

REVIEW and Herald



*God's infinite purpose
for man is the keystone of
the gospel commission.*

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HARRY ANDERSON, ARTIST

"WHAT IS MAN?"

By C. L. Torrey
Treasurer, General Conference

IN THESE days when human values are being questioned, ignored, or ruthlessly trampled upon, we need to ask again the ancient question, "What is man, that thou art mindful of him?" Some have said that without man our world would still have the pristine splendor of Eden. Perfect harmony would reign supreme between God and nature. Without man eternal peace would smile upon the earth. What, then, is this disturbing influence, this note of discord called "man"?

After his fall, evil came to our world. Man has introduced terrible crimes. He has scattered loathsome diseases. He has taken the beauty of the land and made it ugly. He has blackened the countryside with dump heaps and defiled the cities with slums. He has shattered the divine harmony by his greed for power and wealth and has made peace impossible, because he does not obey the primary rules of living in a society. Because of man the kind, gentle earth is battle-scarred, blood-stained, and (Turn to page 4)

The Holy Spirit is Heaven's answer to the formidable roadblocks that beset the church today.

breakthrough!

By Theodore Carcich
Vice-President of the General Conference
for North America

[A message delivered at a recent Greater New York Conference workers' meeting at which plans were laid for a conference-wide revival.—Editors.]

THOU shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54:3). Ancient Israel never broke through as God intended, but the promise remains and the heralds of the everlasting gospel are now commissioned to take God's message, despite all obstacles, to every nation, tongue, and people. The commission includes New York City. What causes the breakthrough?

The Scriptures make frequent references to the Spirit. This emphasis reveals the Holy Spirit as the unique power of Christianity. Other religions have their founders, sacred books, and laws, but they lack the Biblical doctrine of the Holy Spirit.

Called "the promise of the Father," the outpouring of the Spirit upon the early disciples signaled God's acceptance of Christ's atonement for man. Always remember that Pentecost was won at Calvary. Everything we have of Christ—truth, grace, life, power, holiness—comes through the Holy Spirit. His work makes Christ real and relevant by empowering gospel messengers in their proclamation of the crucified, risen, and soon-coming Saviour, and by convicting hearers of sin, righteousness, and judgment to come.

Startling as it may seem—and it is—there is no way for an individual to achieve personal communion with God except by the Holy Spirit. Anyone seeking access to the Father must know the Son, and to know the Son one must be possessed by the Spirit. Thus, in a very real sense, devout readers of the Scriptures are made aware that the Father, God over us, is disclosed in the Son, God for us, and imparted by the Spirit, God in us. Paul sums up this comprehensive truth when he says, "For through him we both have access by one Spirit unto the Father" (Eph. 2:18).

Modern man, regardless of national or ethnic origin, likewise needs a revelation of God through the Spirit. In just what manner does the Spirit reveal redemption? That this revela-

tion is available in the Holy Scriptures is apparent, since only in some permanently written form could the continuity and accuracy of God's thought be guaranteed through the centuries. Man can have confidence in this revelation, "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

More precisely, What is the nature of the revelation that the Spirit makes so real in the Scriptures? Summed up in the person of Jesus Christ, the revelation portrays Him as Christ the Creator, Christ the Lawgiver, Christ the shekinah glory during Israel's history, Christ the incarnate Son of God, Christ the Lamb of God on Calvary, Christ the ascended High Priest, and Christ the coming King.

By proclaiming these specific truths and the facts related to them, the apostles, under the Holy Spirit, achieved a breakthrough in their day. They stormed the cities of their time—Corinth, Antioch, Ephesus, Athens, Philippi, Thessalonica, Rome, and others made desolate by wickedness, idolatry and paganism—and inhabited them with Christian believers. These men started a religion which, without any political advantage, spread throughout the world, endured persecution, and centuries later still wins and transforms believers in all the world.

Holy Spirit, Teacher of Truth

After Christ's ascension the apostles continued as the authoritative revealers and interpreters of Christ. Their death, however, made necessary the New Testament, and so the body of truth, the whole Bible, took the apostles' place. Therefore, those who would perpetuate the presence and authority of Christ in our day must do so through the Bible as the truth of God and the Holy Spirit as the teacher of truth. The two never contradict each other, but always confirm.

Manifestly, modern man's search for an authoritative religion and teacher ends in the Author of the Bible, who is also its expounder, the Holy Spirit, the Spirit of truth. Con-

cerning Him it is written, "He shall teach you all things" (John 14:26). "He will guide you into all truth" (John 16:13). Through this divine agent God supplies man not only with truth but also with the perception to understand and the power to follow truth.

Therein lies the close and essential relationship between the Word of God and the Spirit. The one supplies light, the other life. In practice, the Word enlightens and the Spirit empowers. Experience proves that God's Spirit prods man toward moral duty, and moral duty delights itself in God's will and the keeping of His commandments. He who does not know the Holy Scriptures and the Holy Spirit in this manner does not know God at all.

When God's Spirit breaks through to any man, that man gives evidence of the Spirit's leading by a life of Christian discipline and obedience. The apostle John states it even more tersely: "Here is the test by which we can make sure that we know him: do we keep his commands?" (1 John 2:3, N.E.B.).*

Significantly, any spiritual breakthrough or revival in our day faces hazards created by religious apostasy. Claiming to pioneer a new understanding of God, one group of so-called Christian theologians has virtually dismissed the Holy Spirit from their thinking, and human speculation now colors and controls their concepts of God. To the degree that such religious teachers deny dependence upon the Word and the Spirit, to that degree do they compound confusion as to man's origin, salvation, and foreordained future.

Consider their current reaffirmation of human self-adequacy as expressed in the blasphemous hypothesis, "God is dead." This embroidered phantasy, concocted in minds shorn of spiritual anchors, is a revival of the ancient heresy that man can achieve his destiny without God. Man tried it before the Flood, after the Flood, and has been trying it ever since. Why depend upon God to get to heaven,

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A glorious breakthrough such as that by which Gideon's valiant band gained the victory over the Midianites of old awaits God's people today.

they reason, when you can get to the moon and Mars in a spaceship?

Muddled theology also envisions the New Testament as the product of overwrought imaginations and thereby totally irrelevant to modern life, at least without its sophisticated and complicated explanations. What effect does this have on the man in the street? Disillusioned by the skepticism permeating both pulpit and religious literature, modern man slowly succumbs to the ensuing secularism and moral disintegration. In practice it adopts the pagan maxim: "Eat, drink, and be merry, for tomorrow we die." This, in turn, overcrowds emporiums of sport and pleasure, and empties houses of worship.

Without question, the remnant

church faces a blasé, cynical, and scoffing generation, of which the city where we are meeting is a prime exhibit. What, then, are we to do? Shall we stand still, wring our hands, and bemoan the evil? On the contrary, ours is the task of spreading the gospel everywhere. Although the obstacles are formidable and strongly entrenched, we are commissioned to break through at home and abroad. Where is the power for the task? Is it in increased scholarship, prestige, wealth, or equipment? These, standing alone, are powerless.

Let us remind ourselves again and again that truth or truths about God, when standing alone, no matter how impressive, are sterile. However penetrating or persuasive, truth without

the Holy Spirit produces certainty of knowledge, but not of salvation. Ideas, ethics, and philosophical definitions save no one. Paul discovered that in Athens, and we would do well to recognize it today. Nevertheless, Christ can be made real to modern man, in the "demonstration of the Spirit and power."

Are we concerned for a breakthrough similar to that of the disciples, Luther, and Wesley? Their breakthrough was that of the Spirit for the work and results of the Spirit. Individually and collectively we should pray for nothing less. Our instruction is that "we should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy."—*Testimonies*, vol. 6, p. 80.

As in the past, before the church breaks through to the world, the Spirit must break through into the lives of church members. Call it the latter rain or anything else, it simply means the control of God, through the Holy Spirit, of our very lives, homes, schools, colleges, universities, and churches.

All will agree that an outpouring of God's Spirit must be preceded by heart searching and forsaking of sin. Cost what it may, this soul cleansing needs to be sought and realized individually. When experienced, such consecration expresses itself in brotherly love and a zealous concern for the lost around us. Thus only will the earth lighten with the splendor of gospel truth.

As God lives, the third angel's message will break through to modern man and compel his attention before the end comes, but that compelling power is the Holy Spirit working through surrendered men, women, and youth. The foregoing is clearly focused by the following quotations:

"The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of

God."—*The Desire of Ages*, pp. 671, 672.

Of Pentecost we read: "So may it be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*Ibid.*, p. 827.

The time is here for Adventist evangelists, pastors, teachers, and laymen to arise and proclaim God's last warning message. The greatest victories for God's commandment-keeping people are just ahead, and the question naturally comes to me as it does to you, Am I possessed and led by the Spirit of God? If not, why not? Those desiring a clear and candid answer would do well to ponder and explore prayerfully the 30 pages devoted to the Holy Spirit in the *Index to the Writings of Ellen G. White*. Here is power for the breakthrough!

"What Is Man?"

(Continued from page 1)

desecrated by the mutilated bodies of the dead.

There are in every age those who think it a mark of wisdom and sophistication to scoff at human values. Bertrand Russell, for instance, writes: "A human being is a kind of conglomeration of processes and chemical reactions which in relationship to stimuli and environment produces certain instincts and desires." Thomas Hobbes once said: "The life of man is solitary, poor, brutish, and short." Cabell has called man "a parasite infesting the epidermis of a midge among planets." Another has said that man is a planetary scum that will soon wash away. Or again, "Man is a bit of carbon that crawls around for a while and then vanishes." And still another has defined man as "a temporary fungoid growth that appears for a brief span at a certain stage of development on a third-rate planet, and then disappears forever."

These are hard words describing man at his lowest. Is it any wonder, then, that these feelings should obtain when we think of the devastating wars that have taken place down through history, with their attendant human misery and woe? And now there is a gnawing fear of what man, in his clamor for wealth and power, will do next to bring increased sor-

row, suffering, and death to the human family.

From the human point of view the future seems hopeless. It is, therefore, like a breath of clean, fresh air to read again the words of David: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. 8:4, 5). Life in David's day was cheap, and human values had disappeared almost to the vanishing point. Yet he spoke of man's special origin and prospect of a great destiny. "What is man, that thou art mindful of him?" he asked. "For thou hast made him a little lower than the angels." Moffatt translates it: "Thou hast made him little less than divine." *

Such a conviction is a source of creative power. All the noble achievements of man have been made in the belief that he has a spark of the divine in his being. It was His love for, and faith in, man that took the Son of man to Calvary and that sent Paul across the sea to start a new religion on its march over the world. By this faith Da Vinci painted his *Last Supper*, and St. Francis ministered to the poor. In this faith Jacques DeMolay defied the Spanish inquisition and Luther fearlessly stated his convictions.

With this same faith in man the pioneers of the Advent Movement be-

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Even When Shoes Fly!

By Richard J. Barnett, Pastor
Chesapeake Conference

TAPS had sounded, signaling lights-out time at boot camp. A day of fast-paced training had simmered down as the squadbay lights were slowly dimmed.

A young recruit knelt beside his bunk to pray. Soon he heard snickers and muffled jeers. His prayer continued. Then, suddenly, a shoe flew toward him, then another, both falling short of their mark. As the young soldier began to close his prayer, a heel grazed his cheek, as a heavy army boot found its mark. A thin stream of blood trickled slowly down his cheek. Wiping it away, without a word he

gan to labor. As a result of their faith, the truth has spread into nearly all lands of earth, until today the prospects of a finished work were never brighter. During the years since those pioneering men of faith reached out into the beyond, thousands of men and women have left their homelands and loved ones to live and labor for the salvation of man in faraway lands. They heard the Macedonian call.

It is in the heart of man to worship something, a longing to find release from suffering and from other maladies of this life. God loves man as much today as when He created Adam and Eve, and His Spirit is constantly working upon the hearts of all human beings. In view of this, it is our privilege to put forth ever greater effort to cooperate with Heaven's agencies to turn men's hearts to God. Let us keep bright our faith and belief in our fellow men, and make the most of our own opportunities to help save them for the kingdom of God.

