location was important in ancient times, and still is today.

The flight to Basra is unforgettable. After crossing the Jordan you fly southeastward toward ancient Babylonia with nothing below the plane except a parched wilderness. Even at plane speed, the hours tick by with hardly a change in the landscape: golden-brown sands, barren hills the color of charred wood, all veined with wadies of lighter brown, dust-clouds drifting above them, and the desert disfigured here and there by black bituminous deposits. Then, finally, a black line snakes across the waste; this is the Euphrates River, and the desert shows patches of dusty green. No mountains, no hills, only a dead, bleak plain of shining yellow sand dappled with cloud shadows. The site of old Babylon passes to the left; the pilot claims you can see where the river was diverted during the seige of the Persians and the ignominious fall of Belshazzar.

After the stop at Bagdad, more endless, desiccated, burned-out plains are crossed before the plane passes near Ur and over the great flood plain of the two rivers. There are enormous expanses of black water covered with green algae—a partially submerged form of vegetation. Then you sweep over the legendary site of the Garden of Eden, followed by the white roofs of Basra.

We were able to make a most rewarding trip to Ur. In modern times this area is known as the Marsh Arab country. The Bedouins' black tents cluster in the wadies, and camel trains are the chief means of transportation. One procession numbering at least 300 camels made us think of Abraham and his household on their way to the Promised Land. At Ur one can visit the remains of an ancient ziggurat. The people of Sumer seem to have had a fondness for elaborate temple towers of this type, which they

built in many places, despite the disastrous experience at Babel.

The modern resurrection of Ur began in 1927 with the work of British archeologist Sir Leonard Woolley. He unearthed the products of that boasted civilization—cuneiform writing, recording and measurement, architecture, carpentry, metal work, mathematical knowledge, astronomy, the calendar, planned agriculture, tools and weapons, vessels in which food was stored, ornaments of the womenfolk. Woolley concluded that here, perhaps more inventions and discoveries were made than in any other period of human history prior to the sixteenth century A.D. There were also remains of sailing ships, the potter's wheel, wheeled vehicles, and evidences of the use of animals for haulage.

Deep beneath the debris of a long-dead city Woolley found, intact, the graves of important and royal personages. These were not crumbling skeletons surrounded by a handful of barbaric ornaments, but the richly clothed corpses of kings, queens, and their attendants. There were helmets and crowns of gold, golden drinking cups, statues ornamented with gold and precious stones, gold daggers, ornaments of silver, a harp of gold, and mosaics. Some tombs had chambers of stone.

Evening Clouds

By RAMONA OVAS

Last night my little dog and I
Paused on our evening walk
To watch the dusky clouds go drifting by.
The moon, a soft and gentle light,
Sent beams to guide these lofty ships
Across the dark and lonely sea of night.
They sailed serenely on this steel-gray sea
Totally unaware of the tranquil beauty
And quiet joy they brought to me.

Last night while viewing clouds on high
I thought again of Him
Who made and rules the evening sky.
He gives this beauty, both night and day,
In the myriad pictures He paints
Along life's varied way,
So that we may know there is
Loveliness with Him
Though the skies be dark and
The light be dim.

Last night I looked upon the sky
And worshiped God who dwells on high.

All revealed a common system of burial and funerary ritual. Inside the chamber was the body of a king or queen in full regalia, with golden drinking cups held to their lips. Outside, in the great pit and sometimes even on the ramp leading to it, lay the bodies of men, women, and animals. In one pit were 68 women, all of whom had originally been buried wearing red woolen robes and head-dresses of gold or silver. These were self-immolated concubines, their poison cups beside them. Such was the bitter, degrading worship from which Abraham turned to follow the bid-dings of God.

A New Center in Basra

The purpose of our visit to Basra was to participate in the dedication of the new church and evangelistic center. For several years the Iraqi Section (field) has been working toward this end. A beautiful church and center now stands in a prominent quarter of Baghdad, the country's capital; the dedication here adds another facility to the expanding work of God.

The new structure at Basra is a fine brick edifice in the style of the area, and provides a church sanctuary with some 300 seats. A second hall will serve the needs of the youth and such community services as the Five-day Plan to Stop Smoking, health classes, and other teaching enterprises. It took a miracle to make this center possible, right in the best section of Basra and close to the palace of the governor. The leaders in Iraq and the Middle East are greatly to be commended for this important achievement.

Already a first evangelistic campaign has been held in Kuwait, a few miles away, by the division evangelist, Chafic Srour. As a result, the first baptism was held in the Arab (Persian) Gulf. Behnam Arshat, president of the field, also reports a first baptism in Kirkuk (the Plain of Dura). To the south lies Saudi Arabia, from which comes a most interesting report. A number of *Call to Health* magazines go regularly each month to Saudi Arabia. Summer by summer colporteurs make contact with these people, who spend the hot season in Lebanon. Last week a letter from Saudi Arabia contained the following:

"I have just seen a copy of the *Call to Health*. This magazine is just the answer to my needs. Enclosed you will find a check for a three-year subscription." It is our prayer that God will water this seed and grant peace and happiness to people who thus reach out for truth.

A Visit to Iran

To the north lies the great country of Iran. Let me report a number of encouraging items from that field.

January 2, 1965, the new Armenian church of Teheran was dedicated as a place of worship and a center of cultural activity. R. R. Figuhr was present for the dedicatory service. Immediately Hovik Sarrafian, evangelist, began an aggressive program among the 80,000 Armenians of Teheran. More than 300 were in attendance. At some meetings seats had to be set up in the aisles, the vestibule, and in every place possible. A good harvest of souls is in the offing.

Also during 1965, the Teheran Farsi church was extensively remodeled and adapted as an Adventist center. One of the first programs to be held in this new center was the Five-Day Plan to Stop Smoking, conducted by Dr. H. C. Lamp and A. Haddad, of the Middle East Division staff. The meeting was extremely successful, with a nightly average attendance of more than 100. A large number gained complete victory over tobacco. The film *One in Twenty Thousand*, with a sound track in Farsi, was accompanied by *Time Pulls the Trigger* and a Farsi version of *Verdict at 1:32*, showing the connection between the evils of alcohol and those of tobacco. The session was a success. One chain-smoker (120 cigarettes a day) gained complete victory over the habit and is now an ardent propagandist for the plan. Others gained magnificent victories.

A further plan being used in Iran and elsewhere to help the Moslem population is the teaching of English. Classes are being taught on six levels. At present, in Iran, the enrollment exceeds 140. A recent convert, Brother Amiri, teaches two of the classes. The students ask questions, and tactful answers are given. Some of the students are attending religious services.

One young man who attended the Five-Day Plan session said, "Isn't it strange! For 25 years my religion has not been able to help me lift the smallest burden off my shoulders. Then I come here, and in one night my heaviest burden is rolled away." He has quit the habit forever. Eighty-three per cent of those who attended the full five days were successful in shaking the habit. "We shall never

forget you," said one, "and the transformation that has come to our lives in five short nights."

Furthermore, by pictures and articles, the Teheran newspapers gave the public an accurate idea of what was involved in the Five-Day Plan to Stop Smoking. *Kayhan International* headlined a story with the question "Want to stop smoking?" The article went on to say that free help for smokers who wished to break the habit is to be given during a series of five consecutive evening meetings at the Adventist Center, 113 Pahlavi Avenue. The Five-Day Plan is not a program based on special religious views, but one that follows sound psychological and medical principles, which have proved successful for members of all religious groups.

The *Teheran Journal* in a longer report wrote, "The Adventist Center . . . was packed with men and women determined to be freed from the smoking habit. 'How many of you have not smoked a single cigarette since we started this program?' asked Dr. Herschel Lamp. In answer, dozens proudly raised their hands, and the center rang with spontaneous applause for the victory."

Many and marvelous are the ways God has devised to reach earth's teeming millions with His last messages to make men whole. These items on Iran came to me from K. Harding, president of the field.

Dedication of the Basra Center

The inauguration and dedication of the Basra Center have now been carried out. Yesterday evening (Friday) A. Haddad made a masterly presentation in Arabic of the Seventh-day Adventist concept of God's community, before a large assembly of Seventh-day Adventists and distin-

guished guests, including the governor. Some 30 Seventh-day Adventists traveled from Baghdad to add their support and witness. The writer was privileged to speak at the 11-o'clock service, while R. R. Figuhr, president of the General Conference, gave the dedicatory address Sabbath afternoon. There was good music and fine organization.

The work of God is off to new achievements in this great port of 350,000 inhabitants. Moreover, the influence of Basra will extend into the areas of mankind's earliest abodes. Those who had a part in the large Thirteenth Sabbath Offering overflow provided recently for the Middle East Division, will rejoice in the knowledge that the project has now been completed.

We now turn our footsteps from the Middle East and the Holy Land to the great subcontinent of Southern Asia. For a long time to come, a color film of the pyramids, deep-hewn tombs, the shores of Cyprus, the hills of Ephesus, the lukewarm fountains of Laodicea, the jetties of Byblos, the monuments of Jerusalem, the ruined walls of Babylon, the papyri and the cuneiform tablets, will unfold before our eyes. We shall not soon forget Ur and the humble foundations of Abraham's abode when he set his face like a flint to follow wherever God would lead, and became the father of the righteous. At the confluence of the Tigris and Euphrates, where the traditional site of Eden is pointed out, we witnessed the needs of human beings who must find salvation. With you, we would follow Abraham's example and do our part, now and ever, to make ready a people for God as numerous as the stars that shine over the plains of Shinar.

W. R. BEACH

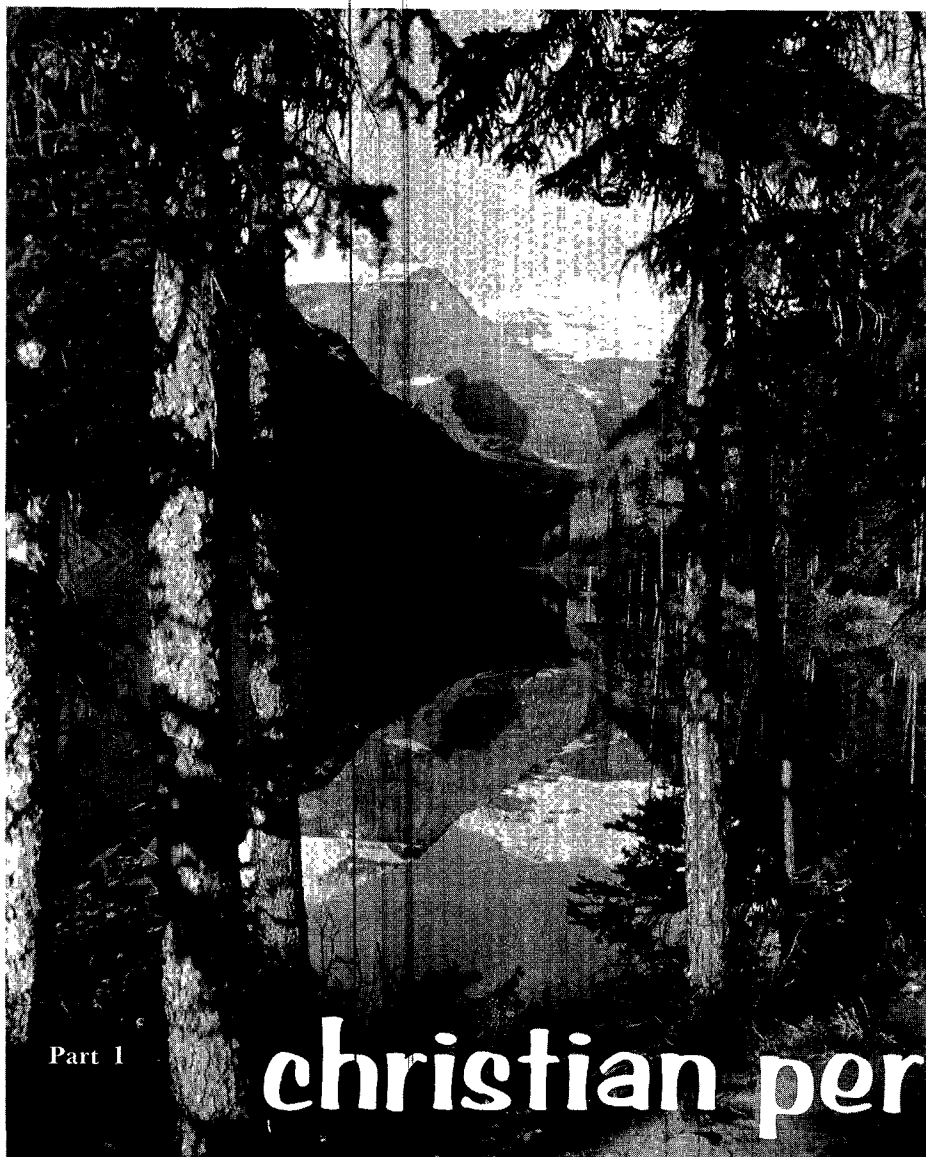
Our Everyday Business

By Ernest Lloyd

"Now, lad, make religion the everyday business of your life, and not a thing of fits and starts, for if you do the latter, temptation and other things will get the best of you." This advice, given to David Livingstone by one of his early teachers in his home town in Scotland, he followed throughout his career as a medical missionary and explorer in Africa.

He who succeeds in any field of endeavor concentrates. Religion is not an exception. It is to be our everyday business. It was not "these many things I dabble in," but rather "this one thing I do" that characterized the successful apostle Paul. We must forget the things that are behind, and cultivate the forward look and the outreaching faith. We must move forward in confidence that the future holds all opportunity for the correction of the past.

The same thought is reflected in our Lord's experience as He faced the future: "He stedfastly set his face to go to Jerusalem" (Luke 9:51). He knew what awaited Him there, but He did not hesitate. It was always the Master's attitude and purpose to press forward to His chosen goal. He allowed nothing to interfere with that purpose. He made religion, true religion, the great business of His life, and He triumphed gloriously. So will it be with each of us if we follow in His steps.



CANADIAN PACIFIC RAILWAY PHOTO

As the placid waters of Lake Louise in Alberta, Canada, reflect the majestic mountain scenery that towers above them, so our lives are to reflect the eternal beauty of the character of Christ.

Part 1 christian perfection

By Edward Hoehn, M.D.

INASMUCH as the entrance requirement for heaven is perfection of character, an understanding of this vital subject and of the provision God has made whereby it can be attained is imperative. Because the plan of salvation is so broad that no one need be lost, it follows that no one need fail of attaining to perfection of character.

The principal reason why so much confusion surrounds this subject is that the word *perfection* has so many different shades of meaning in the different settings in which it is used. For example, a woman may talk in glowing terms of her child's being perfect, when in reality her enthusiasm stems from the fact that she has just returned from her doctor, who measured and weighed the babe and declared him to be normal for his age. But if that same woman were to speak of a perfect carpenter or painter, she would not be discussing his height or weight, but the quality of his workmanship. Even so, we

would understand that she did not have in mind absolute perfection, but only what one could reasonably expect of a skilled workman.

We use the word *perfect* with many different connotations in everyday conversation, and have no difficulty whatever in understanding one another! How strange that we encounter so much difficulty when discussing Christian perfection! Is it possible that we do not use the same good sense in religion that we do in everyday matters? that our human theorizing leads us astray from reality and good sense? When we speak of Christian perfection we would do well to avoid attributing to God our own narrow and often critical attitudes.

The perfection God expects of us is commensurate with our finite knowledge, experience, and capacity. Obviously, God will not require a state of perfection that is beyond us or beyond the provision He has made for our reaching it. This brings us to

the question "Wherein does God require perfection?" We read, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Men can see what we *do*, and will measure us accordingly; God weighs our motives. He requires that we be "willing and obedient," and then assures us that in so doing we "shall eat the good of the land" (Isa. 1:19).

Now, perfection of character is not possible without willing obedience, but willing obedience is not possible without love. Conversely, the greater the love the more nearly perfect the obedience will be. We tend to think of perfection in terms of great ability. To be a great surgeon or a great artist or a great author requires great ability, and the greater the ability the higher the degree of perfection. But human ability has little or nothing to do with Christian perfection of character. All hinges upon willing, loving obedience. This is why Paul, in his evaluation of the Christian graces, says, "Make love your aim" (1 Cor. 14:1, R.S.V.). The devil has all the *ability* a person could aspire to, but without love his ability only makes him the more dangerous. "True sanctification comes through

the working out of the principle of love."—*The Acts of the Apostles*, p. 560.

Perfection is not a robotlike performance. It is not a pharisaical, letter-of-the-law procedure, but the fruit of love. No man can render this kind of obedience whose nature has not been changed by the power of Christ through the new birth. "It is the submissive, teachable spirit that God wants."—*My Life Today*, p. 7.

The Saviour's success in living a life of perfect obedience was not due to any realization that He *had* to obey, or the plan for man's salvation would fail. It was not a product of the fear of failure, but the fruit of love. He said through the psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). "The law of God is an expression of His very nature; it is an embodiment of the great principle of love."—*Steps to Christ*, p. 60. With this great principle embedded in our hearts obedience will come naturally,

and furthermore it will be a joy and not a burden.

"God has plainly stated that He expects us to be perfect, and because He expects this, He has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ."—*Our High Calling*, p. 213.