"It is through the cross alone that we can estimate the worth of the human soul. Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which He pays for the salvation of man in yielding up His own Son to die for their redemption. What wisdom, mercy, and love in its fullness are here manifested. The worth of man is known only by going to Calvary. In the mystery of the cross of Christ we can place an estimate upon man."—*Testimonies*, vol. 2, pp. 634, 635.



SKIP BAKER, ARTIST

crawled into his bunk and went to sleep.

The following night it was the same; and the next. The young recruit paid no attention to his tormentors.

A young corporal had been watching these episodes from his bunk, and although inwardly agitated by such a show of unkindness, he said nothing. Inspired by Jim's faithfulness under provocation, the corporal could stand it no longer, and one morning he said, "Jim, why do you continue praying in the squadbay each night like that when it stirs up trouble for you?"

"Well, corporal," Jim responded, "no one likes to be humiliated, but if I pray when the shoes fly, I figure I'll have a better chance to get my prayers through when the bullets fly!"

Jim kept up his praying, but soon the flying shoes stopped. Impressed by his unflinching loyalty to his God, the irreverent shoe throwers were finally awed into silence as he prayed.

Some of those soldiers who had given him the worst time came to be his best friends. At least three of them are today leading influential Christian lives, mainly because, as they will freely tell you, Jim had determined to serve his Saviour openly, "even when the shoes fly."

The Bible is replete with many "shoe flying" parallels which also brought glory to God and spiritual strength to the victors. The adversary thrust many fiery darts at Joseph when he was a young man in the house of Egyptian nobles. Fleeing the lure of Potiphar's wife was a very real test, and in so doing he rebuked the temptress, brought glory to Jehovah, and gained strength for the next trial of his faith.

We are reminded of the faithfulness of a Hebrew youth who in an alien court refused to worship God in secret, even though to do otherwise meant death. That too was a real test of faith. Daniel was honored for his fidelity, and Providence placed him in a position of great influence in that heathen court.

The Christians of ancient Rome met their test when required to place a pinch of incense over the votive flame before one of the Roman deities. Yes, human lives hung upon a simple pinch of incense. Insignificant as this little act may have seemed, it nevertheless had serious implications. It meant, actually, that the one burning incense—even only a pinch—had denied his Lord and had espoused paganism.

Little things—simple acts of Christian fidelity—are the stuff from which a consistent testimony is made. As we serve God faithfully now amid small trials, we will be better able to stand

the test when through loyalty to God the remnant become "objects of universal execration" (*The Great Controversy*, p. 615).

The pen of inspiration tells us that "the time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only

floors of rich wheat."—*Testimonies*, vol. 5, p. 81.

The very nature of the consistent Christian life precipitates tests and trials in a corrupt world. These may be profitable to us if we react to them properly. Victory over self today ensures victory over whatever tomorrow will bring. The revelator tells us that the hour of temptation is coming to try every man (Rev. 3:10). Victory in the lesser trials helps us to store up a reserve of spiritual strength for the future.

Like the young soldier, be faithful "even when shoes fly," and you will be better prepared to stand faithful at the close of time when "the bullets fly."

—The Art of Living.... when



Don't Be a Dropout

you're
young

by Meriam Hood

I SUPPOSE I'll eventually just drop out of the church," a young friend of mine declared recently. It was not an emotional declaration—just a plain statement of fact. After recovering from my shock and surprise, I suggested that we talk about it. Surely some great philosophical disagreement existed here; a breakdown of spiritual values must be going on.

To my surprise, it was nothing of the sort. My young friend simply could not *endure* (so she said) one of the activities of the church involving raising funds for missions. She feels that "pressure" is applied to secure total participation, and she just does not want to participate—so the church will have to go!

I found myself in sympathy with her feelings toward that particular church activity, to my discredit, since I, too, cringe at most money-raising campaigns. But I was decidedly *not* in sympathy with her conclusion that dropping out of the church was the solution.

I think we have to accept the fact that membership in any organization commits us to a program that may have some aspects that won't cause us to clap our hands with enthusiasm. An organization has to be propelled forward with all sorts of devices; it can't stop for a unanimous vote of all the members with their various temperaments and inclinations. That what is food for one person is "poison" for another, is rather axiomatic. Believe it or not, there are people who actually *like* fund raising! It would be a shame to deprive them of all that pleasure.

Seriously, though, if carried to extremes, my young friend's viewpoint

would make it impossible even to belong to a family, because there are bound to be activities in that warm circle that are somewhat distasteful. (Dishes? Shoveling snow? Washing the car? Ironing?) And as for school life, have you ever found a student who subscribed *totally and completely* to all the required activities? I am tempted to remember worship at 6:15 A.M. (ghastly hour!); there was no choice in the dormitory. (I have found since that it certainly did me no harm to struggle from my warm bed; as a matter of fact, the discipline has been extremely valuable in harder, later years.)

People need to belong to groups; they need to commit themselves; they need to "go along" with activities that are worth while. I am convinced that there is far too much empty chatter concerning ideological differences and basic disagreements. As you study the art of living you find that you just can't establish a unilateral little organization with yourself as the leader, yourself as the follower. If you ever did allow someone else in *your* particular "organization of one" there would be awkwardness almost at once; he'd be bound to have at least one reluctance as he viewed your program.

Drop out of the church because you don't like a particular aspect of it? Never! Of all kinds of dropouts that's the worst.

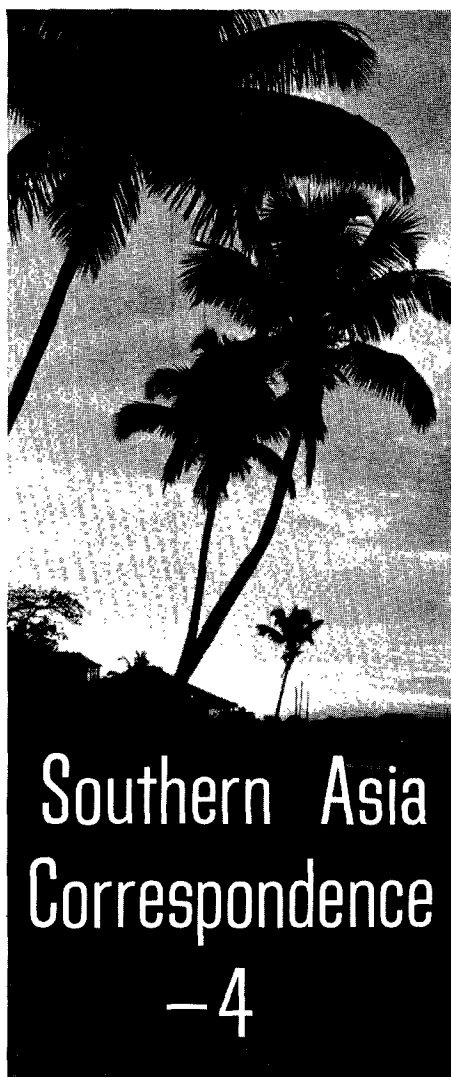
Rangoon, Burma

RANGOON is the capital of a country now called the Union of Burma. It consists of Burma proper, together with four states (Kachin, Shan, Karen, and Kayah) and the Chin Hills—all of which have separate administrations, but are part of the Union of Burma. This composite land is a little smaller than Texas but larger than France. On the west and south it faces the Bay of Bengal and the Andaman Sea. Burma shares land borders with five other Asian nations—Thailand and Laos to the east, China on the northeast, and India and East Pakistan on the northwest.

Burma is rimmed on the north, east, and west by mountain ranges from 8,000 to 15,000 feet high. These rugged mountains have isolated Burma from her neighbors. Her rivers and dense forests have discouraged east-west movements of the various peoples. The Irrawaddy River, flowing the length of the land, is the national economic life line, and major transportation system connecting the capital, Rangoon, on the south coast, with Mandalay in the east-central area.

Here we are in the tropics, with their circulatory winds and heavy seasonal rainfall. The annual rainfall varies from 200 inches in the coastal areas to only 30 inches in the central, dry zone. The mean temperatures range from about 80° F. in south-central Burma to the middle 70's in the northern lowlands. The hot season (March-May) offers temperatures often above 100 degrees, with considerable atmospheric saturation.

Here live some 23 million people, of which the dominant ethnic group, called Burmans, number more than 13 million. The Karens, numbering more than 3 million, are spread throughout southern and eastern Burma. The Shans, about one million in number, inhabit the eastern plateau region, while approximately a million Chins are in the northwest. The small group of Kachins live in the north. In addition, there are probably 500,000 overseas Chinese and about equal numbers of Indians and Pakistanis. These millions are predominantly rural, and concentrated in the lower valleys of the Irrawaddy, Chindwin, and Sittang rivers, the fertile, rice-growing area. Burma is the world's fifth largest rice producer and its largest rice exporter. From the upland forests that cover more than half of the country come teak and other valuable hardwoods. Fish are found in lakes, ponds, reservoirs, and irrigation canals, and form an important part of the Burmese diet.



Southern Asia Correspondence

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The languages of Burma fall into 11 main groups, with at least 126 subsidiary dialects. English, happily, is used almost universally among the educated. Nyaya—the older, simpler form of Buddhism brought from Ceylon and India—is the faith of more than 80 per cent of the people. Christianity, however, is rooted firmly in Burma's history.

The story of missions in Burma began with Adoniram Judson's heroic contribution. His missionary ambitions at first centered on India, but after months of vain attempts, India's doors remained resolutely bolted shut. As a second choice, Judson sailed for Burma. Then, for months on end, he lay in the emperor's prisons at Ava and Oung-Pen-La. In all his trials he never failed to trust in God's providence. "I thank God," said he, "for answered prayer." With Judson, Christianity became an inextricable part of the Burma scene.

Most peoples of earth have had their share of human suffering. Burma has been no exception. Hardly had the country achieved unification in the eleventh century A.D., under King Anawratha, when the hordes of Kublai Khan looted the

capital city of Pagan and destroyed the national order. The next five centuries were marked by internal disorganization, compounded from the mid-sixteenth century onward by intermittent wars with the Thais to the east. In 1755 Burma concerted her efforts with the British (first the East India Company), and later during the Anglo-Burmese wars (1824 and 1884) became a part of British India. The Japanese occupation during World War II and the upsurge of national identity brought about the Union of Burma on January 4, 1948, as a fully independent nation outside the British Commonwealth. Centuries of struggle mark the attitudes and aspirations of the people. Today Burma is putting forth gigantic efforts to improve the lot of the nation. Free education is offered from primary to university level, and with new schools being built the literacy rate (60 per cent in 1954) is rising. College education is available in three cities. There are several technical schools and two medical schools.

The Saga of Adventist Missions

Since Seventh-day Adventist beginnings in 1919, a galaxy of men and women have dedicated their life and purpose to the building up of God's cause. H. H. Votaw (1904), R. B. Thurber (1909), W. F. Wyman (1914), and Eric B. Hare (1915), among others, deserve the praise and gratitude of the church. A network of schools has been serving the youth of Burma. More than 3,500 Seventh-day Adventists meet in 60 churches, grouped in three local fields. The Sabbath school membership approaches 5,000.

In 1965 the Government of Burma proceeded with the nationalization of 129 private schools—most of them rather large institutions. None of our schools were included in this nationalization. The government is upgrading regulations regarding the qualifications of teachers. Naturally, our organization agrees with excellency in every area of activity, and strenuous efforts are being put forth to better qualify the teaching staffs. Our high school at Kyauktaing is developing nicely, with an enrollment of over 250. The school at Paan has 280 students. Many government officers have placed their children in this Karen school.

Higher education is a problem for our young people. None of our Burmese youth have been able to attend Spicer College for three and one-half years. Sabbath privileges, moreover, are granted grudgingly in government colleges, particularly at final examination time. Yet, the training of ministers and teachers proceeds un-

der God's blessing. Fifteen young men completed the third course at our Bible Seminary. A fourth class of 15 is now studying. F. C. Wyman, of the union ministerial association, is carrying the responsibility of the ministerial training program since the departure of W. W. Christensen.

The publishing work in Burma is handicapped by the lack of publications. This is due to the difficulty in obtaining import permits for paper. However, in August of 1965 the government authorized the printing of 10,000 copies of *Health and Longevity* in Burmese. No importation of books is authorized at the present time. In fact, all religious manuscripts, even items to be mimeographed, must now have the approval of the Ministry of Information before going to press. This applies to books, tracts, Sabbath school *Quarterlies* and all materials sent out from the union office to the churches. Approval is granted for our materials. The main problem is the time factor.