Righteousness Attained Through Faith

"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His own Son. This is how faith is accounted righteousness."—*Selected Messages*, book 1, p. 367.

From these statements it is clear that God has made provision for perfection, that He expects it of us. But how shall we reach this high ideal?

A physician of the body comments on the health of the soul.

It is by faith in Christ, through the mighty agency of the Holy Spirit, that "the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.

Yes, Christ has made provision by which we may overcome evil, the evil in our lives. This is why He died, and why He expects us to be perfect. "The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God."—*Christian Service*, p. 103.

There is danger that in presenting the subject of Christian perfection in terms of an ethereal standard far removed from the world of reality, one may make God out to be un-

reasonable in His requirements. No; "he knoweth our frame; he remembereth that we are dust" (Ps. 103: 14). What, then, does the Lord require? "When it is in the heart to obey God, when efforts are put forth to this end, *Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit.*"—*My Life Today*, p. 250. (Italics supplied.) The messenger of the Lord to the remnant church quotes Christ as saying, "The Father beholds not your faulty character, but He sees you as clothed in My perfection."—*The Desire of Ages*, p. 357. One Biblical example, among many, of God's standard of judging human perfection is afforded by the inspired chronicler, who, after listing all of the good deeds of King Asa, records that although "the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days" (1 Kings 15:14).

If we do what God expects of us, if there is no spirit of rebellion, and if we are submissive and teachable, then, even though our attainment may appear imperfect in the sight of men, we will doubtless be classed with other worthy "men who would sacrifice life itself rather than knowingly commit a wrong act."—*The Acts of the Apostles*, p. 561. In a person thus dedicated to God, the spirit of rebellion has been cured, and his loyalty thoroughly established. Irrespective of how he may appear in the eyes of his fellow pilgrims, there can be no question as to his perfection of character.

Though "God's ideal for His children is higher than the highest human thought can reach" (*Counsels to Parents and Teachers*, p. 365), it does not follow that His requirements are also higher than our best efforts can attain. To be sure Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), and the servant of the Lord wrote: "The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness."—*Steps to Christ*, p. 62.

But "with our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ."—*Selected Messages*, book 1, p. 337. "As God is perfect in His high sphere of action, so

man may be perfect in his human sphere."—*Counsels to Parents and Teachers*, p. 365.

No, God does not expect the impossible or the unreasonable, as some have pictured the matter. But He does expect the best of which we are capable, and will judge us on the basis of our knowledge and capabilities. This is well illustrated in the parable of the Talents. The owner expected as much loyalty of the possessor of the one talent as of the recipient of five, but he did not expect equal achievement of both. As to loyalty, God's requirement is the same for all, but the level of performance may differ considerably from one to another. Furthermore, God's esteem for one is no less than for the other, so long as each makes proportionate use of his God-given ability.

Christian perfection, then, is basically a perfection of attitude—the attitude of one who has been truly converted, irrespective of the breadth of his knowledge or experience. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—*Selected Messages*, book 1, p. 360.

Justification Leads to Sanctification

"The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned."—*The SDA Bible Commentary*, vol. 6, p. 1071.

"Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. . . . The Lord speaks to His heavenly Father, saying: 'This is My child. I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.' Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God."—*Ibid.*, p. 1070.

Thank God that we do not have to wait for some *future time* to be perfect in our attitude toward God!

But Christian perfection does not end at this point. Perfection of attitude will lead to increasing perfection in conduct, and this experience will continue as long as life shall last.

Wrote the apostle Paul: "Not as though I had already attained, either were already perfect: but I follow after. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). But in verse 15 he says, "Let us therefore, as many as *be* perfect, be thus minded." A Christian whose *attitude* toward God is right is in a real sense *already* perfect, but he will ever be pressing on toward the ideal of perfect *conduct*. As long as a man is pressing on he has not yet reached his goal, and in that sense he has not yet attained. But the very fact that he aims to reach the high mark God has set before him shows that he is already perfect in his intention and purpose. The servant of the Lord describes these two phases of perfection as follows:

"As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase."—*Christ's Object Lessons*, pp. 65, 66. Let us never forget that "it is not the results we attain, but the motives from which we act, that weigh with God."—*Gospel Workers*, p. 267.

(To be concluded)

A Story

FOR THE YOUNGER SET

A Runaway Pony-1

By Elizabeth Spalding McFadden

MERRY Beth sat on the steps on the side porch and lazily watched the robins in the old apple tree above, building their spring nest. The robins were not lazy, Merry Beth observed.

"But then," she thought, "I'm not lazy either. It's just that mother doesn't have anything a little girl can do right now, except to stay out of the way while she gets ready for the company."

Merry Beth wished she were 18 years old like her big sister, Jenny. Then she could bake the cake or set the table with mother's fine china and shining silverware. She slid down to the bottom step and began to make pictures in the sand with her big toe. Suddenly she heard mother calling.

A Bible Quiz

Spirit of Prophecy

1. To whom did Joel promise the prophetic gift?
2. What is the purpose of the gift of prophecy?
3. With what should prophecy be in harmony?
4. What are the marks of the true church?
5. How fully and to whom does God reveal His purposes?

Answers:
 1. Sons and daughters (Joel 2:28).
 2. Perfecting of the saints, work of the ministry, and edifying of the church (Eph. 4:11, 12).
 3. The law and the testimony (Isa. 8:20).
 4. Yes (Rev. 12:17; 19:10).
 5. God does nothing but what He reveals to His servants the prophets (Amos 3:7).

"Merry Beth! Merry Beth!" She jumped up and ran around to the kitchen door.

"Yes, Mother, here I am."

"Do you think you are big enough to take Nellie, the pony, and the buggy to meet the company at the train?"

"Oh, yes, Mother! I'm sure I am," exclaimed Merry Beth. "I've ridden Nellie many a time, and she always obeys me. Please let me do it!"

"All right, dear. Fred is hitching Nellie to her buggy. Now don't let her run fast. Sometimes Nellie forgets that she has a buggy to pull, and wants to hurry too fast. You have plenty of time before the train will be in, and Fred can have the cows all milked and be ready to eat supper when you get back with the Nelsons."

Merry Beth washed her feet and put her shoes and socks on. She ran a brush over her short curly hair and kissed mother good-by. Then out the door she ran, to where her brother was waiting with Nellie. Fred helped her up into the little buggy, and warned, "Remember, Merry Beth, hold the reins tight and you will get along all right."

She smiled down at him. "I'm not afraid, Fred," she said. "You know I've

ridden Nellie lots of times, and she and I get along fine."

"Yes, I know," answered Fred, "but this is different. Nellie is used to me driving her when she's pulling the buggy, but not to you. I wish I could go with you, but mother wants me to get the milking done so I can be ready when the Nelsons arrive. I hope they bring Bob." So saying, 12-year-old Fred headed for the barn.

Merry Beth jerked the reins a little and called "Giddap, Nellie," and they were off. The country road was quiet in the spring afternoon, and Merry Beth was glad there were no cars to meet, and very few horses. Cars were just coming into use at that time, and although a few neighbors had them, Merry Beth's daddy still went to work on the interurban train every morning. This was the train the guests were coming on, and daddy would be with them, she remembered.

Along the roadside she noticed that the tiny spring beauties had begun to bloom. Merry Beth hummed a little tune as Nellie jogged along, and she couldn't help thinking how glad she was that her family lived in the country.

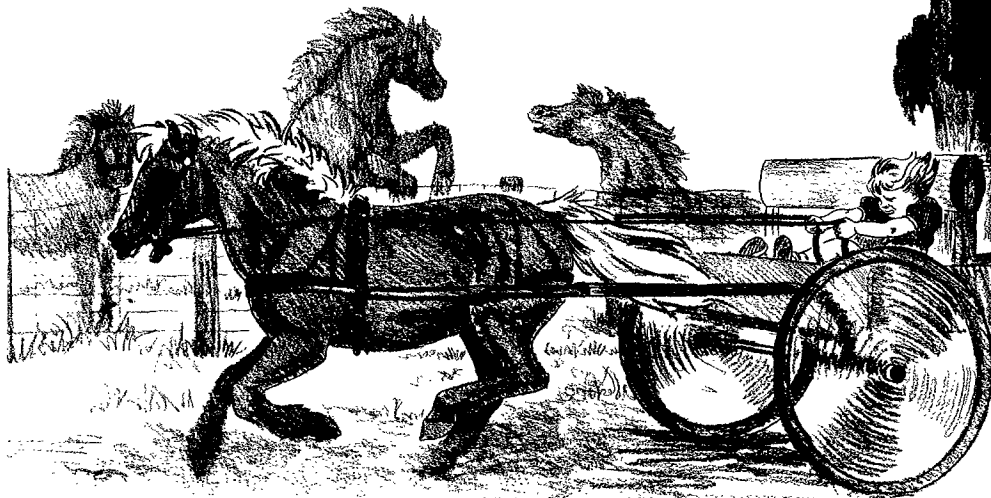
Suddenly Nellie pricked up her ears and began to run a little faster. Merry Beth pulled tighter on the reins, but Nellie did not seem to notice. She saw that they were coming to the Blackstons' pony farm, which was about half a mile before the junction where the train stopped. She could see some of the ponies standing in the corner just waiting for Nellie to come along. They had spring fever too, she thought, for they seemed to be full of pep, and the closer she and Nellie got to them, the more mischievous they looked. They raised up on their hind legs and whinnied to Nellie, who whinnied back and ran faster. Merry Beth pulled and pulled on the reins, calling, "Whoa, Nellie, whoa!"

Finally she realized that she would not be able to keep Nellie from running too fast, and that the buggy might break loose and be dashed against the fence. Silently and urgently she began to pray, even as she pulled with all her might on the reins, "O dear Jesus, please make Nellie stop!"

(To be concluded)

Merry Beth pulled tighter on the reins, but Nellie did not seem to notice.

JEANIE MCCOY, ARTIST



A Thank You From Faith for Today

By R. S. Watts
Vice-President, General Conference

THE Faith for Today television program has now reached international proportions. At the present time there are 233 releases in North America, four in Australia, three in the Far East, one in Inter-America, and two in Nigeria, Africa. In these countries Faith for Today enjoys a high rating in television circles.

The acceptance of this Adventist telecast program by station managers is reflected in North America, where all but six of the 233 station releases are carried as a public service, with no cost to the church. In the field of television communication this represents a miracle of appreciation for a religious broadcast. However, there are certain disadvantages to the Faith for Today telecast being carried as a public service, in that the television managers frequently schedule our program at an unsuitable time—in the very early morning or late at night.

Under these circumstances the only basis for negotiation for a more favorable viewing schedule is to purchase time, and this, of course, requires a large outlay of funds. Also, many TV stations are now converting to color, which leaves Faith for Today with no alternative but to compete in the growing color TV market. I feel confident that, as our faithful members become aware of these problems, they will be more liberal in their financial support of Faith for Today.

The one purpose of Faith for Today is to win precious souls to Christ. During the first three quarters of 1965, more than 24,600 persons enrolled in the Bible courses. During this same period, 1,273 new believers were baptized. In many instances their first contact was through the Faith for Today television program.

Recently a young couple in northern Maine related their experience in accepting the Adventist faith to John Williamson, a ministerial intern in the Northern New England Conference. As they studied the Sabbath question from the Faith for Today Bible Course they said, "a need arose in our lives to find some Sabbath-keeping Christians with whom we could worship. It was at this juncture that our family reached the turning point. We were in need of experienced guidance, so we asked for a pastor's visit.

"Would the pastor respond to our request? Would he bring us the assistance and encouragement we so much needed? Only a personal visit

would supply the answer to these questions. He came. He encouraged us. And we responded to the promptings of the the Lord because of the help we received from this faithful pastor who took time to call on us."

Later these new converts to Adventism explained why this pastor made such a favorable impression on their family:

"1. Personal contact—the warmth and understanding of a heart-to-heart talk.

"2. He was prompt. He came when we felt a real need for him.

"3. He brought us to a point of de-

cision, patiently and kindly, until a unified series of studies had been completed and we had reached the decision to be baptized."

Today this young man and his wife are members of the remnant church and are preparing themselves to become workers in the cause of God.

May God lay upon our hearts, not only a burden to be more liberal in our financial support of the Faith for Today telecast but to be faithful in following up interests that may be brought to our attention. There is no substitute for personal visitation.

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



Let's Not!

HURRYING through a department store, I found my eyes riveted on a coat that was being advertised at a minimal price. I stopped dead in my tracks, not because I objected to the bargain, but for quite a different reason.

"Just look at that!" I snorted to the friend with me. "Right there on the advertisement it says that this coat is *imitation* leopard [that wasn't what it was, but leopard will do]. I'm absolutely certain it's the same coat that Gail [that isn't her name] has, and she graciously accepts everyone's compliments on her *genuine* leopard coat. Honestly! Wouldn't you know she'd do something like that?"

My friend, who's remarkably calm and tranquil, examined the condemned coat carefully.

"Well," she announced judiciously, "you may be right. But let's not start that rumor. There's always a slight chance that we're wrong."

As we continued our shopping excursion the words "Let's not start that rumor" kept repeating themselves in my mind, very much like a broken record. Uncomfortably I tried to dismiss my guilt feelings—guilt over what had been my first impulse when I saw the coat. Stopping only long enough to set my purchases down, I would have pounced upon the telephone, with my rumor factory running full speed. I could just hear myself: "Jean, you know Gail's leopard coat? Well, just wait till I tell you what I saw today!"

And by the time Jean had phoned Sue, and Sue had phoned Madge, the rumor would have been assigned the value of a full-blown, certified *fact*. Because that's the way rumors are. That's how they operate. "I think" or "I'm almost sure," on the lips of the first one or two in the rumor-chain, be-

come "I heard for a *fact* today that . . ."

A kind of "rumor-rundown" struck me as not inappropriate, under the circumstances. Accordingly, I spent several minutes concentrating on rumors I'd heard recently about acquaintances. In one case, I'd heard the disquieting story from so many sources that I'd finally assumed it to be true, even though I try to keep a skeptical attitude in this realm. (If skepticism is ever justified, it's here!) Yet just two days before my soul-searching session, a person whose word is unassailable assured me that he'd made a full-scale investigation of the rumor, only to find not one word of truth in it!

Another rumor had caused me considerable discomfiture, since I had apparently been at the extreme end of the rumor-chain and never did realize that the whole thing had started in the "factory." Needing some ammunition for a project I'd been working on, I trotted out my "big gun"—only to find that it was a water pistol. You guessed it. Rumor, not fact.

It's more than a little disquieting to speculate as to how many of one's opinions and attitudes—and even actions—have been influenced by completely groundless rumors, by "facts" that were utterly untrue. It's frightening. Flocks of "flying words" may have obscured the sun of accuracy in too many cases.

However tempting it may be to achieve attention by passing along a morsel of "juicy" news, however tempting it may be to start a rumor—let's not!



How Janet discovered what it takes to be

A Mother in Israel

By Betty Eldridge O'fill

ANOTHER busy day had come to a close, and Janet Lowe was preparing her two small children for bed. Before she pulled the pajamas over the head of the baby in her lap, she mused: "Tiny little neck and shoulders—but a grownup in miniature. Was Samson ever this size? or Moses? or Daniel?"

The thought at first was amusing. Surely no other baby could be so wiggly, so mischievous, and yet so small as this one!

Later, when the house was quiet and there was time for reflection, the thought came again, this time with less humor. To be sure, at some time Samson and Daniel and Moses were the exact size of her little one—just past their first birthday too, and no doubt were just as wiggly and mischievous.

Most wonderful of all, Someone else was just a little boy once, with neck and shoulders as tiny, with legs just as unsteady, with hands just as dimpled. Yes, Jesus was once a child, just like hers.

As wonderful and comforting a thought as this was to Janet, it was also a sobering one. For Samson, Daniel, Moses, and Jesus all had mothers too, and all of them were once her own age.

But the similarity did not end there. These mothers all had 24 hours in their day, no more, no less. It was too easy to forget that the Bible holds but a condensed version of the lives of its characters. The average day, the household duties, the tedium, the small upsets, are not recorded. Jesus did not increase "in wisdom and stature, and in favour with God and man" all at once, overnight, or automatically, on His own. He had a godly

mother at His side to counsel, encourage, and instruct.

Thinking these things over, Janet could not help making little comparisons. Finally she dared to ask herself, What would the life of Samson have been like had I been his mother? An angel appeared to Samson's father and mother and told them: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing" (Judges 13:4).

Janet had not eaten "any unclean thing," nor had she tasted wine or strong drink. But had she been as careful about what she ate and when she ate it? "There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny."—*Patriarchs and Prophets*, p. 562.

"The child will be affected for good or for evil by the habits of the mother. She must herself be controlled by principle, and must practice temperance and self-denial, if she would seek the welfare of her child."—*Ibid.*, p. 561.

There seemed to be a little more to this casual comparison than Janet had at first thought. She saw a need for improvement if she were to follow the noble example of Samson's mother.

Growing curiosity led her to ask a second question: What would the life of Moses have been like had I been his mother?

Moses' mother "faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal



CAMERIQUE

What will the future hold for him? Is he receiving every physical, mental, and spiritual advantage that is his right?

mother, to be surrounded with influences that would tend to lead him away from God. All this rendered her more diligent and careful in his instruction than in that of her other children. She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency."—*Ibid.*, pp. 243, 244.