Our Burma workers are zealous in evangelism. Permits are obtainable to hold public meetings in the towns and cities. All advertising materials require a prior approval of the Ministry of Information. More than 20 evangelistic campaigns were conducted during the last of 1965 and the first weeks of 1966. To date, approximately 200 persons have been baptized. The final count for 1965, including reports from upcountry, was close to the 300 mark.

Medical work has always been an important part in our evangelistic approach. Burma has been no exception. During the past years a fine hospital was developed at Rangoon. This medical center was considered one of the best along Pan American's flight route. Some of Burma's top government officials participated in the dedication of this fine institution. It seems strange to drive by the Rangoon Seventh-day Adventist Hospital today and find that it no longer is operated as such. The institution was nationalized in 1965 and is now an ear, nose, and throat specialty hospital.

Many of the former workers were discharged, and some have entered other professions. Most of the graduates of our school of nursing who were retained by the government have been transferred to other hospitals. They have remained faithful to the health and religious principles of the parent organization. This is one of the bright pages in the story of the loss of the Rangoon Hospital. Wherever they go, these fine nurses and other medical workers of the hospital will project the light, I am sure, of God's love and mercy. The

government authorities have been considerate regarding Sabbath arrangements. The nurses still wear the caps and uniforms that distinguish them from other nurses. They not only wear different uniforms and caps, but give a different type of nursing care. They take more interest in their patients and are more anxious to help them. "I always try to get the care of a Seventh-day Adventist nurse," said one recent patient at our hospital. "Those nurses really are different."

Owing to the present circumstances, particularly the loss of the Rangoon Hospital, the ranks of our overseas workers are thinning rapidly. Currently only four families are at work, and they may be leaving on furlough soon. To date, no re-entry permits have been granted. Our Burmese workers and churches regret this sincerely, for in Burma the collaboration between national and overseas workers has been most harmonious and fruitful.

In the words of the apostle Paul, "You must face the fact: the final age of this world is to be a time of troubles" (2 Tim. 3:1, N.E.B.).* The efforts of nations to find their way through the maze of human aspirations and shortcomings create restrictions and handicaps. Meanwhile, three national workers, who through the years have carried heavy responsibilities and stood the test of leadership, have been appointed to lead in the Burma Union. Kalee Paw will serve as president, Tun Sein as secretary, and Pein Gyi as treasurer. These men will have the support of the field, and we are certain that the work will proceed undeterred. Certainly the world church will support them and their colleagues as they face an unknown but promising future for God's work. They will receive strength from above.

W. R. BEACH

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

Fellowship of Prayer

More Answered Prayers

"I want to thank you for your prayers in behalf of my son and his family. His home was being broken up some years ago. It seemed that prayer, tears, nothing had any effect. But praise the Lord! A little more than a year ago the family was reunited. It seems they each had kept hoping that some time the gulf would be removed. Now they are together, and they seem to be happy. His wife writes that he is a changed man—so kind and good to them. I want you to continue to pray that the family will accept Christ."—Mrs. J., of California.

"My heartfelt thanks for answered prayers concerning my daughter's getting back into our denominational hospital work."—Mrs. L., of Washington.

"Our hearts have been thrilled by a direct answer to prayer since sending in my request for my mother's conversion. She has recently rejoined the church after being out for 20 years. Praise our heavenly Father!"—Mrs. J., of Ohio.

"I am overjoyed at the answer to prayer. My brother quit smoking. Please pray that he will accept this message and, if it is God's will, be healed of cancer. . . . My grandson wrote home. His family had been very worried about him. It was an answer to prayer that he wrote home. I will be praying with you every Friday night at sundown."—Mrs. B., of Washington.

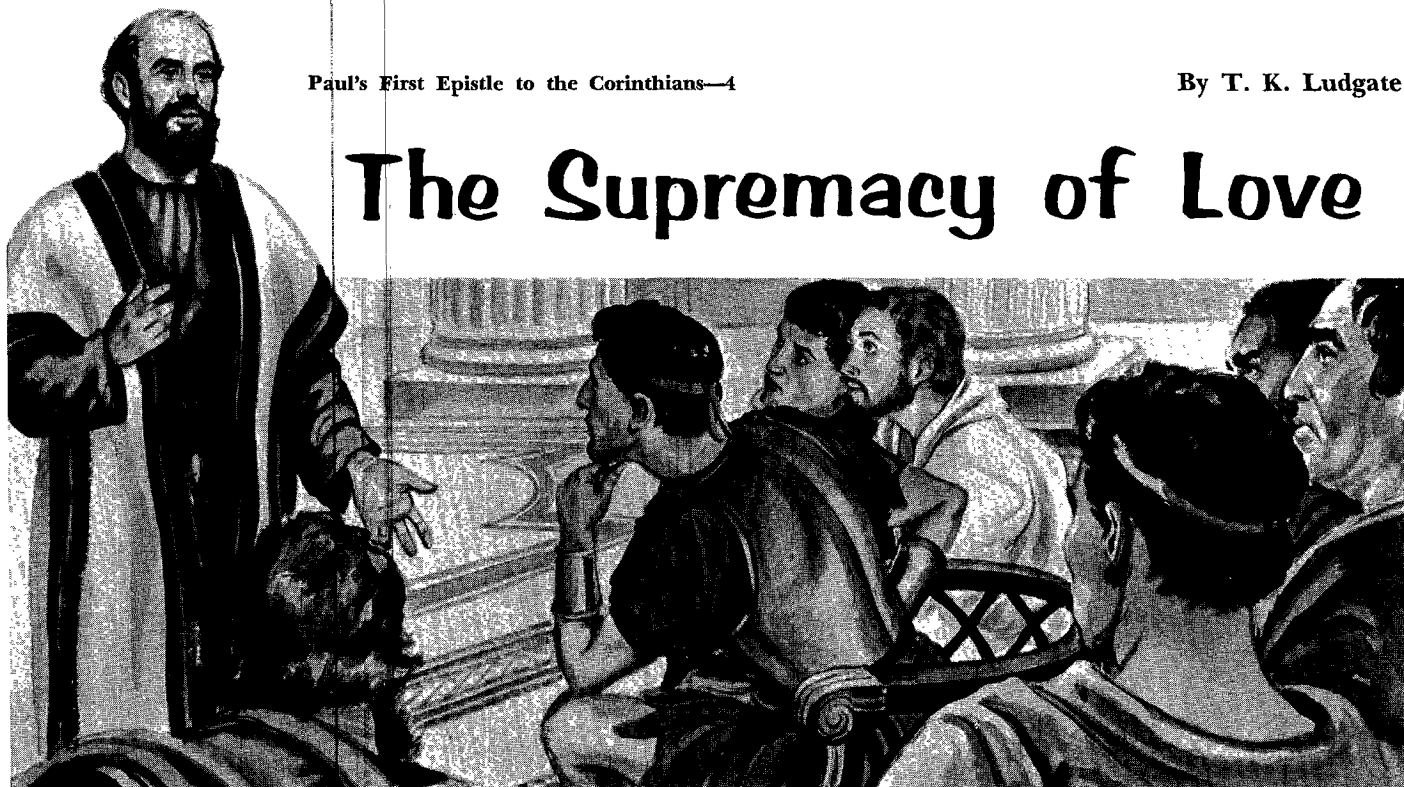
"Prayers . . . Helped"

"I am writing to thank you so very much for praying for my son. I fully believe that the prayers of God's dear people helped my boy to make the strong decision he has made for the Lord, and I shall always be grateful. He has a wife who follows her Lord too, and they are training their two small children for God's kingdom. I thank you again and again. I ask your prayers for my daughter and her family, that they will come back into God's fold; and especially pray for her older boy, who is in the service."—Mrs. L., of Washington.

"Rejoice with me. My son began paying tithe, and just one week after that an offer for work came, which he gladly accepted. I want to thank you who had a part in praying for him. To God be the glory."—Mrs. B., of Ohio.

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.

The Supremacy of Love



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WILLIAM HUTCHINSON, ARTIST

SIXTY-SIX years ago Sister White wrote: "The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 12:4-6, 12, pp. 1090, 1091. This statement challenges every one of God's people to a more earnest study of these two vitally important chapters.

Jesus used the figure of the vine and its branches, each drawing nourishment from the main trunk, to illustrate His plan for the united functioning of His church (John 15:1-5). Just as each branch must remain united to the vine in order to grow and produce fruit, so each church member must abide in Christ in order to maintain spiritual growth. An automobile has several hundred different parts, and each part is necessary for the satisfactory operating of the whole machine. If any part is missing or broken the automobile cannot give perfect service. Moreover, the control and guidance of the driver are essential for the successful working of the car. In a similar way the various organs of the human body are dependent on union with the body and direction by the brain

for the proper functioning of the system (1 Cor. 12:14-26).

God has made adequate provision for the effective working of His body, the church (1 Cor. 12:27; Eph. 4:23; Col. 1:18). He has done so by imparting to the church members individually the needed talents or skills. No member can decide for himself which particular gift or ability he will have, but the Holy Spirit distributes the gifts according to the varying needs. When a carpenter makes a table he does not use the same tool for the entire project, but he uses various tools for various purposes—the plane to smooth the roughness away, the chisel to prepare the joints, the saw to cut the boards to required length, and so forth. Each tool has its own special job to perform in the hands of the carpenter, and the plane cannot be substituted for the saw, nor the chisel for the hammer. Likewise, each church member has his own particular place to fill in the accomplishment of the great work of proclaiming the good news of God's love to the world. "God has different ways of working, and He has different workmen to whom He entrusts varied gifts."—*Testimonies*, vol. 9, p. 144.

The work of the Christian church began with a remarkable manifestation of the power of the Holy Spirit in the lives of His apostles (Acts 2:1-12, 41, 43; 3:1-11; 4:33). "Since the great apostasy, these gifts have rarely been manifested; and this is probably the reason why professed Christians generally believe that they were limited to the period of the primitive church. But is it not on account of the errors

and unbelief of the church that the gifts have ceased? And when the people of God shall attain to the primitive faith and practice, as they certainly will by the proclamation of the commandments of God and the faith of Jesus, will not the 'latter rain' again develop the gifts?"—*Early Writings*, p. 133.

The Lord has assured us that His work will be brought to its consummation by a greater demonstration of His power and glory than that which attended its beginning. Surely we should pray earnestly and insistently for the promised outpouring of the Holy Spirit (see Joel 2:28, 29). Our great need today is power to sever all connection with thinking and behavior that is prompted by any degree of conformity to the ways of the unconverted world. "Real piety begins when all compromise with sin is at an end."—*Thoughts From the Mount of Blessing*, p. 91.

The Gifts of the Spirit

The gifts of the Spirit will remain in the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:13). The twelfth chapter of 1 Corinthians shows that the various gifts of the Spirit all operate for the good of all the members, who will be united under the leadership of Christ. (See especially verses 24-28.) There is no provision made for many voices in the church, differing from one another and proposing ideas and teachings contrary to the faith of the church as a whole.

"They will not be at variance, one

believing one thing, and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his view of Bible truth without regard to the opinions of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?"—*Testimonies*, vol. 3, pp. 446, 447.

Loving submission to the leading of the Holy Spirit will produce such a demonstration of harmony throughout the church that Jesus' prayer for the love of God to be revealed among His followers will be realized (John 17:21-23).

Chapter twelve of 1 Corinthians closes with an urgent admonition to desire the greater gifts, and with the intriguing declaration that there is an even "more excellent way." This "more excellent way" is disclosed in chapter thirteen, a chapter that lifts our thoughts and ideals far above all human concepts of the greatest gift, and re-emphasizes the truth expressed by Isaiah, that God's thoughts are not our thoughts, nor His ways our ways (Isa. 55:8).

We would do well to read chapter thirteen every day. It is "an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer."—*The S.D.A. Bible Commentary*, Ellen G. White Comments, on 1 Cor. 13, p. 1091. Here, the pride of man in his own accomplishments is severely rebuked. The achievements of the greatest mind and the most skillful performer are utterly worthless unless inspired by love implanted in man's heart by the Holy Spirit.

"Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns."—*Testimonies*, vol. 2, p. 135.

Prophecy, tongues, knowledge, and other gifts of the Spirit all contribute to the cause of God, but they will eventually be no longer needed. When all things pertaining to this present world pass away, then love will triumph. "So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13, R.S.V.).

He who trusts God's Word, maintains steadfast hope in Jesus, and lives a life characterized by the same self-renouncing love that fills the heart of God, has achieved greater success than the most illustrious of the world's great men.

The much-disputed gift of tongues forms the main topic of discussion in chapter fourteen. The well-known episode of the power of the Holy Spirit filling the apostles on the day of Pentecost provides evidence of one way in which this gift is used to the glory of God. The many Jews from foreign countries who were assembled in Jerusalem for the observance of the feast of Pentecost were able to hear the gospel preached in their own languages and to carry the message back to their homes. This was an emergency, there was no time for the apostles to learn the various languages spoken by those people, and the Lord bestowed upon the apostles the gift of tongues, to meet the emergency and advance His cause (Acts 2:1-12).

Jesus named tongues as one of His gifts to the church (Mark 16:17). Thus, the Holy Spirit came upon Cornelius and his household, and they received the gift of tongues (Acts 10:44-47). In Acts 19:6 it is written that the gift of tongues came upon those who received the Holy Spirit at their baptism. The ability to use foreign languages was one result of special spiritual illumination.

Thus it becomes clear that there are two ways in which the gift of tongues has been used by the Holy Spirit. First, to enable God's messengers to preach the truth in different languages when the need should arise. Second, to accompany the infilling of the Spirit of God at, or subsequent to, baptism, as confirmation of the believer's union with God.

Jesus warned that there would be false prophets in the last days (Matt. 24:24). This is an indirect assurance that there would also be true prophets! Today, likewise, there is a counterfeit manifestation of the true gift of tongues, and many are being deceived by it. "Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all

heaven. Such gifts are manufactured by men and women, aided by the great deceiver."—*Ibid.*, vol. 1, p. 412. A close relationship with Jesus will keep us from being deceived by spurious gifts inspired by Satan.

The Resurrection

At least 16 of the 58 verses of 1 Corinthians 15 refer to the resurrection of the dead. This subject is presented so logically that no reasonable mind can reject it. If there be no resurrection of the dead, then how foolish for Paul or anyone else to preach concerning it and to believe in a future life free from sin. (See verses 12-19.) The resurrection of the dead provides us with hope, for even as God raised His Son from the grave, so will He raise the sleeping saints at Jesus' second coming. This is the glorious climax to our long pilgrimage through the enemy's territory (verses 51-55; 1 Thess. 4:13-18).

To the very end of time, "in comparison with the millions of the world, God's people will be . . . a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority. When the sound of the last trumpet shall penetrate the prison-house of the dead, and the righteous shall come forth with triumph, exclaiming, 'O death, where is thy sting? O grave, where is thy victory?'—standing then with God, with Christ, with the angels, and with the loyal and true of all ages, the children of God will be far in the majority."—*The Acts of the Apostles*, p. 590.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

The final chapter of the Epistle opens with a reminder to do a little bookkeeping every first day of the week, and to lay aside at home a portion of the week's profits for the poor in Jerusalem. Paul was ever mindful of the needs of his poorer brethren. Are we today? If the love of God fills our hearts we shall be as zealous as Paul was in this matter.

The Epistle closes by mentioning the names of many of the believers in Corinth and Ephesus. Paul is interested in all of them. In two verses he summarizes the teaching in this great letter. "Watch ye, stand fast in the faith, quit you like men, be strong." "Let all that you do be done in love" (1 Cor. 16:13, 14, R.S.V.). "The apostle's words to the Corinthian church are applicable to all time, and are especially adapted to our day."—*Ibid.*, p. 317.

Hammer and Fire

By Nicholas Lloyd Ingraham

The Bible, God's own purifying fire,
Can melt the shackle sin has wrought.
It can, like a hammer, break the stony heart
And bring the heavenly comfort sought.



True Values-2

By W. John Cannon

Chairman, Department of Behavioral Science, Columbia Union College

LAST week we considered the negative aspect of true values; now let us look at the positive side.

The Christian objective is not ease, comfort, and pleasure. What is the life goal for the Christian? To develop character. By this we mean the development of admirable qualities and marked traits that make one a moral force in one's community.

There are several qualities young people need to develop in order to play this desirable role in life. They need to have a positive quality of independence and earnest endeavor.

"Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost any place if necessity requires, is not the man for this time. Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God. These men should not become discouraged if circumstances and surroundings are the most unfavorable. They should not give up their purpose as a complete failure until they are convinced beyond a doubt that they cannot do much for the honor of God and the good of souls."—*Testimonies*, vol. 3, p. 496.

The world needs men and women who can master the problems that confront them and make difficulties a steppingstone to success. "There are men who flatter themselves that they might do something great and good if they were only circumstanced differently, while they make no use of the faculties they already have by working in the positions where Provi-

dence has placed them. *Man can make his circumstances, but circumstances should never make the man.* Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him. Individual independence and individual power are the qualities now needed. Individual character need not be sacrificed, but it should be modulated, refined, elevated."—*Ibid.*, pp. 496, 497. (Italics supplied.)

This kind of independence is not born in easy living and by luxury-indulged young people. Young men and women of 18 to 20 years of age usually expect to be treated as mature adults and given freedom and responsibilities—except for earning their way. To be sure, many young people of sterling character see much more to life than ease or self-satisfaction. Service is more important to them than personal comfort. But there are too many of another breed.

This age calls also for men and women who can control their natural inclinations.

"Those who desire to follow a

The life goal is to develop character. Christian parents begin early.

EASTERN PHOTO SERVICE



course which pleases their fancy are in danger of being left to follow their own inclinations, supposing them to be the leadership of God's Spirit. The duty of some is indicated sufficiently clear by circumstances and facts; but, through the solicitations of friends, in harmony with their own inclinations, they swerve from the path of duty and pass over the clear evidences in the case; then, with apparent conscientiousness, they pray long and earnestly for light. They have earnest feeling in the matter, and they interpret this to be the Spirit of God. But they are deceived. This course grieves the Spirit of God. . . . They have so strong an inclination to follow their own course that He permits them to do so and to suffer the results. These imagine that they have a wonderful experience."—*Ibid.*, pp. 73, 74.

Another quality not so much seen as it should be is a sense of responsibility. "Am I my brother's keeper?" was the question of the first renegade son, an obvious shirking of plain duty and responsibility. We owe something to our families, our community, our nation. The privileges we derive from these sources demand a sense of responsibility in return. Too many see it as a one-way street. "The world owes me something" is a rather popular attitude.

The words of President Kennedy at his inaugural address will live for many years to come: "Ask not what your country can do for you, ask what you can do for your country." The family, society, and country will be largely what we help to make it. "Each soul is to be taught of God . . . to engage in service for the Master, whose he is, and whom he is required to serve in the work of saving souls from death."—*Evangelism*, p. 354.

There is a great need for young people who can bear responsibility. For this, training is needed. "Those who bear responsibilities must be men trained for the work, men whom God can teach and whom He can honor with wisdom and understanding, as He did Daniel. They must be thinking men, men who bear God's impress and who are steadily progressing in holiness, in moral dignity, and in an understanding of their work. They must be praying men, men who will come up into the mount and view the glory of God and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then, like Moses, they will follow the pattern given them in the mount; and they will be on the alert to secure and bring into connection with the work the very best talent that can be obtained. If they are growing men, possessing

sanctified intelligence; if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God."—*Testimonies*, vol. 5, p. 549.

Youth are trained for larger responsibilities as they accept and faithfully discharge responsibility in small matters.

"The lesson is for all. None can know what may be God's purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities. Every act of life is a revelation of character, and he only who in small duties proves himself 'a workman that needeth not to be ashamed' (2 Tim. 2:15) will be honored by God with weightier trusts."—*Education*, p. 61.

It is an old error to think that discipline and trial are a sign of God's displeasure. Often they are a sign of God's interest in our welfare and future. Hebrews 12:5-11 places this in clear focus: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if he be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness."

Other qualities clamor for consideration. We shall mention one more—self-respect. This is not a plea for selfishness nor self-centeredness, but the reverse. Self-respect is necessary. "Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves."—*Testimonies*, vol. 6, p. 53. False humility is basically selfish; Christian self-respect is the basis for unselfish service.

The request of noble youth is not, What can I get? but, What can I give? This is the kind of service that will finally earn the Master's "Well done!" and in addition bring the peace that passeth all understanding now.

(Concluded)



The Gates of Maryland—1

By Elizabeth Spalding McFadden

MOTHER and daddy had a secret. Merry Beth watched them whispering together from time to time, and she wondered what it was all about. Then one morning she overheard mother say to father, "I think we should tell them today."

"Yes," agreed daddy. "We will tell them at the supper table tonight."

Merry Beth could hardly wait for daddy to come home from work. All day long she thought about it, and wondered what it was that mother and daddy were going to tell them tonight.

"Children," began father, after he had asked the blessing on their food that evening, "your mother and I have some important news. Our family is going to move all the way to Washington, D.C., where we will find a new home."

"But why, Daddy?" Merry Beth was the first to speak. Like the others, she felt stunned at the thought of leaving their wonderful home in the country, but she was curious too.

"Because I have been asked to start a new work up there. It is to be called a Home Commission, Chickie. That is a big word for you, but it really means I will help teach other parents how to raise their children to love God and to obey their parents."

There was silence at the table. Ron and Jenny and Fred all hated to leave their school. Fred thought of his little greenhouse, where lovely plants were nearly ready for spring sales, and then he remembered the plowing he had planned to start any day now.

"Oh, Daddy," he groaned, "do we have to go?"

"Yes, son, I'm afraid we do. I know it's hard to leave your greenhouse, and Ron has a good job with the publishing house for after-school hours. Merry Beth here has lots of things she'll have to leave, and Jenny does too. But when

God calls us to do something we must be willing to go."

"But will we ever find as nice a home as this?" asked Ron.

"We will try to find one in the country," promised mother.

In a few weeks daddy went by train to Washington to see about his work and to look for a home for his family. Everyone was eager for him to return. They met him at the train station in their new car, which daddy had bought a few months before. As they drove toward home they pelted him with questions.

"Did you find a home for us?"

"How soon will we be moving?"

"There was no nice home in the country such as we have here," daddy reported, "but I did find a beautiful piece of wooded land about five miles out of Washington in nearby Maryland, so I made a down payment on that, and we will have to build a home on it."

"That will take a long time, Arthur. Where will we live while we build?" asked mother, anxiously.

"We will have to sell this home before we can build," answered daddy, "but God will provide for us as He always has."

And so the family began to pack again. "What about Queenie? Can we take her with us, Daddy?" Merry Beth asked.

"Yes, we will take Queenie. We will drive up to Maryland in our car, and I will fix a carrier on the running board where your dog can ride."

Merry Beth decided that it would be great fun to drive all the way to Maryland. Daddy had said it was a long way, and would take more than a week to drive there. Somehow, in Merry Beth's mind every State had a high wall around it, with gates to let you in. One night at supper she asked her father a question.

"Will we have to have a special license for our car in order to get through the gates of Maryland, Daddy?"

"What do you mean, 'the gates of Maryland,' Chickie?" he asked.

"Well, the other night I dreamed we were driving along and we came to the gates of Maryland, but they wouldn't let us in," explained the little girl. The whole family began to laugh. Then father explained to Merry Beth that there are no walls around the States and no gates to go through! Merry Beth was surprised to learn this, but she felt happier now.

(Concluded next week)



JEANIE MCCOY, ARTIST

Merry Beth could hardly wait to hear the big secret.



The Road to Revival

Church members who feel disturbed by the fact that their religious life lacks vitality may gain an insight into the cause of their condition by studying the following statement:

"Unless the church will follow on in His [God's] opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed."—*The Great Controversy*, p. 316.

As we review our lives—especially the time when we first began our walk with God—can we not testify that real excitement accompanied the experience of seeing and accepting new truths? God seemed very near as we discovered His will and acted on it.