Janet wondered whether she had been as faithful to improve her opportunity to educate her children for God. "How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! . . . Let every mother feel that her

moments are priceless; her work will be tested in the solemn day of accounts. . . . Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring to their influence and success to a praying, Christian mother."—*Ibid.*, p. 244.

With slipping courage, but nevertheless with a desire for self-evaluation, Janet pondered another question, What would the life of Daniel have been like had I been his mother? "Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind and revered in his heart."—*Child Guidance*, p. 166.

"Parents . . . are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ."—*Ibid.*, p. 490.

As the shadows lengthened across her living room and the dying sun cast traces of purple and orange against the horizon, Janet Lowe wondered next what kind of example her children were setting before the little ones next door. Janet vaguely remembered her three-year-old coming to her with questioning eyes, asking why she could not wear a "diamond" on her finger as her friend Nancy did. And why we didn't go to Sunday school as their family did.

What had she answered? She could hardly remember. Had she taken the time to explain what true adornment of the heart is, and that the kind of character we possess depends upon having Jesus in our heart? And that we do not go to Sunday school, because the seventh day is the Sabbath? Or was she busy with something else at the moment, and had she rationalized that a three-year-old could not understand? Janet reflected that Daniel would never have been able to withstand his great temptations had his mother been too busy or thought him too young to learn.

She sat for a moment in the darkened room, pondering the last and most challenging question, What would the life of Jesus have been like had I been His mother?

The very thought of this responsibility chilled her. But could not she, Janet Lowe, be a Mary? Did not she

also have the assurance of help from Heaven in the rearing of her children, as did Mary?

"The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. . . . Parents, when you have faithfully done your duty, to the extent of your ability, you may then in faith ask the Lord to do that for your children which you cannot do.

"After you have done your duty faithfully to your children, then carry them to God and ask Him to help you. Tell Him that you have done your part, and then in faith ask God to do His part, that which you cannot do. Ask Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. He will hear you pray. He will love to answer your prayers."—*Ibid.*, p. 256.

Janet realized that she had been more or less careless in rearing her children. She had not always given them the prayerful training that would fit them to meet the present world and the world to come. She had not even faithfully kept up her own personal contact with Heaven. She read her homemaker's magazines more frequently than she read her Bible. She kept her house cleaner than she kept her heart. She spent

more time preparing meals than preparing her children for translation. Could she redeem the time that had been lost?

"To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true spirit of obedience to the Word of God. . . . You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. . . . Commence the year . . . by earnestly seeking God for grace, for spiritual discernment to discover the defects in the work of the past. Repent before God for your neglected work as home missionaries.

"This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand to carry out His purposes. By prayer you may gain an experience that will make your ministry for your children a perfect success."—*Ibid.*, pp. 69, 70.

With a humble and thankful heart Janet resolved before God to begin a new and successful life as a mother in Israel.

Adversity?

By INEZ BRASIER

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I . . . glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

In the darkness, it is our privilege to hear His voice and to discern His hand, to feel His healing touch on the aching heart. Upon the mountaintops of experience glorious vistas meet our happy gaze. It is in the darkened places that we learn to know the deeper meaning of life.

If we could view all these ills as tokens of His great concern our prayer would be, "Teach me, Father. Keep me quiet in Thy love through this time of stress." But too often the question echoes through the heart, "Why, Father, why?"

Through long nights this question repeated itself in a weary teacher's thoughts. Surely the physicians were wrong! Surely, one day soon, she would be able to go on with her loved work. But days dragged into months, and then into more than a year, until this night she faced the future with the question

"Why? Why must I be caged as a bird?"

Like a beam of sunlight the thought came: "A caged bird sings! I too shall sing! I shall send words winging their way to other hearts. Thank You, Father!"

Then as dawn lighted her room she slept in trust. He who knew the pain-filled hours had showed her what she, so handicapped, could do for Him. All things in her dark valley were known to Him, and could now be worked out, not only for her best good but also for the good of many others.

All suffering has meaning. The honey tree of Chile does not yield its syrup until it is cut in the night, for it is then the sap flows best. God hurts to heal, and the results, if we do not rebel, are glorious beyond anything we, in our trouble-shortened vision, can see. Though we may never learn until in the hereafter the reasons for the way He deals with us and the reasons for all the loss and pain and grief, still we may trust Him. And in this trusting we shall find His peace, His calm, not for us alone but to share with others in their need.



Protestants and Bible Study

The two major U.S. Protestant societies of Biblical scholars meet each year the week after Christmas, usually in New York City but elsewhere once every four years. This winter both converged on Nashville, Tennessee. The 2,251-member Society of Biblical Literature (SBL), founded in 1880 and representing the liberal wing of Protestantism, counts a number of Catholic and Jewish scholars among its members, as well. The much younger and smaller Evangelical Theological Society (ETS), founded in 1949 and now having a membership of 749, is SBL's conservative counterpart. A majority of the members of both societies teach in the theological seminaries and the universities of the land.

In order to keep abreast of current theological trends, we have attended these meetings for the past 11 years. Time is largely devoted to the reading and discussion of research papers, and to panel discussions. Personal conversation with leaders of theological thought presents opportunities for the exchange of ideas. Both annual meetings feature illustrated reports of the year's archeological expeditions to Bible lands, by the archeologists themselves. At the American Text Criticism Seminar (an SBL affiliate) reports are given on current studies related to ancient Biblical manuscripts, and on projects designed to make this ancient manuscript evidence available as a basis for Biblical studies.

The ETS meeting this year focused attention on the inspiration and inerrancy of the Bible. Panel discussions and papers on this subject were outstanding. Of this we shall say more at a later time. In private conversation, a professor of theology from one of the leading Baptist theological seminaries in the East told us of his growing personal conviction that the Bible favors the Adventist position on conditional immortality and the annihilation of the wicked. A remarkable admission from a Baptist theologian! We first met this learned gentleman at an Eastern section meeting of ETS in Philadelphia.

History of a sort was made at the SBL meeting, with the election of the first Roman Catholic as president—Jesuit Father John L. McKenzie, a leading Biblical scholar of Notre Dame University prior to joining the faculty of the (Protestant) Divinity School at the University of Chicago last September. For a number of years SBL has exchanged representatives with the Catholic Biblical Association. Will the latter, one day, elect a Protestant theologian to its presidency?

At one SBL seminar a Protestant, a Catholic, and a Jew discussed the formation of the Old Testament canon. Leading off, the Protestant panelist adopted the Catholic point of view, much to the momentarily incredulous surprise of Father Roland E. Murphy, the Catholic participant. Father Murphy is professor of Old Testament at the Catholic University of America, but currently on leave teaching at (Protestant) Princeton Theological Seminary. He is also editor of the *Catholic Biblical Quarterly*. In private conversation with him the next morning we discussed the paradox by which the church maintains that its teaching authority is superior to that of the Bible, yet at the same time derives its authority from the Bible. Interestingly, Father Murphy volunteered that, in one sense, the authority of Scrip-

ture remains superior to that of the church. Another interesting admission!

An impressive volume of meticulous Bible study is now going on among both Protestants and Catholics. Sometimes we wonder why so many liberal Protestants, who long ago gave up belief in the inspiration and authority of the Bible, should devote their lives to its study. But they do. How much more should we, who accept it as the very word of God, seek to understand—and heed—its message.

R. F. C.

"Keep On Keeping On"

"When the going gets tough, the tough get going."

We were reminded of this catchy and meaningful saying recently when we read a newspaper report that the pastor of a 2,000-member church in Texas had resigned his pastorate and quit the ministry.

In submitting his resignation, this 41-year-old minister offered a rather flimsy excuse. He said that the church members "want to keep everything as it was 75 years ago." "It's an uncomfortable time for prophets in the church," he continued. "People don't want the church to change or open new lines of communication. This upsets the people. They don't reward newness or change. And this adds up to frustration for the minister. . . . It is difficult to change the order of worship or the advertising program, or work in new leadership."

We are disappointed in this minister. He should have stayed at his post. He should have been "tougher." Leaders are expected to lead. They are expected to advocate worth-while programs in spite of opposition, whether individual or organized. To quit, to leave the scene of contest, is not only a display of weakness, it is a betrayal of the very principle of leadership.

We take issue with this minister on another point, also. If he felt that certain changes in church procedure should be made, his best chance to accomplish this was to stay with his congregation. By leaving, he abandoned the field to the defenders of the status quo. By separating himself from his congregation he silenced his voice in their councils. Few people can achieve reforms while standing outside an organization.

Perhaps this minister's biggest mistake was in thinking that change always represents progress. He criticized his congregation because "they want to believe that the story of Creation is a literal fact rather than spiritual truth." As an advocate of evolution, he wanted his members to change their point of view and accept his interpretation of Genesis 1. Their resistance added to his frustration, and contributed to his eventual decision to resign.

As Seventh-day Adventists, we are reformers. And as reformers we are advocates of change. Sometimes we may feel frustrated because we seem to accomplish so little. Shall we resign, as did the pastor in our story? We shall not. We shall "stay in there." We shall do all the good we can with the resources at our command. Believing that we are in a righteous cause, we shall "keep on keeping on" until the day when Jesus appears. The rewards are promised, not to spiritual dropouts, but to those who endure unto the end.

K. H. W.

Reports From Far and Near

First Adventist Church in Africa Declared a National Monument

By R. S. Watts, *Vice-President*
General Conference

The Seventh-day Adventist church in Beaconsfield, a suburb of Kimberley, South Africa, was recently declared a national monument by the Historical Monuments Commission of the Republic of South Africa. To my knowledge this is the first time any Seventh-day Adventist building has been declared a national monument in any part of the world.

Early Adventist history in Africa centered in Kimberley, and the Beaconsfield church became the first Seventh-day Adventist church on the continent of Africa.

William Hunt, an American miner, who was baptized a Seventh-day Adventist by J. N. Loughborough in California, arrived at the Kimberley diamond diggings sometime in the 1870's, where he lived for the last 20 years of his life. In 1885, Peter Wessels, who was running his father's farm, Benoudheidsfontein, came to the conclusion from independent study of the Bible that the seventh day of the week is the only true Sabbath, and he began to keep it, thinking he was the only Sabbathkeeping Christian in the world.

Through the providence of God he and another member of the Dutch Reformed Church, with whom he shared his faith, were brought in touch with William Hunt. He in turn encouraged them to write to the General Confer-

ence in Battle Creek asking for a minister to come and teach and baptize them. As a result, C. L. Boyd went out and baptized 20 converts, organized the first church, in Beaconsfield, and supervised the building of this structure, now declared a national monument.

A few years later, Father Wessels sold this farm, which proved to be very rich in diamonds, for \$1.5 million. Much of this money was donated to the church and was used to advance the Adventist cause not only in South Africa but in Australia and America as well. Diamonds also were found on the farm of another Adventist family by the name of De Beers, a name familiar to the diamond industry ever since.

This national monument remains the property of the Seventh-day Adventist organization and will continue to be used as a church by the Cape Coloured Seventh-day Adventist congregation, which meets in it each Sabbath.

Southern European Division Council

By C. L. Torrey, *Treasurer*
General Conference

The Southern European Division council met in Geneva, Switzerland, November 22-29, with M. Fridlin, the president, presiding, assisted by W. O. Wild, secretary, and B. J. Kohler, treasurer.

The 36 members of the division committee represent our work in 61 nations and political dependencies, whose people speak 20 main languages and hundreds of dialects. The territory begins with Belgium in the north and continues through France, Austria, Switzerland, Italy, Spain,

Portugal, the Balkan countries, Greece, Israel, North Africa, French Equatorial Africa, Senegal, Angola, and Mozambique to the islands of Madagascar (Malagasy) and Mauritius in the Indian Ocean, a total distance of approximately 10,000 miles.

In this far-flung territory, with a population of 318 million, there are 13 union conferences and missions and 48 local conferences and missions.

Our work began in Europe in the territory of the Southern European Division in 1874, when J. N. Andrews arrived in Switzerland to establish the work there. From this meager beginning the work has expanded throughout Europe and onward into Africa. There are now 2,650 workers employed in this division, 1,078 of whom are evangelists.

The secretary reported a baptized church membership of 120,917 as of September 30, 1965. This is an average of one Seventh-day Adventist to each 2,646 of population.

During the first nine months of 1965, there were 4,339 persons baptized. The leaders and the evangelists are not satisfied with their accomplishments. Plans have been formulated to double the baptisms in 1966.

The Sabbath school has progressed well in the Southern European Division. As of September 30, 1965, the Sabbath school membership stood at 165,349. This is a good increase over the previous year. The Sabbath school offerings, including Investment and Birthday-Thank Offerings, have shown a substantial gain over the previous year.

The publishing program is progressing encouragingly. There are now 300 full-time colporteurs in the field. Literature is being printed in 32 languages. The sales of the publishing houses in 1965 amounted to \$1,126,503.

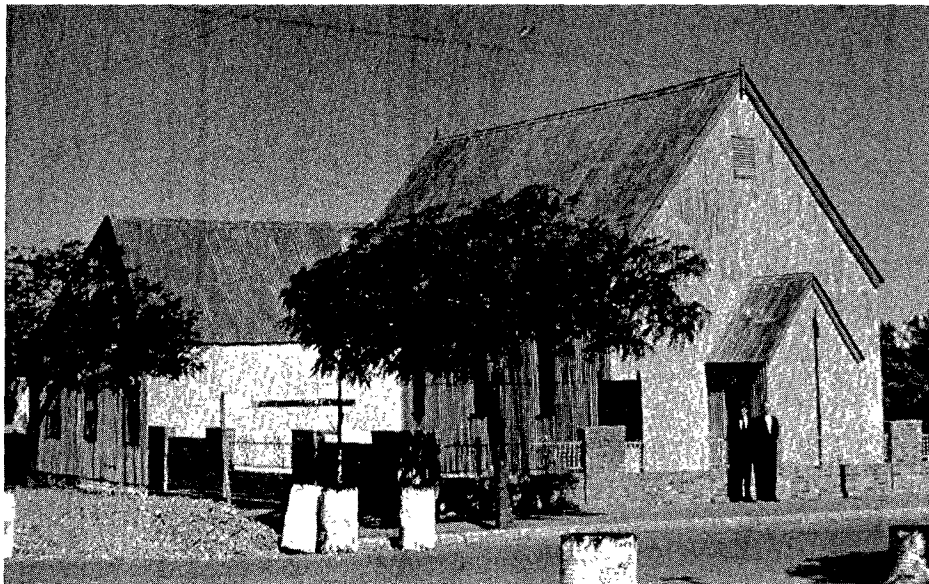
The 14 hospitals and clinics in this field treated 209,000 patients in 1964. The kindness and love of the doctors and nurses and other personnel has had a powerful influence upon those who came for medical attention.

The reports of the union presidents who were able to attend the council were most impressive.

In Spain, where our workers and churches have been so restricted and where practically all the churches were closed and sealed, a welcome change has come.

Now all our churches are open except one, and it is expected that this one will be opened soon. Our ministers are able to preach with more freedom. A Voice of Prophecy office has been established, and the Voice of Prophecy Bible lessons are being printed in Spain. This new development has greatly encouraged and cheered our leaders and our people there.

The president of the Italian Union rendered an encouraging report.



The Beaconsfield church in Kimberley, Africa.

The presidents and secretary-treasurers of the Yugoslavian and Czechoslovakian unions were in attendance at the council. They gave stirring reports of soul winning in their respective fields. While there are many difficulties and perplexities in the operation of the work, they are of good courage in the Lord. One of the brethren read Psalm 66:9-12. This was his testimony. Read these verses and meditate upon them. Especially notice verse

12. Our hearts were touched as our faithful brother read this psalm.

Our people are loyal to the message and devoted to the cause they love. Said one of the presidents, "Our people are loyal to the Seventh-day Adventist principles."

Pray for the work and workers and our dear people in the Southern European Division, that the work will continue to expand and prosper.

Brother Dunn turned to open the screen door to go back inside the house, and as he did so, an attacker waiting in the darkness at the corner of the house threw a spear at him. He screamed, "Quick, honey, I've got a spear right through me!" The seven-foot-long spear, made of a piece of three-eighths-inch steel reinforcing rod, passed through a portion of one lung and protruded about five inches from his chest. About five feet of the spear was swaying from his back. That the attacker was able to make a direct hit was surprising, since the only light was from a small kerosene lantern carried by Kalue.

Kalue immediately ran down the path screaming, and aroused the whole mission station. Sister Dunn helped her husband inside, and they immediately had prayer. In Sister Dunn's own words: "When I got him inside the house on Thursday night he prayed and kept praying for forgiveness for the unknown man who had speared him."

Soon Mr. Polley, one of the two European builders who had been helping construct our new hospital, returned with all the native carpenter boys. With a hack saw the European carpenters sawed off the spear in Brother Dunn's back. Then they attempted to make radio contact with either Auki or Honiara, but no one at either of these places responded.

In retelling the story later, Sister Dunn said: "We had no ship at Uru, and a couple of the carpenter boys paddled a canoe up the coast to a Roman Catholic mission station. A priest came down in his boat and brought some morphine with him. It was midnight when we left Uru. The boys helped Brian down the long hill to the boat, but he climbed aboard the mission boat himself, finding it less painful to take the strain himself. The boys had cut the back off a dispensary chair, and Brian sat on this during the long boat trip to Kwailabesi, where our old hospital is situated, near the top end of the island on the east coast and where our own mission vessel, the *Dani*, was stationed.

"The sea was rough, and we had to go inside the reef, where the two boats hove to, with end tied to end, to allow Brian to transfer to the *Dani*.

"With Brian sitting on the backless chair and supported by two lads who

Young Missionary Martyred in South Seas

[On the back page of the January 6 REVIEW we published a cablegram from R. R. Frame, secretary of the Australasian Division, telling of the death of Brian Dunn, a 25-year-old missionary who had just begun work on the island of Malaita in the Solomon Islands group. Inasmuch as Brother Dunn died from a spear attack—most unusual in the twentieth century—and because the Thirteenth Sabbath Offering overflowed December 25 was earmarked, in part, for developing the medical work on Malaita, we felt our readers should be provided with additional details concerning Brother Dunn's martyrdom. We wrote immediately to L. C. Naden, president of the Australasian Division, asking for complete information on the tragedy. The following story has been pieced together in our office from correspondence not only from Elder Naden but from R. R. Frame, division secretary, A. R. Mitchell, president of the Bismarck-Solomons Union Missions, Mrs. J. P. Holmes, wife of the president of the Eastern Solomon Islands Mission, and a news story in the *Townsville Daily Bulletin*.—EDITORS.]



Brian Dunn

day evening, December 16, Brother Dunn had visited a sick member of Kalue's family (Kalue is a man who had been making cement bricks at the hospital). After the visit he told the family to contact him if further medication was needed.

At about 10:30 that evening Sister Dunn retired, and Brother Dunn was preparing to retire when he saw a light coming up the path toward their home. He went to the door and discovered Kalue coming for further medicine.

Brian turned to his wife, Val, and said that he would go down to the dispensary to get some pills. She suggested that he give Kalue some tablets that she had in the house. Brian took these pills to Kalue, who was standing on the landing at their front door. He explained the correct use of the medicine, and Kalue turned to go back to the village.

Brian Dunn was born in England but migrated to Australia with his parents about eight years ago. He accepted the Advent message through Voice of Prophecy representatives and the efforts of lay evangelists. Both he and his wife, the former Valmae Benham, completed their nurse's training at the Sydney Sanitarium and Hospital. Brian graduated in December, 1964. During his period of training, his unswerving purpose was to become a medical missionary. When a call came for mission service Brother and Sister Dunn responded at once.

On November 20, 1965, they left for their assigned territory, the island of Malaita. Their route took them to Honiara on the island of Guadalcanal, where they arrived about November 23. They left for Malaita December 2 and arrived at Uru on the east coast of Malaita December 5. They were enthusiastic about the opportunity of being able to pioneer the work in that area.

The natives gave them a warm welcome, and as they were going up the hill to their home Brother Dunn exclaimed to his wife: "We're really going to enjoy this!" Immediately they got to work organizing the program and running a clinic from the first day. Brother Dunn also helped with the carpenter work.

In line with his responsibilities, he treated the sick, supplying medicine where indicated. At about 6:30 Thurs-

The wharf and jetty at Uru, a village on the southeast coast of Malaita Island. Brian Dunn was placed on a little boat here, as his wife and fellow workers endeavored to get medical help for him.



constantly sponged his brow, we sailed for the Anglican mission hospital at Fuambu on the northern point of the island and arrived there about 3:30 P.M. on Friday. It was with relief that we found that that very day the doctor there had chartered a plane to bring his parents across on a visit from Honiara. The plane was contacted by radio and was requested to wait at Auki for us. The sister at the Anglican hospital gave Brian of her best and sent one of her native trained nurses with us.

"The road from Fuambu to the airstrip was 15 miles, and from Auki, the government station on Malaita, five miles, so the *Dani* was maneuvered as near as possible to the edge of the strip, several miles down the coast. Brian climbed out of the *Dani* and into the dinghy and was rowed ashore.

"It was getting dark, the weather was not good, and the pilot was impatient to get off before dark. As we flew over Henderson Airfield the clouds parted and we were able to get down.

"An ambulance was waiting, but the trip in it to the Honiara government hospital was the hardest part of the trip. The boat 'gave' a little to the waves, but the ambulance bounced on the rough roads.

"By 6:30 Friday night five doctors began work on Brian. X-rays were taken and blood donors were called for. At 8:30 P.M., while in the operating theater, Brian collapsed, and his heart was massaged to restore him. His blood pressure had dropped to 60/30, and because of his collapse the doctors could not explore the wound. Because of the lowered blood pressure there was little bleeding, and they thought he was going to be O.K.

"But his blood pressure began to rise. On Sabbath morning, Brian said to me, 'Don't worry, honey, I'll be out of this by the end of the week.' On Saturday night his blood pressure increased and he became delirious.

"On Sunday his chest was tapped, and a quantity of blood was drawn off. Several times he became conscious, but he told the headmaster of our Betikama Missionary School at Honiara, Max Miller, and our native minister there, Pastor Elisha, that he was 'ready to die.'

"The European leaders of our work in the Solomons were all away in Rabaul at the annual executive committee meetings where the development of this new hospital at Uru was one of the major items for study."

Sunday afternoon, at about 2:30, Brother Dunn passed away. Mrs. J. P. Holmes wrote later:

"When I went back to the hospital the doctor was just breaking the news to Val that Brian had lost the battle. It was a sad, sad time. The doctors were bitterly disappointed they couldn't save him, but they did their best. The doctor told me that the lung bleeding wasn't enough to kill him, but later they opened the chest again and found that the spear had grazed the sac of the heart, and as his blood pressure came up the clot formed by the pressure of the spear had broken and the heart sac filled with blood. The doctor said it was fantastic that he'd been able to stand the trip over, for the initial shock would have been enough to kill

most people. We really thought the Lord meant to save him but, of course, we can't see the end from the beginning and we know He knows best and works things out according to His purpose.

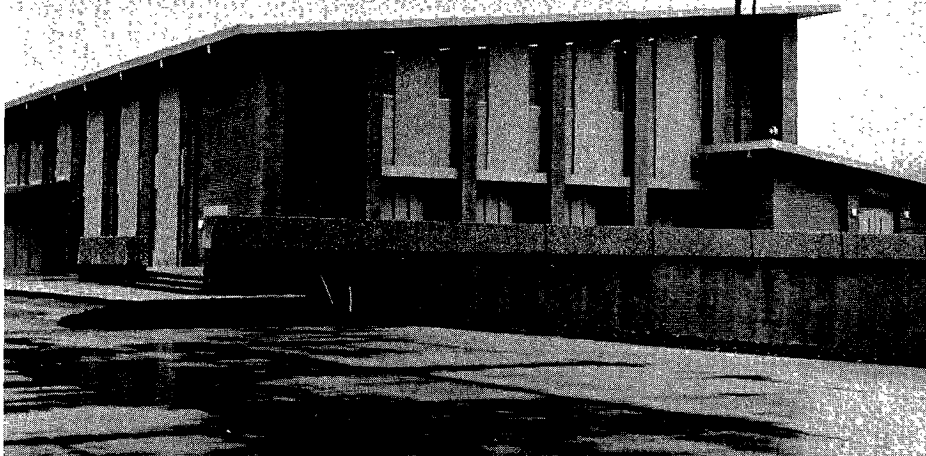
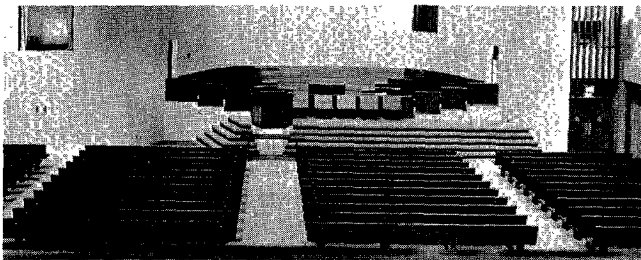
"I cannot pay high enough tribute to Val's courage—she was really marvelous; though she was upset, there was not the slightest trace of bitterness or questioning of God's leading. The police officer in charge here came Monday morning and took her statement. He said afterward that she was a wonderful person and he was much impressed by her attitude. I said to him that she was a Christian and that made all the difference. He didn't answer—just saluted and left."

Mrs. Holmes accompanied Mrs. Dunn into the room just after Brother Dunn had passed away. Sister Dunn put her hand on her dear one's forehead and said, "God forgive the man who did this. The poor man has no love for God in his heart."

Brother Dunn was buried in the Honiara cemetery on Guadalcanal at three o'clock the afternoon of December 19—just nine days before their first wedding anniversary. The High Commissioner and leading dignitaries of the town, together with 300 of the townfolks, paid their last respects. The service was conducted by A. R. Mitchell, president of the Bismarck-Solomons Union Mission.

Sister Dunn returned to her parents' home in North Queensland. Almost immediately she telephoned R. R. Frame, secretary of the Australasian Division, asking that she might return to the Malaita hospital as a nurse. She said that if there was no opening for her there she is prepared to go to any one of the other medical centers on the islands.

In 1965 the Australasian Division celebrated the seventy-fifth anniversary of the arrival of the mission vessel *Pitcairn* in the South Seas. In 75 years of aggressive effort to spread the gospel, not one Ad-



New Church at Collegedale, Tennessee

Special services on December 17 and 18 officially opened the new church in Collegedale, Tennessee. Special speaker for the two Sabbath morning church services was E. W. Dunbar, associate secretary of the General Conference.

The \$600,000 structure, which is on a rise at the south end of the Collegedale valley, seats approximately 1,800 persons. From the main entrances of the church one can see the entire Southern Missionary College campus.

Besides the main sanctuary, the church has six areas for divisional Sabbath schools and five offices, including one for the pastor, Roy B. Thurmon, and one for the associate pastor, W. B. Ambler.

The interior of the church features an asymmetrical choir loft on the right-hand side of the pulpit, which is in the center, and a baptistry on the left (see inset). The choir loft has a capacity of 85, and the balcony seats approximately 350.

Two church services were begun several years ago to accommodate the 1,600 membership of the church, and the pastor reports that the two services will be continued because of the large number of visitors who attend each week.

Special guests who were in attendance for the opening included Desmond Cummings, president of Georgia-Cumberland Conference, H. H. Schmidt, president of the Southern Union Conference, and Dr. C. N. Rees, president of Southern Missionary College.

WILLIAM A. TAYLOR, *Director*
College Relations, SMC

ventist missionary had met death at the hands of a heathen native until Brother Dunn was called upon to make the supreme sacrifice.

Elder Mitchell expresses the feelings of every Seventh-day Adventist when he writes: "This experience proves again that we are still in the land of the enemy. The devil is still 'wroth with the woman' and is making 'war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' The hearts of the heathen on Malaita are not yet won, but with servants as devoted and courageous as were the Dunns we have no need to fear for the future."

Queensland's First Health Center

By M. M. Stewart, *Departmental Secretary Queensland Conference*

Brisbane's first Adventist health center, located next to our conference headquarters, was officially opened and its facilities dedicated on Sabbath afternoon, September 25.

A preliminary service was held in the new conference assembly hall, during which addresses were given by the medical missionary secretary of the Trans-Tasman Union Conference, E. W. Hon, and the Queensland Conference president, K. S. Parmenter. Almost 300 persons accepted the invitation to inspect the new health center, which was officially opened by Pat Hanlon, M.L.A., member of State Parliament for Baroona, and a son of the former Premier of Queensland.

Before cutting the red ribbons and declaring the center open, Mr. Hanlon addressed the audience and commended the church for the fine humanitarian spirit that had inspired this service for the community.

Brisbane television channels 7 and 9 gave excellent coverage to the center in

the midst of their evening newsreels (approximately four minutes on each channel—worth £1 per second at that time of the evening). This coverage was therefore worth at least £480 (U.S.\$1080) in advertising time. Many telephone calls and appointments are still being made by those who viewed these features. Newspapers and radio stations also covered the opening.

Nine double-certificated nursing sisters and more than 25 aids will serve the center on a voluntary basis. They specialize in hydrotherapy, ray lamp, and massage treatments. The center is open three days and four nights weekly.

From the first week's attendance of 30 patients and £7 in donations we have progressed after only six weeks to the place where we are treating 70 patients weekly and receiving close to £30 per week donations. Altogether 282 patients were treated during the first six weeks, and donations of cash and equipment to the value of almost £200 have been made.

We are confident that the growth already evidenced will continue.

Alcoholism Institute in the Philippines

By W. A. Scharffenberg

The fourth session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism was conducted on the campus of the College of Medicine, University of the Philippines, May 31-June 11, 1965. The participating lecturers included such nationally known men as General Alfredo M. Santos, chief of staff, armed forces of the Philippines; Dr. Juan Salcedo, chairman, National Science Development Board; Dr. José C. Denoga, president of the Philippine Medical Association; Dr. Eliseo A. Vibar, dean, Philippine College of Criminology; and Col. José D. Regala, chief traffic officer of the Philippines.

The overseas lecturers included William N. Plymat, president, Preferred Risk Mutual Insurance Company of Des Moines, Iowa; G. Clarence Ekvall, medical director, Manila Sanitarium and Hospital; Ralph F. Waddell, temperance and medical secretary of the Far Eastern Division; and W. A. Scharffenberg, executive director of the International Commission for the Prevention of Alcoholism.

General Santos, in addition to giving the keynote address, delivered two basic lectures on "Narcotics and Crime" and "Alcoholism and National Security." His lectures left a deep impression on all who heard him. Dr. Denoga's lecture on "The Role of the Medical Profession in the Prevention of Alcoholism" drove home the importance of having medical men, especially practicing physicians, take the lead in launching a continuous educational program in their daily contact with their patients who are involved with alcohol.

Dr. Vibar's presentation of the traffic problem indicated again and again that it is not the so-called drunk that is the cause of so many traffic accidents but rather the social drinker—the man who has had only a few drinks.

Col. Regala in a dramatic manner presented the effects of alcohol, even in small quantities, on a man's driving ability.

The 20 basic lectures and the discussion period that followed each lecture emphasized the effects of alcohol on the physical, mental, and moral powers of a person, as well as on the social, economic, political, and religious life of the nation. Attention was also called to the most effective measures that have been adopted in various parts of the world to hold in check the rise and progress of alcoholism.

The students were of a high caliber. They included school administrators, guidance counselors, youth leaders, officers from the armed forces, and a number of chaplains.

Field trips included a visit to the National Bureau of Investigation, the National Bureau of Prisons, and also the National Mental Hospital.

The fifth annual session will be held May 16-27, 1966, again on the campus of the College of Medicine, University of the Philippines, Manila.

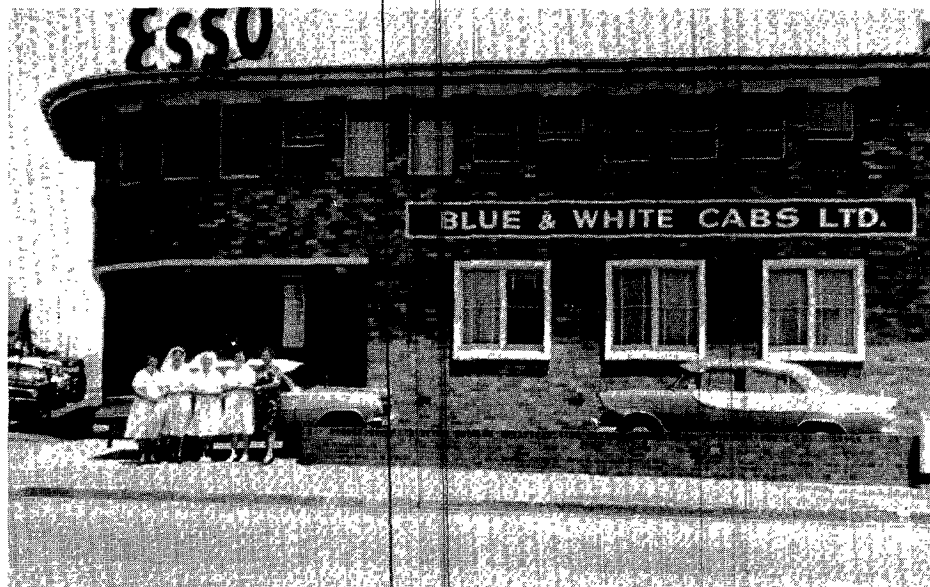
God Builds Men at Korean Union College

By R. E. Klimes, *President Korean Union College*

Korean Union College is a unique school of elementary, high, higher, and practical learning. On its campus are 78 elementary school pupils, 369 high school students, and 267 college students—a total of 714 young people. About half are residential students who live in the campus dormitories and eat in the college cafeteria.

Korean Union College is actually two colleges: the theological senior college and the two-year vocational junior college. Both colleges, as well as the teacher-training program and the summer teacher-in-service certification program, are government accredited.