But since that time have we grown in grace as we should? Have we maintained the fervor that accompanied our "first love" experience? Or, have we become somewhat blasé and self-satisfied? Has our religious experience become merely a repeating cycle of going to church, giving offerings, attending board meetings, doing In-gathering, et cetera?

We are well aware that many aspects of religious life are of necessity almost as routine as are the responsibilities of the home or of one's business. No phase of life—not even the religious aspect—can be just "one sweet song." This is normal, and to be expected.

But all of us must continually be on guard lest we lose "the spirit of vital godliness," lest our religion become merely a form. Many in the church have already reached this condition. The decline has been gradual, as Christian duties have been neglected and truth has been ignored. Perhaps the "sin which doth so easily beset" lies in the area of healthful living, or of amusements, or of unpaid pledges. But whatever may be the source of our weak spiritual condition, a revival of "the spirit of vital godliness" will take place only as we recognize our stagnant, lukewarm state, and refuse longer to coexist with evils in the life.

The road to revival is reached by the path of reformation. Let every church member who is dissatisfied with his formal, routine Christian experience, take that path now. There is still time.

K. H. W.

A Business Journal Witnesses

Not long ago we clipped from one of America's leading business journals an editorial discussing the present state of the world. We hoped to comment on it without delay, but many other matters crowded in. However, the delay in referring to it has only heightened its significance. The opening lines of the editorial read thus:

"While presently spared the tragedy of a world war, ours is certainly a world at war. From India to Indonesia, from Saigon to Cairo, from Red China's burgeoning nuclear arsenal to the solemn silos of the Minuteman, it is enough to discourage the most ardent champion of

peace and the rule of international law."—*Wall Street Journal*, Sept. 14, 1965.

This opening paragraph well summarizes the state of the world as we know it today, except, of course, that the writer might have gone into a little more detail. Now, editorial writers for high-grade business journals are not in the habit of penning evangelistic paragraphs or warnings of doom. They incline, rather, to speak of the more optimistic aspects of the world and to predict that times are getting better. That's always good for business. But there's nothing in the whole of this quoted editorial to lift one's spirits or to make one feel that the farther horizon reveals the dawning of a new and beautiful day. Rather, it strikes down, one after another, all the arguments and the hopes that men for many years have been presenting to support the idea that the world is improving.

It is eminently worth while, at times, to look back over a period of years in order to gain a sense of direction, to be able rightly to evaluate trends in the world about us. So, let us go back to the days before the first world war. True, Adventists in those days were fervently proclaiming that wars and rumors of wars would increase. But who were we to be taken seriously? Our testimony was not on record in any serious books coming from the great presses of the world, certainly not from the presses of any university. Far from it. In those pre-first world war days the almost universally held view was that great wars were a thing of the past, altogether of the past, and that the future would gradually unfold with glory and peace and power.

Then came the first world war. If there was nothing else remarkable about it than the simple fact of it, that would indeed be remarkable—think of it, a *world* war. Thanks to a well-turned phrase, which, we believe, President Woodrow Wilson coined, the war came to be known, even while being fought, as the "war to end war." The phrase sounded smooth, and it sounded hopeful; besides, it was the best way to harmonize hard facts with the beautiful theory, long entertained, that great wars were a thing of the past.

League of Nations Created

The third picture that comes before us as we travel onward is the creation of the League of Nations. Rivers of ink were used, and bushels of glowing adjectives, to describe the future of the world now that we had a League of Nations. Here was the much-hoped-for "parliament of the world," as Tennyson had poetically forecast. And as if that were not enough to raise all men's hopes to a flaming pitch, two world statesmen, a Frenchman and an American, drafted what became known as the Kellogg-Briand pact to abolish war as an instrument of national policy. All the great nations signed this with a flourish. That was in 1929.

What more could we ask for than this? A development without precedent in the world. First, a League of Nations where all international problems could be peacefully discussed, and then a pact solemnly signed by all to abolish war as an instrument of national policy. Incidentally, where did all this place those queer people known as Seventh-day Adventists, who had continued without interruption to forecast great wars and disasters? The question really answers itself.

Moving onward, we come soon, not to the expected vernal plains of peace and plenty, of harmony and concord, but to the desperate decade of the depression, followed by the second world war, a war so terrible as to throw into the shadows the first world war. The second was not only more terrible, but lasted longer than the first.

As that fearful war is ending we see a blinding light, hear a deafening explosion, and watch two Japanese cities suddenly vanish from the earth. The Atomic Era had come. The atom bomb undoubtedly shortened the second world war, but it assured that the third, when it came, would be awful beyond description.

United Nations Set Up

But let us travel on. We watched the birth of that remarkable international organization known as the United Nations. Once more men's hopes arose. They shook off the nightmares of trenches, tanks, and concentration camps. At last, at last, the cry arose, we have planned for insuring peace for all men. But the UN was hardly more than born before it began to break apart at the seams. The UN delegates, looking out through the frightening cracks that rapidly opened in what they had believed were impregnable walls of the UN, saw such things as these:

They saw the rapid waning of the UN in the eyes of many nations. They saw plottings on every side. They saw the iron curtain becoming ever more forbidding. They saw a militant restlessness among depressed non-white people. In fact, they saw what was nothing less than outright revolution of depressed people over the whole earth. This, in turn, created endless problems, testing to the limit the concept of the rights of all men, and shaking to pieces all the time-honored concepts of the balance of power in the world.

Added to all this, UN delegates could see that the great goal of liberty and the rights of men, for which two world wars had professedly been fought, were being steadily jeopardized by police states—states that certainly were not confined behind the iron curtain.

And as if all that were not enough, they could remember how the earliest days of the United Nations organization were marked by endeavors of high-minded men, led by nuclear scientists, to put a curb on the use of nuclear bombs. That was in a day when only two great powers held such bombs or were able to make them. But all the endeavors to curb nuclear power have failed, several nations are planning to produce nuclear bombs, and scientists are talking of "minutes to midnight."

Doubtless all these sorry developments and more were in the mind of the editor of the business journal, and gave the somber overtone to his editorial. F. D. N.

(Concluded next week)

The Inerrancy of Scripture—4

Seventh-day Adventists accept the Holy Scriptures as the unique, authoritative, and infallible written revelation of God's will to man. This unqualified affirmation of confidence in the Bible does not overlook its obviously human forms of expression, its seeming inconsistencies, and imperfections in the transmission of the text. These human elements in no way depreciate its value as the inspired, authoritative, and infallible guidebook for our journey along the highway of this life toward heaven. The Bible is the word of God written.

Questions about imperfections and errors in the Bible arise from the fact that an infinite God called upon finite human beings to cooperate with Him in its production. The written record of God's revealed will is thus a union of the divine and the human, in some

respects comparable to the union of the two natures in Jesus Christ, the living Word of God. In the Bible as in Christ, "the Word was made flesh, and dwelt among us" (John 1:14). In Christ the two natures were united in the one Person, yet each retained its distinct identity. Similarly, divine and human elements were united in the Bible, but not so blended that either was lost or absorbed into the other. Both are evident in the finished product, as they were in its production.

The union of the two natures in Christ, the living Word, is a divine mystery concerning which speculation is, at best, a dubious venture. The same may be said of the divine and human aspects of the written Word. A balanced, mature Christian will never permit curiosity to lure him out onto the quicksands of speculation, of reason unmixed with faith. Our brief comments here are confined to the safe limits marked out by Inspiration itself. All quotations are from *The Great Controversy*, Introduction, pages v-vii, and *Selected Messages*, book 1, pages 16-21, a careful reading of which will prove most rewarding.

The master key to most of the problems we encounter in the Bible, and notably those relating to its inspiration and inerrancy, arise from this mystic union of the human and the divine in the process of revelation. "The Bible points to God as its author," and "the truths revealed are all 'given by inspiration of God.'" They are not a matter of the inspired writers' "own interpretation," for these men being "moved by the Holy Spirit spoke from God" (2 Peter 1:20, 21, R.S.V.). For this reason, "all scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16, 17, R.S.V.).

But how, we may ask, did the various writers apprehend divine truth, and then record it in the language of men for their own and future generations? Inspiration itself answers that the Infinite One, by His Holy Spirit, "shed light into the minds and hearts of His servants" the prophets, qualifying and enabling them to communicate His truth to the world. "Inspiration acts . . . on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts." Truths of divine origin are impressed on his mind and heart; this is what we mean when we say that the Bible writers were inspired. God Himself guided the minds of these men "in the selection of what to speak and what to write," thus constituting what they wrote as Heaven's "guidebook to the inhabitants of a fallen world." As to the expression of these revealed truths in human word forms, and to the written record of these messages, we read further: "The Bible is not given to us in grand superhuman language," but "in the language of men." The writers of the Bible had to express their ideas "through the imperfect expression of human language," but in so doing they were inspired of the Holy Spirit.

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. . . . The writers of the Bible were God's penmen, not His pen." Accordingly, "it is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."

(Continued next week)

R. F. C.

Reports From Far and Near

A report of the growth of God's work in

By M. V. Campbell
Vice-President, General Conference

America—South of the Equator

The South American Division has the distinction of having churches at a higher elevation than anywhere else on the globe, and also the world's most southerly Adventist church. But more interesting than the thin and chilly air breathed by our members living nearly 14,000 feet above sea level, and more interesting than the proximity of our Tierra del Fuego churches to the antarctic, is the fact that South America is our fastest growing division. In the past four years its membership increased 31 per cent, or nearly 8 per cent per year. However, during the last of these four years, 1964, the membership gain advanced beyond the 8 per cent average to 11 per cent. The statistics for the year 1965 are not yet complete.

From late November until mid-January, in company with N. W. Dunn, associate secretary of the General Conference, I visited the South American Division. J. J. Aitken, division president, planned the trip for us and accompanied us throughout the journey. Considerable time was spent in committees and board meetings. These included the annual division committee at Montevideo, Uruguay, the Austral Union session at Córdoba, Argentina, the publishing house board at Buenos Aires, and union committees of several days' duration in

Lima, Peru; and São Paulo and Rio de Janeiro, Brazil.

During this period we were given reports of the progress of the work throughout the division. Soul winning is being given first place in the South American Division. It is interesting to know that during the past quarter an average of five were baptized every hour, or one every 12 minutes, 24 hours a day! At the height of an evangelistic campaign conducted by Pastor Alcides Campolongo, 280 people were baptized at one service, followed a few weeks later by 40 more—a total of 320 to date for that campaign. As the interest is still active, it is hoped that there will be a total of about 400 baptisms.

In Iquique, Chile, an evangelistic campaign was conducted in a hall designed to seat 2,000 people. Three thousand forced their way in to hear the sermon. One woman, who had waited for an hour, to get into the hall as soon as the doors were opened, was so jostled by others that four of her ribs were broken. An usher standing inside the hall near the entrance, expecting to assist the people to their seats, was pushed around so much that he climbed up onto a chandelier to save himself from the crowd! Once the people were inside, however, they were orderly, and at the close of the campaign 222 were baptized.

In Paraguay one of our evangelistic campaigns was becoming too successful for the peace of mind of the priest of the established church. He boasted that he would create such a disturbance at the next meeting that the series would be discontinued. He came prepared to carry out his threat. The meeting was opened with the antitobacco film *One in 20,000*. He became too interested to create any disturbance just then, and at the point in the film where in graphic color he witnessed the surgical removal of a smoker's cancerous lung, the priest fainted and was quietly carried out of the hall!

The Five-Day Plan to Stop Smoking is being conducted effectively in South America. In one of these Five-Day schools a woman 140 years old attended. She had accepted all our doctrines but was still a slave to tobacco. During this Five-Day course she gave up the habit, though she had smoked for more than 100 years! Four months later she was baptized by Elder Palmer Harder. This sturdy old sister has a granddaughter 87 years old and a great-granddaughter 59 years old.