Education at Korean Union College is not limited to the classrooms, the library,



The new Adventist health center in Brisbane, Queensland, Australia, located next to the conference headquarters. It occupies the entire top floor of this attractive building. Some of the 35 nursing sisters and aids who staff this center stand in front of the entrance.

and the dormitory study rooms. It goes to the dairy and makes a laboratory room of the dairy barn; a treasurer's office becomes an on-the-job training center; a woodwork department becomes a vocational education shop; a greenhouse, a classroom; a cabbage field, a laboratory. Education at Korean Union College goes to the home economics food laboratory and transforms the college-grown cabbage, corn, rice, lettuce, and tomatoes into a scientifically balanced meal—complete with KUC pasteurized, homogenized milk, and fresh butter.

The agricultural students help provide the raw produce for the home economics students. But the Korean Union College farm products—known by the trade name College Foods—travel farther than the home economics lab and the college cafeteria. College Foods are delivered fresh to the homes of many of the most influential national and foreign residents of the capital city of Seoul.

The cows' milk and butter pay for the hay the cows eat, for student work scholarships, and for part of the college operation.

About 70 per cent of the college income is from the college industries, farms, and services, 19 per cent comes from the students' tuition and fees, 9 per cent as appropriations from the Seventh-day Adventist Church, and 2 per cent as dormitory and housing rent.

Korean Union College is a growing college. In the last ten years the college library has increased its number of books



A portion of the choir at Korean Union College.

twentyfold, the college dairy has increased its sales one hundredfold, the college farm has increased its sales fivefold.

The nearly 200-acre college property offers something for everybody: rolling forests, skipping streams, paddy fields, flat farmland, hillside orchards, playgrounds, and a lake for fish breeding, irrigation, and winter ice cutting.

The past year has brought to Korean Union College a number of innovations: on-the-job training programs, a college home-study division, and a short inter-winter session.

The 1966 plans call for the opening of a middle school on the college campus. To house these students an addition to the present high school building has been completed. Recently the new college mart and the new college laundry were opened.

The faculty of Korean Union College have studied under many flags. They have received advanced preparation and degrees in universities in Korea, Philippines, England, Japan, United States, and Canada. At present five faculty members are pursuing doctoral-level degrees in Korea and abroad.

In 1965, Korean Union College conducted the seventh and largest summer session, enrolling a total of 160 students. In addition to the many elementary and secondary school teachers who usually attend, ministers and laymen also came to study.

Korean Union College graduates are serving in

nearly every district in Korea. The 50 members of the 1965 graduating class, just like the preceding graduates, have all been employed: 15 entered teaching, 17 entered the gospel ministry, four church treasury work, one went to pursue further studies, and 13 entered the army or took up other employment.

God builds men. He builds them in the classroom, in the cow barn, in the cabbage field. God builds men. He builds them at Korean Union College, strong men who are not afraid to soil their hands with work, intelligent men who are capable of clear thinking, dedicated men who are not deaf to the voice of God.

Lay Instructors' Training Schools in Britain

By J. W. Ginbey, *Departmental Secretary South England Conference*

Just over a year ago V. W. Schoen, of the General Conference Home Missionary Department, introduced the lay instructors' training school program to Britain with a pilot scheme in London's New Gallery Centre. The 53 graduates have since trained 322 laymen, many of whom are actively witnessing for their faith. A number of baptisms have been held as a direct result of this program.

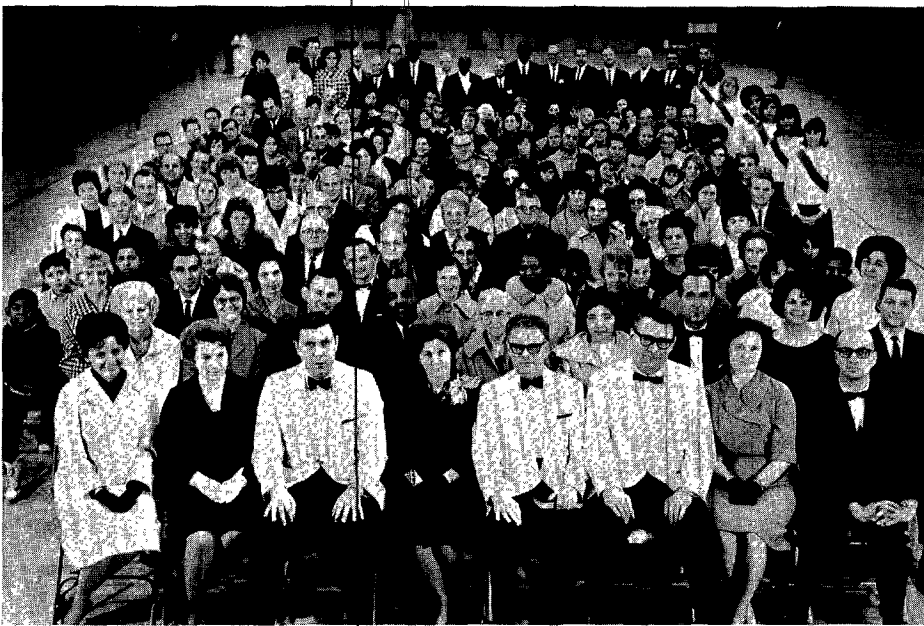
To strengthen the program of lay evangelism, a lay instructors' training school was held in 1965 in Nottingham in the North England Conference; also one in Bristol for Southwest England and Wales; and one in Ipswich for East Anglia.

Leading out in these schools were E. H. Foster, president of the South England Conference (until recently home missionary secretary of the Northern European Division), A. C. Vine, home missionary secretary of the British Union Conference, and the local conference secretaries.

From the last two schools 54 graduated, and already these instructors have organized 12 schools of lay evangelism. More are in the planning stage.

Korean Union College students planting rice.





This is the second group of people baptized in the Stanley Harris crusade in Bakersfield, California. Approximately 120 were in this second baptism while some 230 were in the first group. Three hundred fifty were added to the church in the two-part campaign.

Bakersfield Crusade Nets 350

By Stanley Harris, *Evangelist*

The second phase of the Bakersfield, California, evangelistic crusade closed December 4 in the Kern County fairgrounds auditorium. In the two-part campaign a total of 350 people were baptized. The offerings approximated \$29,000.

After 26 weeks of meetings the crowds continued to come. The average attendance was around 1,000, but went as high as 2,500. More than 1,200 names of non-Adventists were on the visiting list. There were only five workers employed in full-time visiting.

Special attention should be given to the fact that there are more than 40 Adventist doctors in Bakersfield, and most of these went all out to support the crusade. Many of them were in attendance every night and did their best to bring some of their patients.

Because of the long campaign it was possible to indoctrinate thoroughly the new converts in all phases of our message. There were health classes and a cooking school, as well as a class in the Spirit of Prophecy.

Because of the large influx of new members two Sabbath services have been necessary in the Central church. Property has now been purchased and plans laid to build a new sanctuary in the immediate future.

It was encouraging to see many former Roman Catholics accept the message. Most of these were Spanish people, and our Spanish church was thrilled to have more than 25 fine new members added to their church.

Perhaps we should tell one interesting experience, although there were many. After a Catholic woman attended her first meeting her priest remonstrated with her. This caused her to hesitate. However, the Lord gave her a striking dream showing her a list of texts. She was told that these texts were the foundation truths of God, and whoever she heard

preaching these things would be the preacher of the truth.

She wrote the texts down immediately upon awakening. When she showed them to the worker who visited her, he was amazed to find such a perfect Bible study on our message. She soon saw that God was leading her into the third angel's message, and she embraced the truth wholeheartedly.

Our team, now called the Harris-Dill-Brooks evangelistic team, began a new series of meetings in the city of Turlock, California, January 29, in the Stanislaw County fairgrounds auditorium. This area is made up primarily of Swedish Covenanters, a people strong in their faith, but we believe that many of these fine people will see the light for earth's last hour.

Bellevue, Michigan, Dedicates New Church

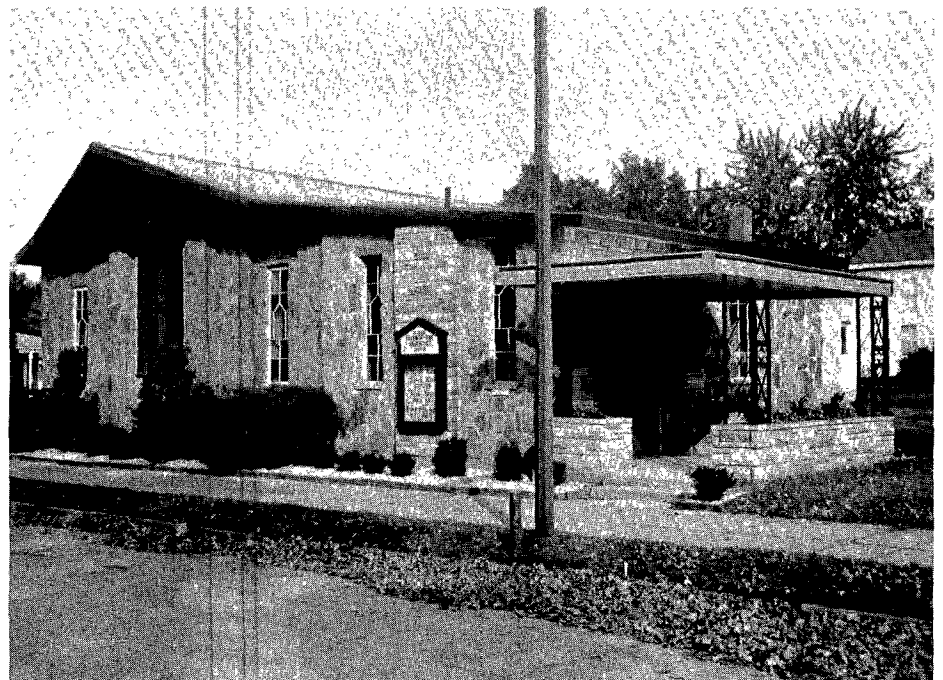
By William J. Harris

From a three-family Sabbath school meeting in a private home to a beautifully remodeled church property and a membership of nearly 100—this is the 30-year story of the Advent believers and their church at Bellevue, Michigan. The modified frame residence used as a church had long been unsatisfactory, so negotiations were entered into to purchase the church of another local denomination. On January 1, 1963, the Bellevue members moved into their newly acquired building. A considerable amount of work was necessary to remodel the building and make it suitable for their needs.

The members raised \$5,000, sale of the former property provided \$4,000, and the Michigan Conference gave \$1,350. A local door company offered to supply beautiful entrance doors, and an additional set for inside. A local non-Adventist volunteered to lay the hardwood flooring, and all labor by our own members was donated. All the work—carpentry, masonry, plumbing, electrical work, painting and decorating, designing, and fabricating of the windows—was done by the members.

In addition to assisting in the purchase of the property, the Michigan Conference provided material and labor for the installation of a heating system and an additional appropriation of \$1,000 to complete the work. This represented a total gift of \$5,350 from the conference. It is estimated that the church property is now worth some \$40,000.

Dedication services were held the weekend of Sabbath, October 30, 1965. Bellevue Mayor W. E. Frankenstein officiated at a ribbon-cutting ceremony prior to opening the main auditorium



The new Bellevue, Michigan, church.

on Sabbath morning. Taking part in the weekend services were J. D. Smith, Lake Union Conference president; N. C. Wilson, Michigan Conference president; L. G. Wartzok, Michigan Conference treasurer; S. W. Hyde, the local pastor. From the General Conference were G. A. Huse, secretary of the Publishing Department, and William J. Harris, of the Sabbath School Department.

Atlanta Berean Church Celebrates Sixty-second Anniversary

By F. L. Jones, *Treasurer*
South Atlantic Conference

Sabbath, November 20, 1965, the sixty-second anniversary of the Atlanta Berean church, was celebrated. The day also marked the climax of the Ingathering campaign. To the amazement of all, this loyal congregation placed \$12,071 on the table in one day to reach the 1966 Ingathering goal. H. L. Cleveland, pastor of the church, and his many committees did a masterful job of organizing this unusual program.

F. L. Peterson, a vice-president of the General Conference, was the guest speaker for the 11-o'clock service. Many of the veteran members were able to remember 1920, when Elder Peterson was a singing evangelist with the G. E. Peters team that came to Atlanta. As a result of the campaign, more than 200 members were added to Berean.

The pastors of nearly all Georgia churches in the South Atlantic Conference were present to take part in this full-day anniversary service. Among them were J. Paul Monk, E. J. Lewis, F. R. Nealy, and F. W. Parker. Elder Cleveland revealed that Georgia led the conference in baptisms for 1965. Nearly 500 new members had been added through October. Last summer the six pastors of the State of Georgia and their dedicated laymen held three major tent efforts and three church efforts. Georgia's membership has now climbed to 2,500, with tithe for the first ten months of 1965 reaching \$107,817.35, a gain of \$15,182.48.

868 New Members

Elder Cleveland has given excellent leadership to the Berean church. In five short years 868 new members have been added to the church. Today Berean's membership stands at 1,134. Berean is the largest church among the regional conferences of the South, and it ranks high among all Seventh-day Adventist churches in the South. A beautiful air-conditioned church has been constructed in one of the finest sections of the city at the crossroads of travel. The church operates a day nursery and kindergarten, with 240 students. The junior academy has ten grades, with nearly 300 students enrolled in the modern academy building on Westview Place, Southwest.

This school is self-supporting and has raised \$20,000 to add four new classrooms this year. Principal H. F. Barbour has done an outstanding job, with his



Wooster Church Dedicated in Ohio

Dedication services were held for the Wooster, Ohio, church, November 19 and 20, marking completion of the building purchase, formerly a United Presbyterian church. The event nearly coincided with the thirtieth anniversary of the congregation.

Former Pastor, Fred Stauffer, spoke at the consecration service Friday evening, and F. W. Wernick, president of the Ohio Conference, gave the sermon at the 11-o'clock worship service on Sabbath morning.

Included on the program at 3:00 P.M. was a welcome on behalf of the city by Mayor R. E. Cuthbertson, Frank B. Mattes, of the Ministerial Association, and remarks by Ralph E. Fisher, Wayne County representative to the Ohio legislature.

The Act of Dedication by the church pastor, Richard W. O'Fall, followed the dedicatory address by Neal Wilson, president of the Columbia Union Conference.

The all-day activities included music by the Worthington String Trio under the direction of Grace E. Nicola, and groups from Mount Vernon Academy under the direction of Roger McNeily.

The Wooster church was organized on August 10, 1935, with 42 charter members. The present church, situated at 445 N. Beaver Street, was purchased in 1962.

FRANKLIN W. HUDGINS,
Departmental Secretary
Ohio Conference

loyal faculty. This past summer the school sponsored a Head-Start program that gave needed educational enrichment to more than 100 children from underprivileged homes.

The year 1965 was a good one for Berean. More than 250 members were added through September. The tithe gain through October was \$6,236.84 over the same period in 1964. In one day the entire 1966 Ingathering goal was reached. The schools of the church have 540 children enrolled. The church now offers full-

time employment to 27 of its members and part-time employment to 14.

The annual church budget has grown from \$77,294.06 in 1960 to more than \$300,000 in 1965. Late in the year a new congregation was organized on Atlanta's east side, an outgrowth of the past summer's evangelistic campaign.

Fifth Western Doctor Passes Examinations

By John Parish

Another Western physician recently passed the Japanese National Medical Board examination in the Japanese language. This raises to five the number of nonorientals regularly accredited for medical practice in Japan by the official board. The successful doctor is John L. Nerness, who graduated from Loma Linda University School of Medicine in 1963. Dr. Nerness arrived in Japan 15 months ago for missionary service, and plunged immediately into an intensive study of the difficult Japanese language.

Before the test, Dr. Nerness was able to practice only under the "supervision" of fully licensed colleagues on the staff of Tokyo Sanitarium and Hospital. He plans to remain on the staff of the hospital but without the practice restrictions that earlier limited his work.

All but one of the five Westerners who have passed the Japanese licensure examination earned their medical degrees at Loma Linda University, which fact emphasizes international medicine. The exception is a physician from New Zealand, who also is the only one of the five not associated with the Seventh-day Adventist hospital in Tokyo.

The Americans are Drs. Richard A. Nelson, C. Delmar Johnson, Edwin H. Krick, and John L. Nerness.



W. D. Jemson, accompanied by his mother, Mrs. Sarah O. Jemson, left Los Angeles, California, October 23, returning to the Philippines after a furlough. Sister Jemson left San Francisco November 25, returning to the Philippines. Her maiden name was Ruby Gish. Brother Jemson will continue as manager of the Philippine Publishing House in Manila.

Diana Marie Chalmers, of Fresno, California, left Los Angeles, California, January 2, for Korea. Miss Chalmers is to serve as an elementary school teacher in the Korean Union Mission.

Lois Amy Ritchie, M.D., of Portland, Oregon, left Los Angeles, California, January 2, for Port-of-Spain, Trinidad. She has responded to a call for a general practitioner in Trinidad.

E. W. DUNBAR
W. R. BEACH



Part of the group who attended the eleventh annual convention of the Seventh-day Adventist Dietetic Association, at Kettering Hospital, Ohio.

SDA Dietetic Association Holds Annual Meeting

By Dorothea Jones
Publicity Secretary

Kettering Hospital in the suburbs of Dayton, Ohio, was the place of the eleventh annual convention of the Seventh-day Adventist Dietetic Association, October 28-31, 1965. Thirty-two members and friends gathered for this profitable meeting.

George Nelson, Kettering Hospital administrator, gave the group a hearty welcome, along with a look behind the scenes at some of the problems involved in opening the hospital; and Clinton Wall, director of the dietary staff, saw to it that all were served the finest food.

For one meal each one enjoyed the unique experience of marking a hospital menu and following it along the line as the tray was being assembled. This gave a practical view of how efficiently the kitchen operates. With such a well-organized staff it is not surprising that hospital personnel can assemble and send out more than 300 trays in just a little over an hour.

Rose Budd, director of dietary service at Glendale Sanitarium and president of the SDADA, had charge of the program, which included reports of work accomplished during 1965 and plans for 1966. Time was spent discussing methods of upgrading the food service in our institutions. Ella May Stoneburner, assistant secretary of the General Conference Medical Department, contributed practical suggestions as to how the SDADA can better serve our worldwide medical work.

There is a growing awareness among the association members of the lack of trained personnel in the dietary field, and time was allowed for discussion of how more young men and women may be attracted to this important profession. Many of our major institutions are in urgent need of trained dietitians.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

Robert West Howard says that "culture is a home crop." To enlarge his meaning he continues, "Most of us have been brought up to believe that Culture—with a frilly, Old-English capital C—is two marble lions in front of a big granite building, where a fat doorman scowls down at you and hisses, 'Take your hat off and stop whistling.' . . . Culture was and is (and will be) a home crop, devised for and by, the market place and the family circle, the shirt sleeves and apron strings, rather than by marble palaces and 'monkey suits.'" He further declares that book culture actually is as homey and satisfying and useful as a field of ripe wheat.

Most authors no doubt write books from some inner compulsion, but sometimes publishers sit around a council table and choose an author for a specific assignment. That was the case in the

making of *Daybreak in Korea*. The gradual emergence of this great mission land from its age-old miseries, and the dramatic impact of modern missions and the Advent message upon its people demanded careful selection of an author. He was found in Robert L. Sheldon, manager of the Signs of the Times Publishing House in Seoul. His expert skill as a photographer, and his firsthand knowledge of the Korean people over a period of years made his appointment to the task of portrayal in picture and story of this Land of the Morning Calm a happy choice. You'll think so too when you see and read this richly illustrated book. Some of its dozens of pictures are in color. All of them are striking in their story interest. A conversation piece for any home. It has a beautifully bound gold-stamped binding. A book you can be proud to give. 128 pages, \$5.95. Southern Publishing Association.

Don't forget to stock your teen-agers' library shelves with the new MV Book Club selections for 1966. In the senior list is without dispute the most informative and interest-compelling medical missions book to come from our presses in a decade—*In the Valley of Seven Cities*. Dr. Stanley Sturges portrays the humor and tragedy of a doctor's life in Nepal. Scheer Memorial Hospital and its wide spiritual influence is a monument to the sacrifices, resourcefulness, and adaptability of the dedicated Sturges family. This will be a stimulus to young people looking toward medicine or nursing as a career. Every reader will find it full of romantic and dramatic appeal. 192 pages, \$3.95. Review and Herald.

The Missionary Volunteer Book Club choices for primary children this year include *Billy Bison*, an author-artist production with pictures for every opening. Billy Bison was an albino buffalo that had to battle his way on the prairie against great odds. His adventures are related here against other bison, wolves, storms, and blizzards. It gives you satisfaction to live with him in the pages of the book until he becomes leader of his herd. Joe Maniscalco's animals are "something for the book," and here you will always have buffalo in captivity you can visit again and again. 48 pages, \$3.25. Pacific Press.

From Lottery Saleswoman to Literature Evangelist

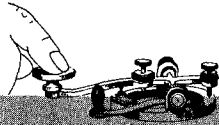
Walking the hot streets of Curaçao with a heavy heart, Miss ——— tried day after day to sell her handful of lottery tickets. Her health was poor, and the man with whom she lived was not her husband.

One day she received news that her sister, a faithful Seventh-day Adventist on a nearby island, had passed away. As Miss ——— attended the simple Adventist funeral service she gave her heart to Jesus. She returned to Curaçao with the determination to clean up her life and prepare for the day when she could meet her sister again.

If you should walk the hot streets of Curaçao today you might meet Sister ———. Her heart is light with the joy of heaven as she offers a *Signs of the Times* and a *Life and Health* to people along the crowded streets.

Christian education is very important to Sister ———. During 1965 she not only provided for her own needs but sacrificed to provide a Christian education for her niece at the Colombia-Venezuela Union College. Her self-denial in giving continues to be an example to others as plans are laid for the expansion of educational facilities in Venezuela during 1966.

FREBERIN P. BAERG, Minister
San Nicolas, Aruba



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► At the end of a month-long series of evangelistic meetings in Groton, Connecticut, Ronald Halvorsen, leader of the New London district, reports that 30 decisions for Christ were made. A baptismal class was formed.

► Alan MacMillan, a member of the New England Sanitarium church, sets his Ingathering goal each year for \$1,000, and God has blessed him in reaching that goal for a number of years. He works in the poorer section of Boston. Occasionally he receives a one-dollar donation, but usually the gifts are nickels, dimes, and quarters. The largest donation he has ever received was \$5.00.

► On November 15, 1965, Betty Appleby Estabrook, R.N., became director of nurses at Parkview Memorial Hospital, Brunswick, Maine. She relieved Mrs. Shirley Baxter, R.N., who was director for 16 months prior to her resignation. Mrs.

Estabrook is a graduate of the New England Sanitarium and Hospital, class of 1956, and received her B.S. in nursing education at Columbia Union College in 1959. She has been employed at Parkview Memorial Hospital since it opened in 1959.

► On the opening date of the Ingathering campaign, eight churches in the Northeastern Conference reported their entire goal.



Columbia Union

Reported by
Morten Juberg

► Bruce M. Wickwire, publishing department secretary of the Columbia Union Conference since 1958, has accepted a call to become publishing department secretary of the Northern European Division.

► A final count of baptisms from the meetings conducted by F. F. Schwindt in Hagerstown, Maryland, shows 43 baptized. Elder Schwindt, who is retired and

lives in Lodi, California, plans to return to the Chesapeake Conference for another evangelistic campaign in Essex, Maryland, this spring.

► The first of three human-relations workshops was held in the Takoma Park church on Sunday, January 9. Conference personnel, pastors, and church officers were present from the Allegheny, Chesapeake, and Potomac conferences. The other two workshops were held at Blue Mountain Academy and Columbus Junior Academy on January 23 and 30.

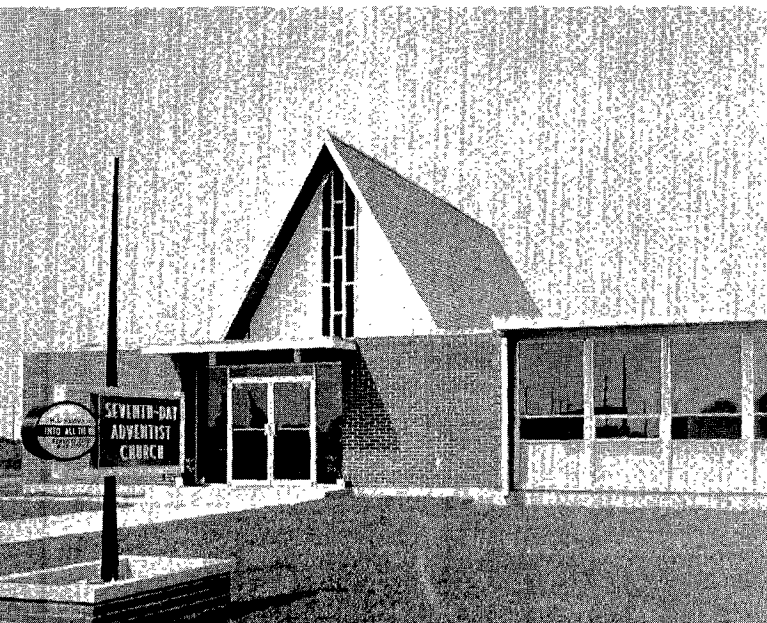
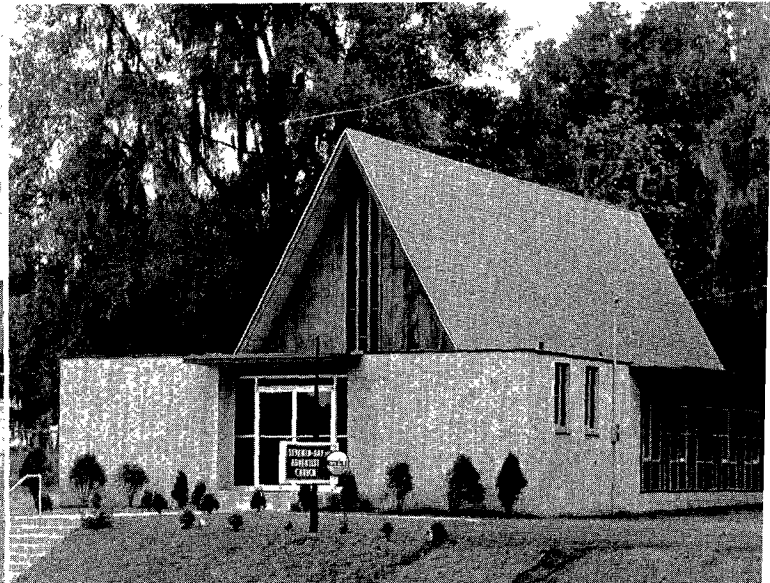
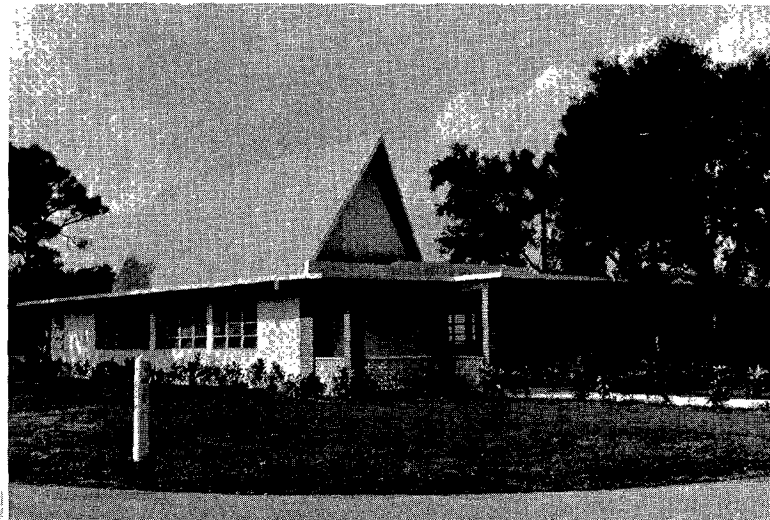
► The Hyattsville, Maryland, MV Society placed the book *Your Bible and You* in leading motels in their area. Arrangements were made for those who were interested to purchase the books at the motel registration desk. Since the launching of the program in March 1964, nearly 2,200 copies of the book have been sold. One large motel has sold more than 800 copies. An invitation for a free Bible course has resulted in 100 applications.

► The Student Association of Garden State Academy was host to 50 pre-teen needy children from the Hackettstown,

Three Churches Opened in Florida

Three new church buildings were opened recently in the Florida Conference. All are small churches, with memberships ranging from 13 to 72. The Okeechobee church (below) was built under the leadership of the former pastor, M. J. Jackson, and the present one, Harold L. Haffner. The new edifice replaces a wooden structure that was used for many years. The Madison congregation now has its own building (lower right) after meeting in rented quarters for several years. C. W. Beach, the pastor, calls it the miracle church because of the remarkable way that supplies were provided during its construction. The congregation in Hollywood is less than five years old, and has used rented quarters until it was able to build this new building (right) under the direction of the pastor, R. A. Kurth.

CHARLES R. BEELER, PR Secretary
Florida Conference



New Jersey, area at the Association Christmas party. Each visitor was placed in the care of two students for the evening and given a gift purchased for him by these students.

► Under the leadership of Mrs. Gertrude Honicker, Pennsylvania Conference Dorcas Federation Society president, Society women and church members undertook a project of sending Christmas gifts and cards to soldiers in Vietnam. A preliminary report indicates that 400 packages, 2,400 articles, and hundreds of Christmas cards were sent.



Lake Union

Reported by
Mrs. Mildred Wade

► The Pathfinders at Milton Junction, Wisconsin, recently collected 200 cans of food from door to door, and solicited \$20 to help a family who lost two children when their home was destroyed by fire. Mr. and Mrs. Orville Olsen, the Pathfinder leaders, accompanied the Pathfinders when they presented their gifts to the parents, who were most appreciative of this kind gesture by Christian boys and girls.

► Half the U.S. medical students at University Autonoma de Guadalajara, in Mexico, are Seventh-day Adventists. Knowing this, and that the recommendation from the A.M.A. Council on Medical

Education is that 25 per cent of the interns should come from foreign schools, Mardian Blair and Dr. C. L. Dale, of the Hinsdale Sanitarium, recently visited the school at Guadalajara. They invited the university officials to visit the Sanitarium, which has an A.M.A. approved program for 14 interns. In December, 1965, Dr. Joaquin Ramos Santos, dean of the School of Medicine; Dr. Ignacio Aceves Munos, secretary of the School of Medicine; and Milton Murray, director of development and public relations, were visitors at the Hinsdale Sanitarium. It is expected that qualified graduates from medicine will enter Hinsdale's training program.

► Nineteen young people of the Hinsdale church school, in grades 5 to 7, were baptized on December 11. S. K. Lehnhoff, the Hinsdale church pastor, conducted the baptismal class, and D. R. Peterson, associate pastor, assisted. Two of the boys became members of the nearby Downers Grove church and were baptized by the pastor, C. L. Turner.

► The young people in the Shelbyville church school, a new school in Indiana this year, have taken an active part in the Ingathering program. On Mystery Sabbath, they brought in \$132.20. They now have doubled their church school goal and are trying to triple it.

► The Michigan Historical Commission presented to Andrews University a historical plaque commemorating the move of Battle Creek College, founded by Seventh-

New Name for Glendale Sanitarium

The Glendale Sanitarium and Hospital has a new official name—the Glendale Adventist Hospital. The change was effective January 1, according to an announcement by Cree Sandefur, chairman of the hospital's board of trustees, and Erwin J. Remboldt, hospital administrator.

When the hospital was founded, in 1905, hospital care included long-term convalescence with the use of hot-and-cold treatments—of the type later made famous by Sister Kenny—as part of the patient's daily care. For this reason the term *sanitarium* was included in the title. Today the hospital still provides daily hydrotherapy treatment as a standard item for each patient in its new \$1.2-million rehabilitation center, but it has no "sanitarium" beds. It is instead a 382-bed acute general hospital offering total medical care. Retention of the term sanitarium would create certain limitations. For example, insurance companies will pay for certain services, but not if the patient is in a "sanitarium."

This past year the hospital's board of trustees solicited suggestions from the 375-member medical staff for a new name. The name Glendale Adventist Hospital received an overwhelming number of votes. The 16-member Civic Advisory Council also gave it unanimous support after months of consideration by the board of trustees.

Although the change is effective January 1, it is well to point out that for a limited period of time the letterheads and

other printed materials that identify the hospital will include in parenthesis "formerly the Glendale Sanitarium and Hospital."

Glendale is the first Adventist hospital in North America to use the church name in its title.

In the picture Cree Sandefur, chairman of the board of trustees, shows the new hospital seal to Howard Peters (seated), mayor of Glendale; Walter Stolors, chairman of the Civic Advisory Council (left, standing); and Erwin J. Remboldt, hospital administrator.

DON OLSEN



day Adventists in 1874, to the Berrien Springs location in 1901. Presentation was made by Dr. Willis F. Dunbar, chairman of the history department at Western Michigan University, a member of the commission since 1951. The plaque was officially received by Richard Hammill, president of Andrews University, E. K. VandeVere, chairman of the history department at Andrews University, and N. C. Wilson, president of the Michigan Conference.



North Pacific Union

Reported by
Mrs. Ione Morgan

► D. E. Caslow, union home missionary secretary, reports that a new Ingathering record was set as of the week ending December 25, when a total of \$393,022.06, or 119 per cent of the goal, was in hand. It is hoped that a super goal of \$400,000 will be reached when the funds for the entire campaign are turned in.

► The students of the Walla Walla Valley Academy selected Peru as the country to which they sent a special Christmas offering this year.

► After intensive preparation, Auburn Academy has been fully accredited with the Northwest Accreditation Association. Membership in the association was voted in early December at a meeting in Spokane. Of 18 new schools applying for accreditation, Auburn was one of only six that were fully accredited.

► A grant of \$29,260 has been awarded to Walla Walla College for support of a summer conference on Relativity in Undergraduate Physics for College Teachers. Dr. Claude Barnett, professor of physics and chairman of the physics department, has been named director of the conference to be held in Kretschmar Hall June 20 to July 8.