At one of the Five-Day Plan series, three Catholic priests attended, and with others came forward, throwing their cigarettes into a rubbish box provided for that purpose. One of the priests told his congregation of his victory and recom-

Progress of Publishing Work in England

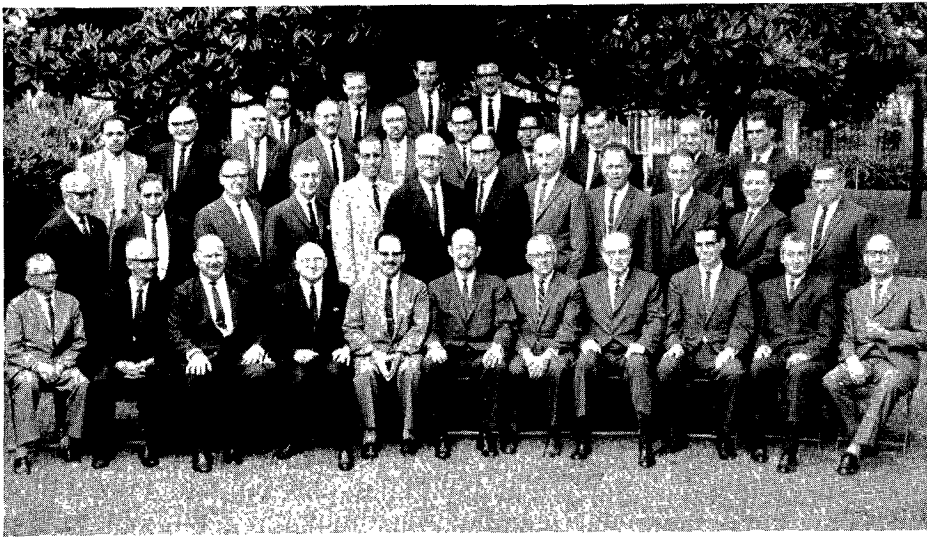
Meet the 86 dedicated workers of the Stanborough Press, our denominational publishing house in Watford, England. During the first 11 months of 1964 the sales from this publishing house amounted to £134,476. In 1965, for the same period, the sales reached £237,047, an excellent gain.

Because of a fire on January 3, 1964, the publishing house in England will be moved to Grantham, a progressive town about 100

miles north of London. The transfer from Watford to Grantham will take place during the month of August and early September, 1966. W. J. Newman, general manager of this fine institution, and his workers are to be commended for the good work this fine publishing house is doing.

D. A. MCADAMS, Associate Secretary
GC Publishing Department





Leaders of the South American Division, in Montevideo, Uruguay, for the winter council of the division. The officers of the division, M. S. Nigri, secretary; J. J. Aitken, president; and J. I. Hartman, treasurer, are seated in the middle between N. W. Dunn and M. V. Campbell from the General Conference.

mended that they too take the Five-Day course.

R. R. Azevedo wished to conduct the Five-Day course in a town in southern Brazil, but he had no Adventist physician who could join him. He looked up the most noted non-Adventist doctor and asked him to recommend some nonsmoking physician to join him in the lectures. The man said, "I will do it myself." He studied the material carefully, and at the end of the lecture the physician took all of his cigarettes and threw them into the rubbish receptacle. He stated that he had stopped smoking forever and appealed to all in the congregation to do the same.

Our young men in South America are being given Medical Cadet Corps training just as in the United States. In Brazil our Medical Cadet Corps is fully recognized by the government. On completion of the course the young men are put in the medical corps of the army and are made noncommissioned officers. D. Peixoto Silva states that our Medical Cadet Corps is so much appreciated that the army wished to have the training given to non-Adventist medical corpsmen. They brought 700 men, who were trained separately from our Adventist young men because of their different habits.

Radio and television are being used effectively in South America. In Rio de Janeiro a suitable Voice of Prophecy building has been erected recently. Not only does it contain an up-to-date studio with the very latest electronic equipment, it also has a large hall for evangelistic purposes. The Voice of Prophecy programs are heard regularly over 330 stations in Brazil, and a televised program appears on three television stations. Laymen pay for most of the radio stations. Even nonmembers are paying for some of them.

In Brazil there are 23,000 active students in the Bible correspondence course; 6,000 have recently completed the course and have received diplomas. Most of the 80 million inhabitants of Brazil can now hear the Voice of Prophecy program.

Roberto Rabello, the Voice of Prophecy speaker, is assisted by an excellent male quartet and organist. The quartet

each month holds an evangelistic campaign, which Elder Rabello follows up.

In an agricultural section of Argentina, far from any large city, are our River Plate College and River Plate Sanitarium. Both institutions are well known and are serving the Seventh-day Adventist denomination well. The president of Argentina, with his wife and several government officials, recently paid a visit to these two institutions. At a banquet in his honor at the sanitarium the president spoke of his great satisfaction with the work that Seventh-day Adventists are doing and of their influence on his nation. Some idea of the contribution that River Plate College is making to our work can be gained by the fact that 734 young people trained there are now full-time workers in our denomination and are laboring in many countries of the world.

The River Plate Sanitarium is known widely for its excellent medical and nursing service. Dr. M. A. Hammerly, medical superintendent, told me of the good reputation the hospital has for surgery; even open-heart surgery is being conducted there successfully. E. E. Bietz, formerly administrator of the Portland Sanitarium and Hospital, is administrator of the

River Plate Sanitarium. He showed us plans for a substantial addition that will soon be under construction.

Much has been written regarding the Penfigo Adventist Hospital at Campo Grande, Mato Grosso, Brazil. It is here that those suffering from the disease savage fire have been treated successfully. The results have won the admiration of people in many parts of the world.

A German newspaper correspondent wrote several articles for his paper regarding savage-fire patients. His articles caused quite a sensation and resulted in financial support from his country. The German Lutheran Association donated a Volkswagen bus, costing \$3,000, to the hospital, and then brought electricity to the institution, at a cost of \$12,000. Catholics in Germany joined the Lutherans in raising \$40,000. These contributions helped greatly in providing much-needed equipment.

While attending the South Brazil Union Committee I saw a film in color showing the savage-fire sufferers at Penfigo. We viewed them during their treatments and were able to see the gradual amelioration and final recovery. Never before have I witnessed such a marked change physically or so visible a progression from despair and agony to hope, and then the final realization of that hope—normal health and freedom from pain. It is a film that will remain in my memory.

A strong emphasis is being placed on winning youth in the South American Division. Forty per cent of the entire membership of more than 160,000 are young people. During the past year, 1,122 baptisms followed youth campaigns.

In a town where there was only one Seventh-day Adventist, a brother had faith that there would be an Adventist congregation to worship with him. He built a church and then asked the conference to send an evangelist to raise up the congregation! As no evangelist was available, the conference sent young people from the Missionary Volunteer Society of a church 25 miles away. They held their first meeting in the town library hall and then brought the congregation to the church. There is now a Sabbath school membership of 35, and it is expected that soon a fully organized

Philippine Union College Enrolls International Student Body

Philippine Union College recently welcomed her first African students. They are Mavis Cynthia Scrole, of Bechuanaland; Geoffrey Yolam Kamwendo, of Malawi; and Elnihaki M. Tuvako, of the Republic of Tanzania. Graduates of Solusi College in Rhodesia, all are under sponsorship of the Trans-Africa Division and are aiming at a Bachelor of Science degree in mathematics.

PUC's "Little United Nations" continues to grow in membership. Last year there were 29 overseas students, whereas this year there are 44. Last year's group represented only two divisions and 11 countries, whereas the present group represents four divisions and 14 countries. There are 38 from the Far Eastern Division, three from Trans-Africa, two from Southern Asia, and one from North America.

Of the countries represented, Vietnam leads, with nine students, followed by Thailand, with seven. Other countries represented, with the number of students, are: Indonesia, four; Palau, four; Singapore, four; Guam, four; Korea, three; Japan, three; West Pakistan, one; Ceylon, one; United States, one; and the three from Trans-Africa.

Adviser of the overseas group is O. L. Aaby, PUC manager.

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

church will be worshipping in this building.

A youth's congress was held recently in the South Brazil Union. At the first meeting the subject was "The World's Crisis." The mayor was present, as well as the military commander. The Catholic bishop, who was in Rome attending the Vatican Council, conveyed his apologies for not being there and sent his secretary in his place. When it became clear that there were not sufficient seats in the hall, the bishop's secretary brought 150 more chairs from the Catholic church!

The South American Division has organized Operation Corazon—a drive to reach the South American heartland by continued use of launches and airplanes. Villagers have cut out many airstrips in the jungle to make it possible for our missionary planes to visit them.

Adventism clearly is on the march in South America. J. J. Aitken, M. S. Nigri, and J. I. Hartman, of the division, joined by the union and local leaders and workers, are being used of God in a remarkable way in making the third angel's message known more widely in America—south of the equator.

A Recent Visit to Cyprus and Benghazi

By R. R. Figuhr, *President General Conference*

The unsettled political situation in the island country of Cyprus has affected but has not stopped our work there. The attractive church building erected some time ago in Nicosia is situated within the Turkish zone, just over the line of demarcation between the Turkish and the Greek territory. It was necessary to secure the permission and the guidance of a UN officer to visit it. Those in charge of our work have consented to the use of the church building as a school in order to protect it against pillaging and looting. Our members at present meet in a commodious rented house in the Greek area, where the little mission office also is situated.

Archbishop Makarios, the president of the country, graciously received us. A pleasant conversation followed in which we expressed appreciation for the religious liberty enjoyed. This mild-mannered man impresses one as being sincerely desirous for peace. One cannot but fervently join him in hoping that it may come soon and on a permanent basis, enabling the people to turn their entire attention to peaceful pursuits.

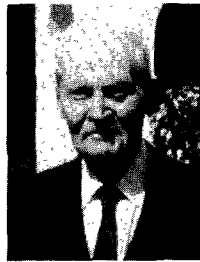
Cyprus is not a large country. It consists of 3,572 square miles, with some 600,000 inhabitants. It is a beautiful and promising little country.

In Benghazi, Libya, work on the new hospital has begun. Soon construction will be in full swing. An excellent firm of European architects has drawn up the building plans and will supervise the construction. A good, reliable firm of builders will do the actual building. It is hoped that early in 1967 the hospital will be completed. The location is ideal—easy of access to the city and just far enough out to be away from its noise.

The land area consists of ten acres on which there is a lovely eucalyptus grove. The one-story hospital, including the several open-air courts, will cover an area of approximately 40,000 square feet. It will have a capacity of 45 beds. The oil companies operating in Libya are keenly interested in the undertaking, since they need hospital facilities for their staff, and are furnishing three fourths of the cost of construction, amounting to \$750,000.

The workers who operate our medical work in Benghazi do so in very cramped quarters and under difficult conditions. The building they occupy was wrecked by bombs during the last war, but has been reconstructed and put in as good condi-

Still "Young" at 93



Carl Young will be 94 on May 11. He was born in 1872, in Bofors, Karlskoga, Sweden. He and his sister came to Illinois from Sweden to visit their uncle, John Nelson. He worked for his uncle five years and then went to Moline, Illinois, where he went

to work as a machinist.

It was in 1901 that he began living as a vegetarian. After ten months in Los Angeles, he went to San Francisco, found a job in a machine shop, and a restaurant where he could eat a healthful diet. At the time he didn't know it was a Seventh-day Adventist restaurant.

While in San Francisco, he received an invitation from Mr. and Mrs. Burgstrom to attend some Bible studies in Alameda. They were vegetarians, and he liked them. Mr. Burgstrom worked on Sunday. He and the foreman were the only Seventh-day Adventists in the shop. Mrs. Burgstrom gave Mr. Young *Early Writings*, and through it he was convinced of the truth.

He was baptized in San Francisco in 1902. When he lost his job as a machinist because he wouldn't work on the Sabbath, he got a job at the St. Helena Sanitarium. In 1905 he graduated from the nurse's course.

He canvassed during the summer, then worked in San Francisco in the Laguna Street Dispensary.

After the earthquake, he studied for the ministry in Nebraska and the following year was called to Chicago to the Swedish church as an intern. He had charge of the church until 1911, when he went home to Sweden to see his parents. The Swedish Conference invited him to become an evangelist there, and he continued until 1924.

In Sweden he met Esther Melin and married her in 1912. They had five children, three boys and two girls. He and his family returned to the United States in 1924, and he pastored the Swedish church in Turlock, California. Later he moved to Mountain View. There his wife died.

For ten or 12 years he has been active in the extension division of the Sabbath school. He is greatly beloved by the members of the Grand Avenue church, Oakland, and is often in their thoughts and prayers.