► The following winter evangelistic meetings have been announced in the Upper Columbia Conference: John Klim began in the Stateline church January 9; Herman Bauman and Lorie Purdey in the Lewiston church January 23 to March 20. In the Oregon Conference, the Knowles-Hiner evangelistic team began a three-week series in Forest Grove January 14. In the Washington Conference, Roy R. Henneberg began meetings in Morton on January 15. He will begin a series in Port Townsend March 12.



Pacific Union

Reported by
Mrs. Margaret Follett

► Sarah Jane King recently joined the health services department of the Southern California Conference. Last year she received a Bachelor of Science degree in nursing from Southern Missionary College.

► Loma Linda Union Academy dedicated its new science building January 16, according to the principal, Elmer Digneo.

The \$100,000 structure will be known as Flaiz Science Hall, in honor of the late Walter T. Flaiz, who established the school campus on the present site and was its principal from 1930 to 1935. Speaker for the dedication was Dr. William Landeen, president emeritus of La Sierra College and a close friend of Elder Flaiz.

► Nearly 30 trucks, pickups, and cars, many with trailers, converged on San Diego December 12 to drive a special mercy mission from the North Park church to the Tijuana, Mexico, church and provide relief to victims of a recent flood through this Mexico city. Distributed were two and a half tons of beans, one and a quarter tons of rice, and three tons of clothing.

► The Azure Hills church observed its first anniversary and homecoming January 14 and 15 with William Fagal and the Faith for Today quartet appearing Friday evening, Leonard Robinson speaking at the Sabbath morning worship hour, a potluck dinner, and Marlowe Shaffner, M.D., showing films and speaking at a vesper service.

► As a climax to the mailing of some 30,000 Voice of Prophecy enrollment card and radio log packets, the home missionary department of the Downey-Florence church served as host to H. M. S. Richards and the King's Heralds quartet January 15 at their worship-hour service.

In Remembrance

ALLRED.—Kenneth J. Allred, born Nov. 12, 1919, at Berrien Springs, Mich.; died Dec. 16, 1965. Among the survivors are his wife, the former Ramona Jerraid, and a brother, Elder LaMar Allred, of Fort Worth, Texas.

BURDOIN.—Mattie Woodruff Swearingen Burdoin, born Aug. 24, 1869, in Missouri; died Sept. 20, 1965. Her husband, Frank Burdoin, was connected with Columbia Academy for 30 years.

BURMAN.—Frank Garfield Burman, born May 31, 1880; died Dec. 2, 1965, at Victorville, Calif. He had been employed at the Loma Linda University Hospital in the past. Among the survivors is a daughter, Nellia Garber, a teacher in Victorville, Calif.

CARR.—Inez Storie Carr, born July 10, 1895; died Dec. 24, 1965, at Inverness, Fla. She attended South Lancaster Academy and Emmanuel Missionary College. A year after she married Roy Carr, they were called to Southern Missionary College. They were later connected with Southwestern Junior College, where they spent nearly 35 years. She was the author of a book on the behavior of Florida birds, which will be published in the spring of 1966. She also had numerous articles in many of the denominational magazines. Survivors are her husband, of Inverness, Fla.; a daughter, Jean Kraft, of Chico, Calif.; a son, Richard, of Orlando, Fla.; and eight grandchildren.

DAVIS.—Louis C. Davis, born Aug. 7, 1874, at Osage, Kans.; died Nov. 19, 1965, at Colfax, Wash.

EMERSON.—Berton Marquis Emerson, born Feb. 28, 1882, at Lebanon, Kans.; died Dec. 13, 1965, at Azusa, Calif. In 1906 he married Florence Pearl Rice. For five years he was business manager of Union College. In 1911 he became secretary-treasurer of the Kansas Conference. From 1914 until his retirement in 1951 he served as secretary-treasurer for the Southern California Conference, the Pacific Union Conference, and the Southern California Conference Association. He is survived by

two daughters and a son: Marion E. Lane, of Castle Rock, Colo.; Hazel E. Anderson, of Hollywood, Calif.; and Robert B. Emerson, of Santa Monica, Calif.

EPLER.—George Newton Epler, born Dec. 3, 1902, at Mohnton, Pa.; died Sept. 28, 1965, at Orlando, Fla. His wife, Catherine, survives.

FAUDI.—Olga Amillia Faudi, died Oct. 25, 1965, at Waco, Texas, aged 87 years. Her husband survives.

GOIN.—Bertha M. Goin, born April 4, 1872, in Vermont; died Nov. 27, 1965. Records showed more than 10,000 pieces of missionary literature she had placed.

GRINDLAND.—Lewis O. Grindland, born Oct. 5, 1881, at Voss, Norway; died at Glendale, Calif., Nov. 29, 1965. His wife, Mae, survives.

HENDERSHOT.—Ethel Hendershot, born May 26, 1895, at Gardena, Calif.; died Dec. 2, 1965. She graduated from Pacific Union College in 1916 and married Dr. Vernon Hendershot in 1918. They served as missionaries in the Orient for 20 years. Later she taught at Walla Walla College and at Columbia Union College. The last ten years she worked at the White Memorial Medical Center. Survivors are her husband, of Los Angeles; daughter, Joyce Hartbauer, of College Place, Wash.; and three grandchildren.

HIER.—Sarah C. Hier, died Dec. 1, 1965, at the age of 93, in Indiana.

HILL.—Louis Hill, born Oct. 31, 1887, at Rissen, Norway; died Dec. 17, 1965, at Berrien Springs, Mich. His wife, Emma Laugen Hill, survives.

HUNNICUTT.—James A. Hunnicutt, born Aug. 18, 1883, at Carbondale, Ill.; died Oct. 17, 1965, at St. Petersburg, Fla. His wife, Chloe M. Hunnicutt, survives.

JOHNSON.—Bert Edwin Johnson, born Jan. 7, 1900, at Ottawa, Kans.; died Nov. 7, 1965, at Grass Valley, Calif. His wife, Louise, survives.

JORDAN.—Claude L. Jordan, born March 22, 1882, at Knoxville, Pa.; died in Miami, Fla., Dec. 6, 1965.

KREIGH.—Almira Elizabeth Kreigh, born April 21, 1879, at LaPorte, N.Y.; died in Jacksonville, Fla., Oct. 13, 1965.

KROEGER.—Alice Margaret Morton Kroeger, born April 22, 1902, at Lewisburg, Tenn.; died

Watch for the PANDAS*

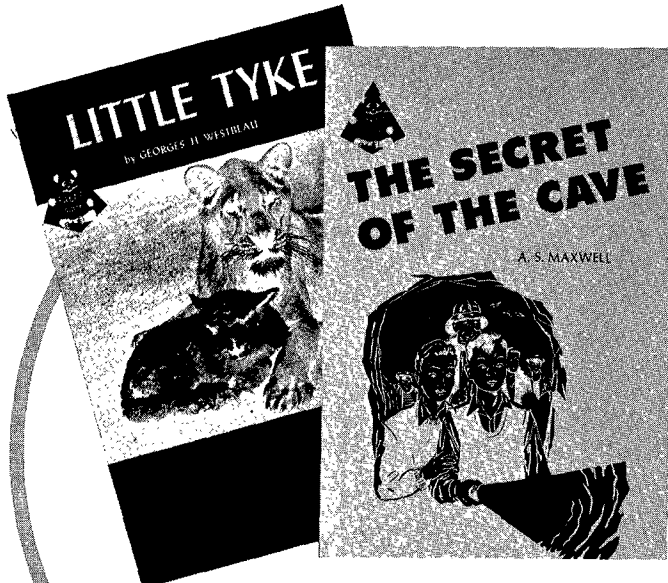
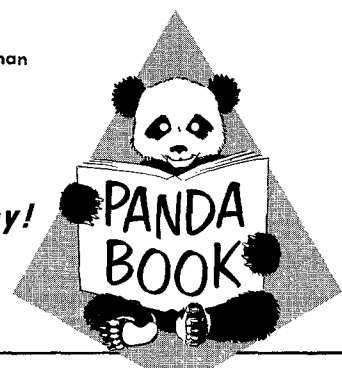
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Dec. 11, 1965. She attended Southern Missionary College and was baptized by Elder J. L. McElhany. In 1926 she married Theodore J. Kroeger, and soon began their ministry in the Indiana Conference. For more than 30 years she assisted her husband and gave Bible studies. She taught church school in Kentucky, Indiana, and Illinois. The survivors are her husband, of Ottawa, Ill.; a daughter, Margaret M. Smith, of Hinsdale, Ill.; three grandsons; and two sisters.

LEACH.—Clarence Victor Leach, born Oct. 15, 1889, at Ray, Ohio; died at Fort Worth, Tex., Nov. 12, 1965. He attended Mount Vernon College in Mount Vernon, Ohio, and married Hallo O'Dell Metcalfe. To this union 10 children were born. Elder Leach was converted under the preaching of Elder Walter C. Moffett, who took part in the funeral service at Mount Vernon, Ohio. For 60 years Elder Leach served as a minister in the following capacities: Pastor, publishing secretary of the West Virginia and Columbia Union conferences, home missionary secretary of the General Conference, president of the West Virginia, East Pennsylvania, Ohio, Chesapeake, and Minnesota conferences. Those who survive include his wife and eight children, one of whom is Elder B. E. Leach, president of the Texas Conference.

LEWIS.—Daisy R. Peter Lewis, born in 1879, at Mansfield, Ohio; died Dec. 17, 1965, at La Sierra, Calif. In 1899 she married William Lewis, an em-

ployee of the Pacific Press. Soon after their marriage they moved to Lincoln, Nebraska, where Daisy taught violin at Union College. They lived in Washington, D.C., Mountain View, California, and then Angwin, where their son Dr. R. B. Lewis was on the faculty of Pacific Union College. The son and family moved to La Sierra College in 1961, and his mother lived with them. Survivors are the son, Richard, of La Sierra; daughter, Elizabeth Nosler, of Portland, Oregon; three grandchildren; and two great-grandchildren.

MAC MORLAND.—Wanda Westcott MacMorland, born Sept. 18, 1896, at North Lathrop, Mich.; died Nov. 15, 1965, at Soquel, Calif. In 1923 she was united in marriage with Robert Bell MacMorland; two years later she graduated from Emmanuel Missionary College. In 1926 she became registrar at Emmanuel Missionary College, which position she held for 25 years. The following nine years, until retirement in 1960, she was director of admissions at Emmanuel Missionary College. She is survived by her brother, Elder H. B. Westcott, of Soquel, Calif.

MATHE.—Reinhold Harvard Mathe, born Jan. 13, 1872, at Kewanee, Wis.; died in Seminole County, Fla., Oct. 27, 1965. His wife, Artie May, survives.

MILLS.—George Chester Mills, born May 8, 1896, at Brookfield, N.Y.; died Oct. 19, 1965, at Utica, N.Y. His wife, Leonora, survives.

MONTGOMERY.—Roy Phillip Montgomery, born Dec. 9, 1883, at Marshalltown, Iowa; died at Cleburne, Tex., Dec. 11, 1965. He graduated from Keene Industrial Academy in 1907, and began his ministry in Oklahoma. In 1909 he married Nellie Korns, and for more than 56 years they gave their lives together in service for the Lord. In 1910 they took special training in the seminary in Washington, D.C., and the following year they sailed for Singapore. A little later they served in the Malay States. For a time Elder Montgomery took the place of G. F. Jones, as a missionary to the South Seas until Elder F. A. Detamore could arrive to take up this work. Then Elder Montgomery was sent to Sandakan, Borneo, to open mission work. A health condition caused him to return to the United States, and he took up pastoral work in Oklahoma for four years. In 1920 he became president of the South Texas Conference, which position he held for six and a half years. Then he was called to be president of the Arkansas Conference. Six years later he became president of the Texico Conference. This position he held for five and a half years, and then became pastor of the Dallas, Texas, church. He pastored churches in Houston, Corpus Christi, Waco, and other Texas cities. After retirement he served as pastor of the Cleburne church for six years. Survivors are his wife, of Cleburne, Texas; a son, Dr. Marvin Montgomery, of San Gabriel, Calif.; two daughters, Mrs. Jerry Simmons, of Dallas, Texas, and Mrs. Robert Rankin, of Wilson, Michigan; nine grandchildren; one great-grandchild; a brother; and a sister.

MUSGRAVE.—Henry George Musgrave, born June 17, 1883, at Clifton, Ariz.; died Dec. 11, 1965, at Sanitarium, Calif. As a layman, he pioneered mission work among the Navaho Indians. His wife, Eva, survives.

NEGLEY.—Nathan William Negley, born Aug. 15, 1942, near Lemaster, Pa.; died near Rawlins, Wyo., Dec. 11, 1965.

OBERHOLZER.—Harry Chester Oberholzer, born June 25, 1917; died Dec. 15, 1965. His wife, Catherine, survives.

ORTNER.—Elizabeth Ortner, born Oct. 27, 1878, in Freadenburg, Russia; died at Pacific Grove, Calif., Dec. 7, 1965.

PALMER.—Sophia Palmer, born July 11, 1888, in Saginaw County, Mich.; died in Lansing, Mich., Nov. 25, 1965.

PLACE.—Timothy E. Place, born June 24, 1877, at Otego, N.Y.; died at Otego, N.Y., Sept. 12, 1965. His wife, Mary Conway Place, survives. [Obituary received Dec. 15, 1965.—Eds.]

RUSS.—Cecil A. Russ, born Sept. 30, 1896, at Bonifay, Fla.; died at Fort Pierce, Fla., Nov. 2, 1965. His wife, Ruby, survives.

SCHUBERT.—Frieda A. Schubert, born Oct. 10, 1882, in Berlin, Germany; died Dec. 5, 1965, at Sanitarium, Calif.

STARR.—Lafayette Herbert Starr, born Jan. 3, 1869, at Bricksburg, N.J.; died Oct. 15, 1965, at Miranda, Calif. Brother Starr spent seven years at Madison College as head of the poultry department. Among the survivors is a son, Dr. Paul Starr, of Washington, D.C.

STEARNS.—Louis C. Stearns, born Dec. 14, 1894, at Eustis, Fla.; died Nov. 8, 1965, in St. Petersburg, Fla. He is survived by his wife, Bertha.

TOLAS.—Joseph J. Tolas, born April 29, 1883, in Austria; died in Brooklyn, N.Y., Sept. 3, 1965. His wife, Emilie, survives. [Obituary received Dec. 16, 1965.—Eds.]

TURNER.—Harry Charles Turner, born Feb. 4, 1912, at Watertown, S. Dak.; died at Loma Linda, Calif., Oct. 21, 1965. He was chief pharmacist at the White Memorial Medical Center from 1941 to 1958. His wife, Ada Lucine Williams Turner, survives, as well as two daughters, his mother and two sisters.

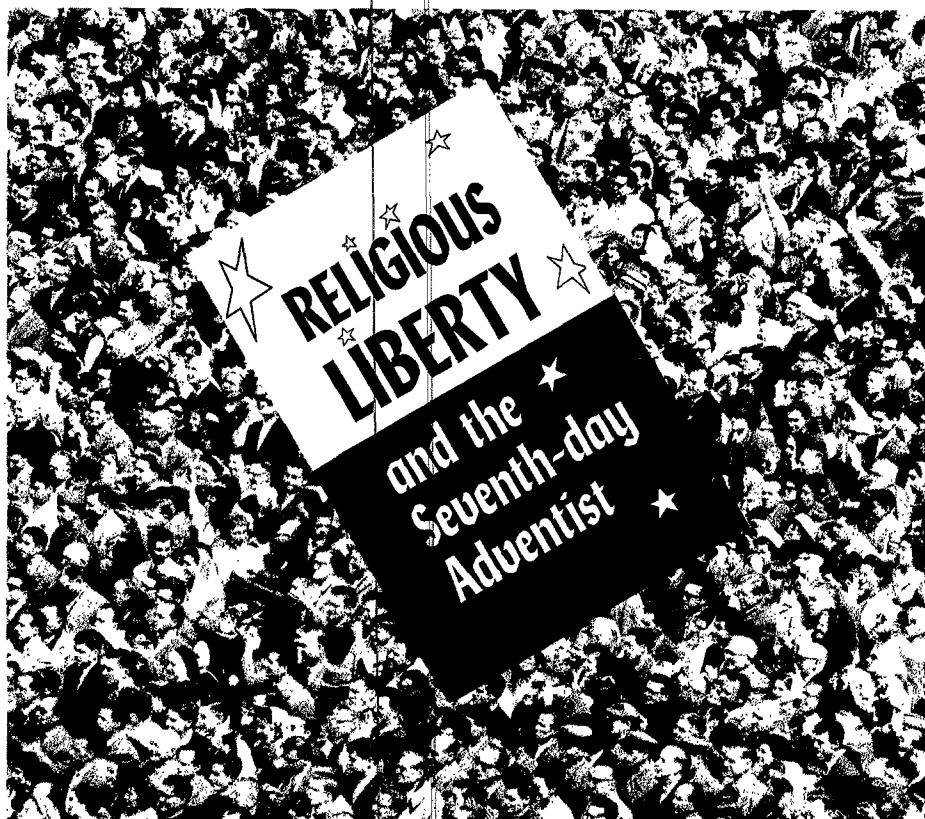
TUTTLE.—Grant Tuttle, born at Hurricane, Utah; died Dec. 13, 1965, at Augusta, Ga., aged 45. For several years he was employed at the Harris Pine Mills in Valdosta, Ga. Survivors are his wife, Eva; a son; three daughters; a brother; and two sisters.

WALKER.—Julia Ronning Walker, born Jan. 20, 1891, near Parker's Prairie, Minn.; died Nov. 30, 1965, in Portland, Ore. In 1913 she married Howard W. Walker, and through the years she taught church school in various cities where her husband was pastor. She also did Bible work. In 1964 she taught the Allentown-Bethlehem church school in Pennsylvania. Survivors are two sisters, Minnie Indergard, and Thelma Loomis; and five brothers, Arthur, Oscar, Syver, Clarence, and Albin.

WELCH.—Kenneth A. Welch, died Nov. 21, 1965, at the age of 60. He was leader of the Plattsburgh, New York, group of believers and had accepted the truth recently as a result of watching Faith for Today. Surviving are his wife, a son, and three daughters.

WILLIAMS.—Eva Lugenia Williams, born April 28, 1884, at Alma, Ga.; died Oct. 17, 1965, in Jacksonville, Fla.

WOOD.—Awilda A. Wood, born July 22, 1874, at Hammond, La.; died Sept. 13, 1965, at Colledale, Tenn. Among the survivors is a daughter, Mable



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Southern Publishing Association, Nashville, Tennessee

Wood, of the Southern Missionary College faculty. [Obituary received Dec. 16, 1965.—Ems.]

gates will take notice of this and be in attendance at that time.

R. R. FIGUHR, *President*
W. R. BEACH, *Secretary*

NOTICES

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 5:30 P.M., Sunday, February 13, 1966, at La Sierra, California. The purpose of the meeting is for the general business of the corporation.
HARRY R. HOUSE, *Secretary*

General Conference Session

Official notice is hereby given that the fiftieth session of the General Conference of Seventh-day Adventists will be held June 16 to 25, 1966, in the Cobo Hall Convention Arena, Detroit, Michigan, U.S.A. The first meeting will open at 7:30 P.M., June 16, 1966. We trust that all duly accredited dele-

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Cobo Hall Convention Arena, Detroit, Michigan, at 10:00 A.M., June 21, 1966, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fiftieth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
J. C. KOZEL, *Secretary*

General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the

Cobo Hall Convention Arena, Detroit, Michigan, at 10:00 A.M., June 21, 1966, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fiftieth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
J. C. KOZEL, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Cobo Hall Convention Arena, Detroit, Michigan, at 10:00 A.M., on June 21, 1966, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fiftieth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
J. C. KOZEL, *Secretary*

Church Calendar

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
Thirteenth Sabbath Offering (Inter-America)	March 19-26
Winning Souls with Missionary Magazines	March 26
Church Missionary Offering	April 2-30
Loma Linda University Offering	April 2
Health and Welfare Evangelism	April 9
Church Missionary Offering	May 7
Servicemen's Literature Offering	May 7
Spirit of Prophecy Day	May 14
	May 14

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood
Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
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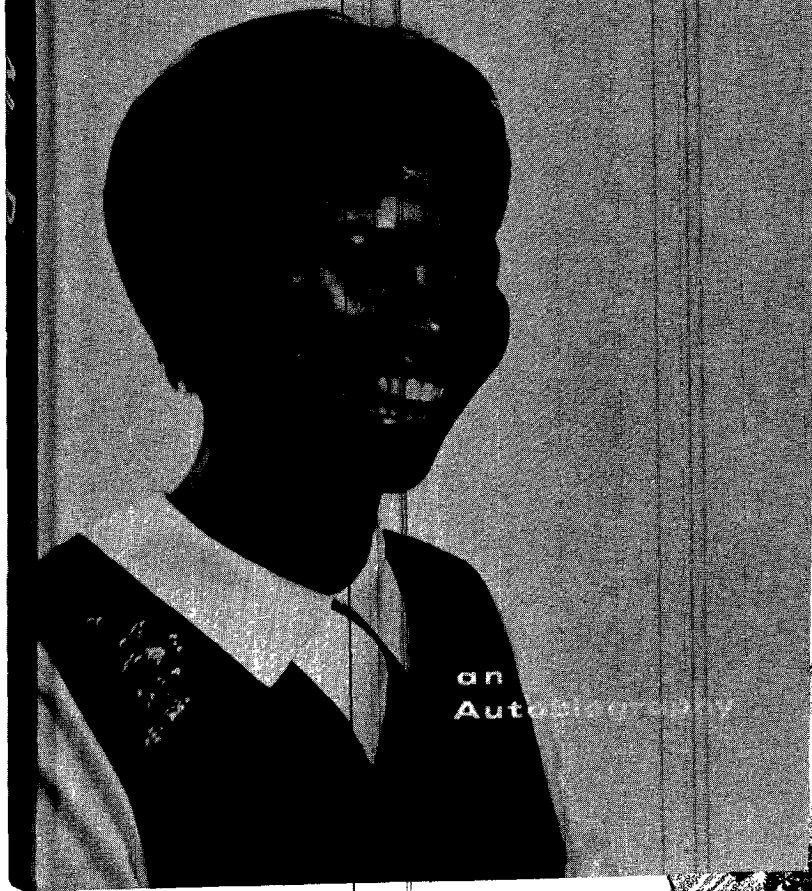
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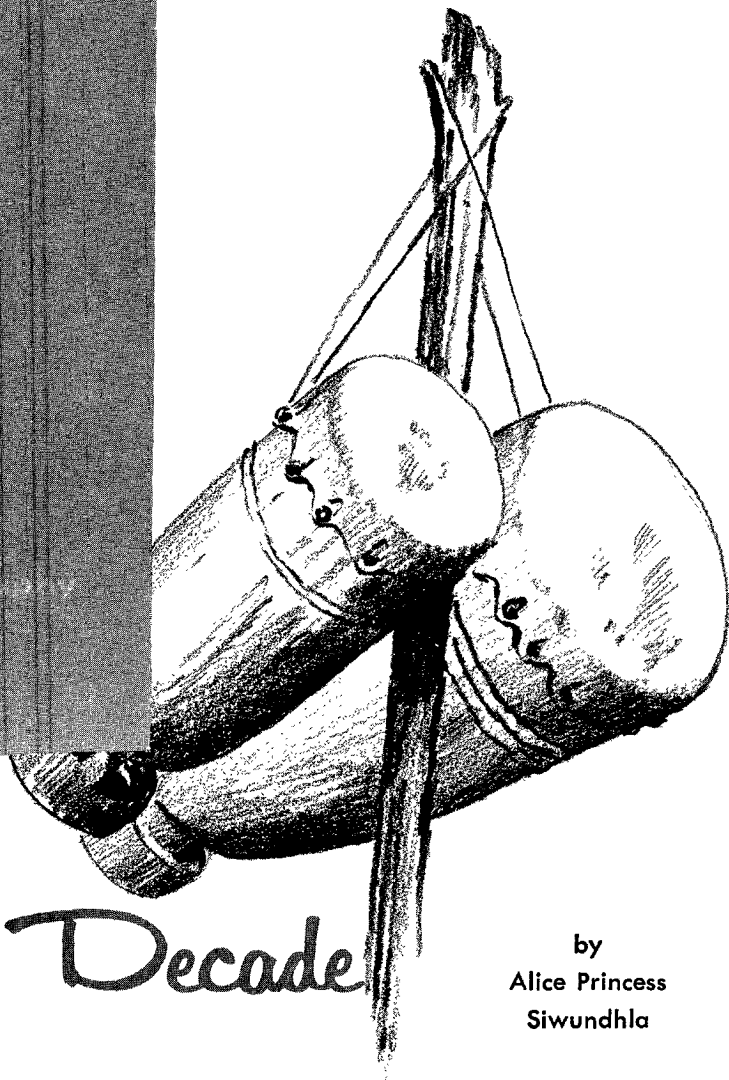
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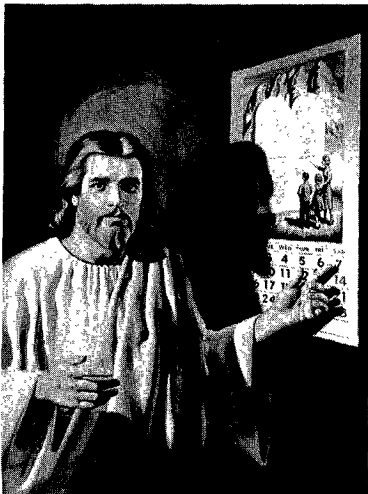
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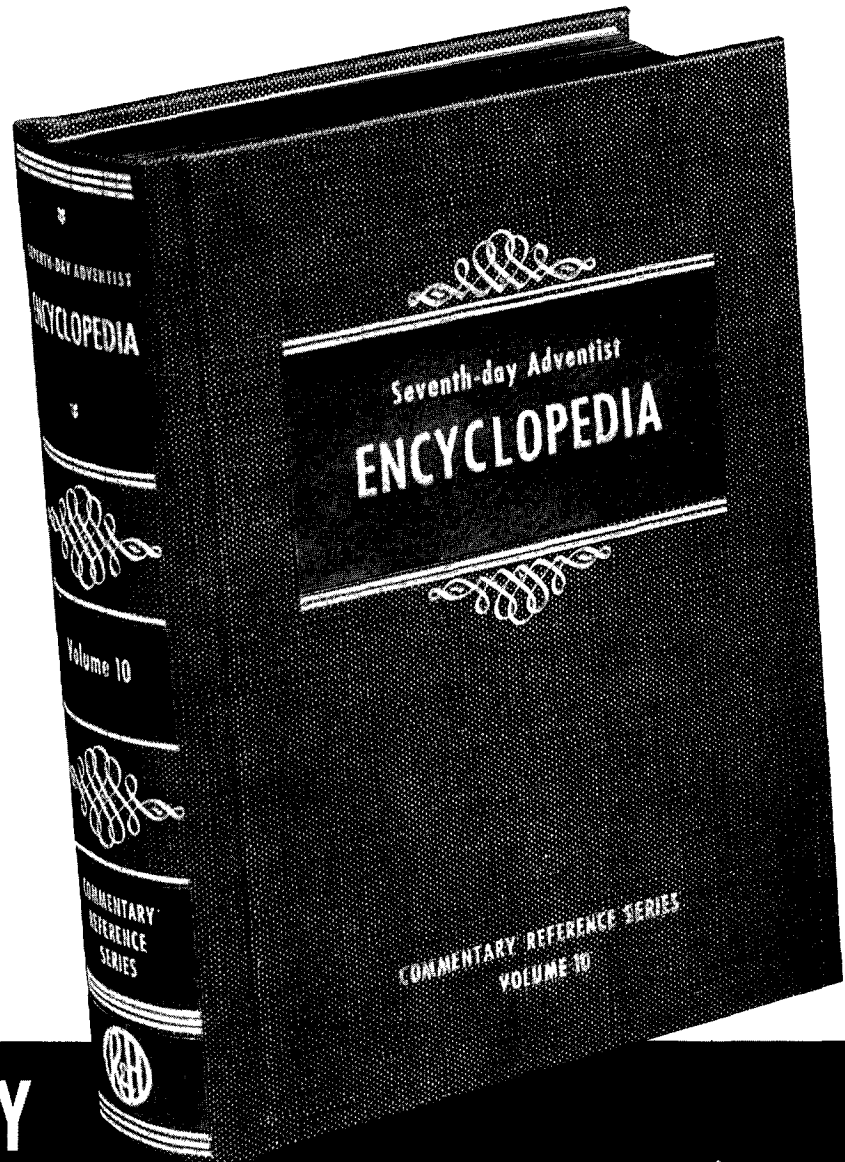
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Largest Third Quarter Offering Overflow

The Thirteenth Sabbath Offering overflow for the third quarter of 1965 amounted to \$88,198.16. This is the largest third quarter overflow in our history. We wish to thank our faithful members throughout the world for their liberality in making possible this splendid overflow for the Southern European Division.

The quarterly overflow assignments for 1966 are: (1) Inter-American Division; (2) Middle East Division; (3) Trans-Africa Division; (4) South American Division.

G. R. NASH

Servicemen Meet Weekly in Vietnam

Adventist servicemen get together every Sabbath morning in at least four locations in Vietnam for Sabbath school and church services organized under the general direction of Adventist Army Chaplain (Major) Earl T. Lee. Other groups are being organized among the more than 200 American Adventist servicemen there.

If you have servicemen in Vietnam who would be interested in attending Adventist meetings, write to them of these services and invite them to attend. At Nha Trang, SP/4 Jack Mracek is the appointed leader for the 8th Field Hospital; services at 9:30 A.M. Capt. Carlyle McDunnah leads some 40 men in services beginning at 9:30 A.M. at the 2d Surgical Hospital at An Khe. Chaplain Lee in Qui Nhon conducts the services at 9:30. In Saigon, at the Adventist church Ralph Neall, mission president, and Major D. E. Littell, M.D., have the services for the American military personnel at 8:00 A.M.

CLARK SMITH

A New Look at Vegetarianism

We have just reprinted, by request, the following recent material: editorials on medical findings that signify a relationship between diet and heart trouble, the "Editor's Mailbag" answer to a subscriber who asked whether it was important to be a vegetarian, and the "Editor's Mailbag" reply (January issues) to a second subscriber who challenged the answer given to the first.

This material fills 16 pages—REVIEW-page size. Contrary to the usual procedure in printing, reprints are routinely a one-time run to meet requests. They are *not* for stocking or listing in our Bible Houses, and are therefore ordered directly from the publishing house. The prices here given—please note—are net to the REVIEW:

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If you are a pastor, we suggest you may wish, first, to get in touch with your conference president, so there will be no overlapping.

Let no one fear, let us add, that this reprint signals a glinty-eyed crusade. We have launched no such crusade in our nearly forty years on the journal—we're a bit old now to get a glint in our eye. But we hope we are never too old to appeal to all, as this reprint does, to rise above the heat and the hilarity, the prejudice, the protein, and the peanut butter, and take a new, smoke-free look at vegetarianism. Only thus can we hope to move to greater unity in an area where now a measure of unhappy divergence exists. Unity must ever be our goal.

F. D. N.

Encouraging Trends in Higher Education

Adventist colleges and universities in the North American Division have a net increase of 11 per cent in student enrollments for 1965-1966 over the previous academic year.

Major concentrations in the undergraduate curriculum that had the top five student enrollments in 1964-1965 were:

Elementary education	999
Theology	916
(additional 203 in religion)	
Business administration	892
Biology	794
Secretarial studies	567

The college closing reports of the 1964-1965 academic year showed 48 baptisms during the school year, 6 foreign mission appointments, and 124 graduates in theology (26 on the graduate level). Such news gives evidence of growing support to the goals of the church.

T. S. GERATY

South American Colporteurs on the March

Nicholas Chaij, South American Division publishing department secretary, reports that new records are being made by their 1,100 literature evangelists.

More literature was sold and more souls were won last year than in any previous year. A total of 1,655 persons were reported baptized from literature evangelists' contacts. This represents a new church of 138 members being raised up each month during the year. South America's dedicated army of literature evangelists is on the march.

W. A. HIGGINS

Church Fire in California

Sunday evening, January 16, around 9 P.M., the La Crescenta-La Canada church in the Los Angeles, California, area, was set afire, apparently by an arsonist. In this area there have been several suspicious Sunday evening church fires. Los Angeles officials are carefully investigating the causes of these fires.

Pastor D. L. Mulvihill indicates that the damage to the church building will exceed \$100,000. This is one of the largest church fires in denominational history.

J. W. PEEKE



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

NEW YORK—Pope Paul VI's unprecedented peace plea to the United Nations and the Second Vatican Council's declaration on religious liberty were judged the top religious news stories of 1965, by U.S. editors and reports in the Religious Newswriters Association.

NEW YORK—Church and synagogue membership in the U.S. totaled 123,307,449 in 1964, an increase of "slightly less than 2 per cent" in a year when the population rose by less than 1.5 per cent. The growth rate, which has perceptibly slowed down, marked the second consecutive year that religious affiliation grew faster than the population.

REIDSVILLE, N.C.—The congregation of the First Baptist church here voted unanimously to drop from the church constitution a ban on dancing and card playing. That ban has been part of the constitution since December 12, 1909, although it has not been applied strictly in many years. James Franklin Oakley, chairman of the constitution committee, said this was in line with changing attitudes and church policies, which long ago rendered such regulations ineffective.

VATICAN CITY—Ecumenism had one of its finest hours at the Second Vatican Council when Pope Paul VI solemnly abrogated the excommunication of Patriarch Michael Cerularius of Constantinople in 1054—the year that saw the Eastern Orthodox Church break away from unity with Rome. The occasion was the final public session of Vatican II in St. Peter's Basilica. Simultaneously, in Istanbul (the ancient Constantinople), Greek Orthodox Ecumenical Patriarch Athenagoras read the same statement and reciprocated by lifting the retaliatory excommunication that Patriarch Cerularius had invoked against the pope of the time, Leo IX. The joint statement by Pope Paul and Patriarch Athenagoras came nearly two years after their historic meeting in Jerusalem. Their declarations were aimed at repairing the psychological damage of ancient quarrels and developing better relations between Rome and Orthodoxy.