MILDRED LINDSAY

tion as possible. It does not provide sufficient room or adequate facilities for the needs. It is therefore with much anticipation that the workers, as well as the people of the area, look forward to the completion of the new hospital.

An interesting staff, consisting of eight different nationalities, operates our medical work in Libya. It is truly typically Adventist. These eight nationalities, coming from as many different countries, are fully united in carrying forward in a beautiful spirit of harmony the work of our church in ministering to the sick and suffering. Libya, being a strictly Mohammedan country, forbids evangelism. But people frequently ask our workers questions, such as why they have left their homelands to come to a needy country like Libya; and why they do some of the things that the people of Libya do not customarily do.

We are not to do evangelistic work, but we are not forbidden to answer questions. This gives an opportunity to our workers to witness. Good seed sown in faith and hope will surely someday produce a harvest.

Inca Union Annual Committee Meeting

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

The leaders of the work in the Inca Union met in Lima, Peru, for their annual committee meeting, December 9-12. J. J. Aitken, John I. Hartman, and M. S. Nigri, officers of the South American Division, attended this meeting and gave valuable counsel. M. V. Campbell and N. W. Dunn represented the General Conference.

In many respects the Inca Union is one of the most interesting fields in the world. Here almost 40,000 Seventh-day Adventists bear witness to the transforming power of the gospel, whether it was presented by a faithful colporteur to an isolated family in the steaming jungle or by a teacher to his pupils in a crowded classroom on "the roof of the world" or by a college-trained national evangelist to a cultured audience in one of the large cities such as Lima or La Paz.

The Advent message marches onward in the Inca Union. How thrilling it was to hear the reports of progress given by the presidents of the six local missions from Ecuador and the Upper Amazon down through the high plateaus of western Peru and Bolivia. With confident enthusiasm the following baptismal goals were set for 1966:

Upper Amazon Mission	450
Bolivia Mission	1,550
Ecuador Mission	350
Lake Titicaca Mission	1,100
Central Peru Mission	700
North Peru Mission	650
Total	4,800

For many years the attempt to carry the message into the jungle areas of Peru and Bolivia has been retarded greatly by the inaccessibility of the jungle towns and villages, except by slow and dangerous travel by canoe or on foot. Even after

interests have developed, and groups of believers have been won, it has been difficult to maintain contact with, and follow up, these interests. But a change has taken place. Two years ago authorization was given to use, in the jungle area of Peru, a small plane, the *Fernando Stahl*, named in memory of F. A. Stahl, our pioneer missionary to the Indians of the Upper Amazon and its tributaries.

Within a few months airstrips were opened up by the Indians, making it possible for our mission plane to land near the many villages of the jungle. Our missionaries can now keep in close touch with villages that previously were almost inaccessible. In a section formerly served by only two mission stations, there are now 23 villages with airstrips where groups of believers meet every Sabbath. In many of these villages, schools have been established. Last year there were 200 baptisms in the jungle area where formerly there were only about 25.

The president of the Upper Amazon Mission, M. L. Fehrenbach, said in his report: "Since the arrival of the plane *Fernando Stahl*, the mission has been able to win and confirm the many new members in remote areas where formerly there was no transportation service except the dugout canoe. Formerly we were able to visit these areas only once a year or less. We thank God for this Heaven-sent, time-saving means of transportation. The small plane is to us who must carry the message to the jungle just as essential as the automobile is to our workers in the cities."

By means of short-wave radio, missionaries working in these isolated jungle stations can make daily contact with the headquarters office. This gives the missionary families a sense of security unknown before, for they know that if an emergency develops they can immediately report to the mission, and the *Fernando Stahl* can within minutes be on its way with medical help or whatever assistance is needed.

D. R. Christman, the union president, and Henry Baerg, the secretary-treasurer, have each given many years of service in the Inca Union. A wonderful spirit of unity prevailed all through the committee meeting. The brethren are of good courage and have laid plans that should make 1966 a year of extraordinary achievements in the Inca Union.

Evangelistic Advance in New York City

By Don Hawley, *Public Relations New York Center*

Standing room was at a premium as more than 800 persons crowded into Manhattan's New York Center, January 22, for special Sabbath afternoon services. The congregation, composed of ministers and church officers of the Greater New York Conference and nearby New Jersey Conference, were present for a consecration meeting to precede the extensive evangelistic advance planned for the New York City area.

George Vandeman, a field secretary of the General Conference, briefly told of

plans for entering the metropolitan area with the *It Is Written* television program, but explained that most of the afternoon was reserved for heart preparation. L. L. Reile, president of the Greater New York Conference, pointed out that the challenge of the nation's greatest city is such that only under the direct guidance and enabling power of the Holy Spirit can dedicated workers hope to make a real impact.

E. L. Minchin, a field secretary of the General Conference, encouraged those present to go back to their churches and organize small, weekly prayer groups. A minimum goal of 300 such prayer groups was envisioned. The afternoon was climaxed by a unanimous response to a call for consecration.

Prior to the Center meeting, the conference workers gathered Tuesday, January 18, at Bates Memorial Hospital. There Theodore Garcich, vice-president of the General Conference for North



MIT Computer Program at AUC

In an effort to offer its students every possible advantage of space-age technology and training, Atlantic Union College has joined 51 other New England colleges and universities in a program sponsored jointly by Massachusetts Institute of Technology and the IBM Corporation, to make available to those campuses the tremendous potentials of the giant IBM S-360 Computer.

The computer is activated by a teletype console in AUC's mathematics department, which has a direct line to the computer on the MIT campus. This makes instantaneous two-way conversation possible between the programmer and the computer. To assure that no one uses the computer other than the qualified operator, it is necessary to feed in the proper coded key to the computer. This key also assures the programmer that his line to the computer is clear and that the information he feeds the computer will be stored for an indefinite period.

Involvement in this program makes it possible not only to offer courses in computer programming but also give opportunity for teachers and others involved in research on the campus to utilize the computer for solving their problems.

In the picture Dr. Owen F. Mattingly, associate professor of mathematics at Atlantic Union College, operates the console.

R. L. REYNOLDS, *President*

America, joined Elders Vandeman and Minchin in calling the workers to a more wholehearted dedication to the finishing of God's work. The response of all testified to the desire on the part of our workers to see a completed work on earth.

Elder Minchin, along with several other denominational leaders, will be conducting weekend revival services in the various churches of the conference for the next several months. As New York City lies adjacent to the New Jersey Conference, the same type of program is to be carried on in that conference, under the direction of President A. B. Butler. This period of heart preparation for laymen and ministers alike will be climaxed by an all-out, sustained evangelistic endeavor spearheaded by the *It Is Written* program.

In explaining the extent of this revival program, Elder Reile pointed to the following statement in *Selected Messages*, book 1, page 121: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." The Greater New York and New Jersey conferences are determined to put first things first.

Encouraging Progress in the Northern European Division

By W. Duncan Eva, *Associate Secretary General Conference*

Recently I spent several weeks attending the winter councils of the Northern, Southern, and Central European divisions. I thanked God for the divine plan of a united world church.

The council of the Northern European Division was held in the well-appointed board room of the new division office at St. Albans, Hertfordshire, England, November 15-22, 1965. Representatives from all the far-flung corners of this division, the territory of which lies scattered from north of the Arctic Circle to the equator, were present.

The problems that confront the brethren in the home unions of this great division in carrying forward a strong program of evangelism can hardly be underestimated. Europe today is prosperous. Her people are seeking to enjoy material advantages to the full. The challenge that such a situation presents to the Advent message in countries as conservative as those in Europe is tremendous. To carry forward a strong and aggressive program in these lands takes real faith and resolution like that of Moses, who by faith saw the invisible God (Heb. 11:27).

Changes of considerable importance have recently been made in Northern Europe. For health reasons Elder and Mrs. Odd Jordal have had to return from Ethiopia, where Elder Jordal has served as union president. C. D. Watson has been appointed in his place and will bring to his new responsibilities the same devotion and efficiency he showed as division Missionary Volunteer secretary. J. P. Sundquist, president of the Swedish Union, and four years Missionary Volunteer secretary of the Trans-Africa Division,

will be warmly welcomed as Elder Watson's successor, while the Swedish Union has elected Pastor Jordal as its president.

John Rigby, who has served in West Africa and who is secretary-treasurer of the Scottish, Welsh, and Irish missions, has been called to serve as an additional assistant treasurer in the division. His experience and capacity for work will mean much to Brethren R. Unnersten, the division treasurer and auditor, and L. J. Harju, his assistant.

The generous appropriations voted by the 1965 Autumn Council greatly heartened the brethren, particularly those from the Ethiopian and West African unions.

In West Africa the need for more strong Bible teachers in our schools has been felt for a long time. A large regular appropriation will make it possible for at least four or five overseas missionaries to be appointed. This generous and understanding help from the General Conference has greatly heartened the workers in West Africa.

The medical work of the two mission unions of the division has also received generous help. The new Empress Zauditu Memorial Hospital in Addis Ababa received a large appropriation. This money, along with other funds and blessings that have come in the removal of obstacles in regard to land tenure and related matters, means that plans for rebuilding may now move forward. The new site for the hospital has been donated by the government, and provision is being made for 130 beds instead of 87 as in the old hospital. It is anticipated that early this year His Imperial Majesty will himself lay the foundation stone.

The large Ile-Ife Hospital in Nigeria has also received a generous appropriation for new buildings. Besides the ordinary training that it offers, Ile-Ife and its sister hospital, Kwahu, in Ghana, both train midwives. In so doing they are extending a much-needed service to the areas where they are situated.

The medical work in the two unions is truly the right arm of the message. The

four hospitals in Ethiopia provide among them more than 200 beds, and the five in the West African Union almost 400 beds. In addition, a large new leprosanarium is being operated in Sierra Leone.

The leaders in the Northern European Division, E. E. Roenfelt, president, E. W. Pedersen, secretary, and R. Unnersten, treasurer, carry heavy responsibilities. May God bless them and their constituency in this far-flung division with its many different peoples and its wide range of interests and problems.

"The Power of God" in West Africa

By Erwin E. Roenfelt, *President Northern European Division*

Centuries ago the apostle Paul wrote, "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). Most heartily and fully do I support the apostle's declaration. Through the years of my ministry I have seen the truth of this testimony demonstrated again and again in the lives of men and women. On my present trip here in West Africa I have witnessed such marvelous transformations in the lives of men through the preaching of the gospel that with greater enthusiasm and conviction than ever before I am constrained to re-echo the apostle's words, "I am not ashamed of the gospel of Christ." It wonderfully and marvelously saves the vilest sinner when once he believes.

With the work of the committees and boards completed in Accra, Ghana, on Friday, January 7, it was refreshing, quietly and peacefully to enter the holy time of the Lord's day of rest. But scarcely had I arrived in Accra when I was visited by Brother Akpan. This man had been a heavy drinker and smoker, but he and his wife were converted and accepted the Advent message in Accra some years ago. He is a Nigerian, and his wife originally

came from Togo. Immediately upon becoming Adventists they began to labor for the salvation of others.

Recently this brother was appointed submanager of a large British radio factory in a city about 25 miles from Accra. When he and his family arrived in this city there were no other Adventists there. They immediately became busy witnessing to the truth, with the result that people were led to accept God's message for this hour. It was to this city that Brother Akpan invited me, and I undertook to go there on this particular Sabbath.

It was early Sabbath morning when I was conveyed to Brother Akpan's home, where I met his wife and lovely family. The children are clean and well behaved, and the home is typical of what every Adventist home should be. With the family I proceeded to Sabbath school. Since we do not have a church building in this city, Brother Akpan has obtained the use of a large classroom in one of the government schools. When the hour arrived for the beginning of Sabbath school, this room was packed to capacity with adults and children. Five of the teachers of this school have accepted the message and now assist in conducting the Sabbath school.

After the service I enjoyed lunch with the Akpan family, after which Brother and Sister Akpan and I proceeded to the large prison on the outskirts of the city. In this prison these good people have been regularly conducting services with some of the prisoners. A total of 1,876 prisoners were incarcerated here on the Sabbath of my visit. We were admitted through the prison gates and received by some of the guards in time to be seated in the prison chapel for the first meeting, which began punctually at 2:00 p.m., when 79 prisoners were marched in.

I had been asked to speak to these men and I felt keenly my responsibility. What should I say to these needy souls? Their great need was Christ and His wondrous salvation, and this I preached to them. It was evident that the message

Five-Day Plan in Thai Language

The first Five-Day Plan to Stop Smoking to be given in the Thai language was held at Bangkok Sanitarium and Hospital, November 14 to 18, 1965. The clinic was conducted by Dr. Roger T. Nelson and Pastor Sunti Sorajjakul, assisted by members of the chaplain's department. Judging from the interest shown, it was a real success. The attendance was more than 100 each night and on the fifth night when the questionnaire was filled out by 74 of those who had attended regularly, 61 indicated that they had been successful in giving up the cigarette habit. Many others had cut down the number of cigarettes smoked daily. Several of those who stopped had been smoking for as long as 40 years, and one policeman had smoked for 50 years.

At the last follow-up meeting, held on November 30, a surgeon of the First Army Area Headquarters in Thailand who had attended the meetings and was successful in giving up the cigarette habit, expressed his desire to have Dr. Nelson and Pastor Sunti hold a Five-Day Plan at his army post soon after the first of the year.

In the picture two members of the chaplain's staff discuss the merits of the Five-Day Plan with two Thai Buddhist priests who attended.

BETTY WEBSTER
*Director of Public Relations
Bangkok Sanitarium and Hospital*

REVIEW AND HERALD, March 10, 1966



was finding its way into the hearts of these men. A wondrous stillness pervaded the chapel, and a heavenly calm appeared to possess the souls of the hearers. The meeting concluded at 3:00 P.M. sharp, when these men were marched back to their cells, but not before they had most enthusiastically sung the concluding hymn and taken part in the concluding prayer.

This group having been returned to their cells, another group numbering more than 200 was marched in, and again after an opening hymn and prayer I preached on the love and mercy of God revealed in the gift of His Son, who died for sinful men and opened the way for their redemption. To this assembly, which, like the first, listened with rapt attention, I spoke until almost 4:00 P.M., when I naturally thought that the time of the meeting would be over. Brother Akpan, however, asked whether anyone in the audience had a question that he wished to ask. Men arose in quick succession stating their questions, and for the next one and a half hours I answered their queries with the aid of God's Word.

It was about 5:30 P.M. when the guards indicated that the men would now have to be returned to their cells. With tremendous volume and fervor a closing hymn was sung, the benediction was pronounced, and their hands were enthusiastically waved in farewell. It was with mingled feelings of sadness and glad anticipation that Brother and Sister Akpan and I passed once more through the prison gates and into the cool evening air where men, women, and children were enjoying freedom.

From Brother Akpan I learned that, as a result of his work in this prison, 43 of the prisoners will be baptized within a short time, when arrangements for such a service have been completed with the prison authorities. Fifty others will be baptized a little later. The Lord surely has blessed, and is blessing, the work of Brother and Sister Akpan. It was late when I returned to Accra that Saturday night.

Sunday was fully occupied with interviews and in counsel concerning many matters. The next day was long, yet withal very rewarding. The Advent Press in Accra has just installed some new and very-much-needed equipment. A fine printing press and two cutting machines have been acquired. A. C. Berger, the manager of the house, being desirous that this new equipment should be dedicated to the Lord, had arranged for a dedication service.

This was held in the morning, and a number of division and union men joined the press staff for this occasion. After the dedicatory address, which was given by the writer, Th. Kristensen, president of the West African Union, started the new press, R. Unnersten, of the division, operated one of the new cutters, and I trimmed the edges of a new publication with the other newly installed cutter. The dedication prayer was then offered by R. Unnersten. This service made a profound impression on the press workers, and I was later told that it was the topic of their conversation for the whole of the day.



Soul Winning Through VBS in the Philippines

Vacation Bible Schools are proving successful in the Philippines. Here is the group that graduated from schools in the barrios of Sibay and Tanag, Banton, Romblon. Rosalinda Factor (center with headband) took top honors in Tanag, and Rosaline Factor (behind, to her right) took first place in Sibay. Leader of the VBS was Mrs. Tina R. Faigao (at Rosaline's left). Eleven of these boys and girls have accepted Christ.

TINA R. FAIGAO

Immediately upon the conclusion of this dedication service, several of us left by car for the Kwahu Hospital, where, at 3:00 P.M., a nurses' graduation service was to take place. We have at this hospital a fine school of nursing, which is in charge of Miss Alison Risk, director of nursing services.

We reached the hospital in time to see a concourse of visitors fill the assembly hall and then the nurses march in to take their allotted places. With us on the platform was the Hon. E. I. Preko, M.P., representing the district in which the hospital is situated, and also the Ghana Government, in which he serves as the minister of fuel.

I had the honor of delivering the graduation address. Upon the conclusion of the address, Miss Risk presented the graduates individually, and I presented the General Nursing Certificate to nine young men and young women and the Midwifery Certificate to four young women. In addition, special awards and prizes were presented to five young people who had given an outstanding account of themselves in the nursing profession.

After an anthem, which was sung by the nurses, and a response on behalf of the graduates, given by one of their number, the Hon. Preko, M.P., addressed the assembly. In his address he emphasized the elevated, honorable, and dignified calling of a nurse and made some eulogistic observations in respect to the high ideals of the Kwahu Hospital and its school of nursing.

Since a meeting of the hospital board was held after the graduation service, it

was late in the night when we arrived back in Accra. At 6:30 the next morning I was at the airport to catch a plane for Nigeria, and I landed at Lagos after a flight of one and a half hours. There I was met by D. R. Pierson, business manager of the Adventist College of West Africa, who conveyed me to that institution.

On the way, in passing through towns and villages, I saw houses, shops, factories, and automobiles that had been destroyed by fire in the political upheaval through which the country was passing, and heard of the numerous lives that had been lost. It was a sad picture that I saw and a harrowing tale to which I listened. How like the days of Noah are the days in which we live! Violence fills the earth, as the Master foretold centuries ago when He outlined the signs of His return.

The afternoon and the evening were spent inspecting the college buildings and in conferring with members of the college staff. When I visited this Adventist College of West Africa in 1959 it was being conducted in a rented African home and the faculty members lived in rented homes. The student body was made up of about seven young men. That was the day of small beginnings for this school. Today we have a well-established educational institution with a fine administration and classroom building, men's and women's dormitories (which, though already partly occupied, are now in the process of being completed), spacious dining room and kitchen facilities, and homes for the faculty and staff members, which are designed to provide reasonable comfort for life in the tropics.

Altogether there are 12 buildings on the campus. Certain varieties of fruits and vegetables are grown on the estate, and a poultry run provides eggs for the college family. The outstanding need of this institution is a church building large enough to accommodate the college personnel and their families, the student body, and the church members who live in the villages adjacent to the college estate.

Today we have in this college 114 students from various sections of the West African Union who are receiving instruction from seven full-time and three part-time teachers. Already 45 young men have graduated from this school. Twenty-five are now serving in the organized work, while the remainder are engaged in further study with a view to obtaining higher qualifications for service.

Among the certificates now being granted by the school is a B.A. degree in theology. Recently a course was introduced for the preparation of young women who wish to take the nurse's course in our nursing schools in Ghana and Nigeria. We are thankful for this college and entertain high expectations in respect to it for the future.

Before leaving the college early next day I had the privilege of speaking to the student body in the chapel period at 7:30 A.M. The meeting was attended not only by the student body but also by almost everyone resident on the campus. It was an occasion such as is not soon forgotten.

It was about midday when I reached the Ede Secondary School, which I had previously visited about five years ago when it was just being established. I was pleased to see the progress that had been made and is being made in this institution. A building program is at present under way, and spacious and well-appointed dormitories for the young men and the young women are nearing completion. They will be ready for the new school year, which will begin shortly. With the completion of these buildings the Ede school will be a creditable institution and will make available to an increasing number of young people, a solid Christian education.

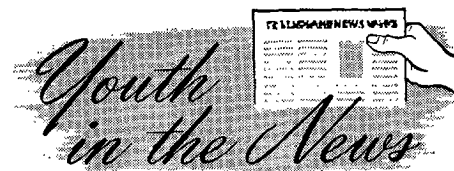
My visit to this school completed, a fast and hair-raising trip in an automobile driven by a local man brought me to the Ile-Ife Hospital, where no time was lost in inspecting the institution generally and in conferring with the management relative to a rather extensive building program, which will shortly be undertaken. This hospital is an exceedingly busy institution. Inpatients constantly overtax its bed capacity, and beds are placed in every nook and corner capable of being utilized. Outpatients visit here at a daily average of about 600. The hospital, together with its nurse's training school, enjoys a fine reputation. Credit for this must be given to the devoted doctors, nurses, and other personnel who serve here self-forgetfully for long hours each day.

In the evening I spoke in the Ile-Ife church, which is a representative and commodious building, to an audience composed largely of members of the hospital staff. Our people living away from

the hospital compound could not attend, because of the fact that a proclamation had been made that required all the people to be in their homes before dark.

Because of the curfew that had been announced as a result of the serious political situation, it was necessary for me to reach the Lagos airport before dark next day. There I had to catch a plane for Johannesburg. P. A. Jorgensen, the hospital administrator, and others therefore conveyed me by car on Thursday to the Adventist college in time to enable this group to return to the hospital before dark. H. J. Welch, principal of the college, then drove me to the airport, which we reached at 5:00 P.M.—in time for him to return to his home before the time of the curfew.

I sat at the airport on a seat that appeared to become increasingly hard and uncomfortable until 4:00 A.M. the next day, when I boarded the plane for the first stage of my flight to Ethiopia. These waiting hours gave me opportunity for reflection upon what, under God, I had been able to accomplish in West Africa and upon the challenges and needs of that great field.



► Early teens through young marrieds of the Sandy, Oregon, church began Voice of Youth meetings Sunday evening, January 23. Films at the thrice-weekly services are beamed at modern-day problems of youth. Pastor George Chambers is adviser to the MV executive committee.

► Each Wednesday in their facing-life class senior students at Milo Academy in the Oregon Conference conduct an interview with an invited guest. After a short overview presented by the guest, the remainder of the class time is devoted to a question-and-answer period. The students seek to explore various factors concerning the occupation under consideration. Special emphasis in this senior course is given to little-publicized occupations worthy of consideration by Seventh-day Adventist youth.

Providence Arranges a Baptism

By J. G. Nikkels, *Departmental Secretary*
Colombia-Venezuela Union

A few months ago Juan Caceres, departmental secretary of the Upper Magdalena Conference, was invited to go to Puerto Rico, in the southernmost region of Colombia, to perform a baptism. Upon his arrival he learned that up in the mountains, near the village of Paujil, another group of believers was ready to be baptized. As Pastor Caceres had already traveled a considerable distance to arrive at Puerto Rico, it was decided that he and the local worker would leave the next day for Paujil in order to avoid another long trip later in the year.

Although there was no way to advise these believers of their planned visit, the pastors left early Sunday morning, confident of meeting them. In Paujil they went to the only place they knew, the home of Brother Restrepo, where the group meets regularly. Nobody was at home, and after trying in vain to find some other believers, they decided to return on the next bus.

Just as they arrived at the bus depot a stranger walked up to them and said, "Buenos dias, pastores! What can I do for you?"

Pastor Caceres, thinking he might be a member, replied, "We are looking for Brother Martina Malla, the leader of the Adventist group in this place." "I don't know him," remarked the man, "but I will look for Brother Restrepo so that he can advise the group. Just stay here."

One whole hour passed, but still nobody showed up. Just as they wondered what to do next, Martina Malla entered the bus depot. He was overjoyed to see the pastors there.

"Did you meet that brother on the road?" was the first question they asked Brother Malla after exchanging greetings with him.

"Which brother do you mean?" was the surprised reply.

"We don't know his name," said the local worker, "but he was rather well-dressed, and we noticed that he has only one hand."

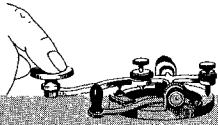
"I know everybody in this area, but it surely is strange that no one fits your description. Anyhow, I did not meet anyone to advise me of your arrival," answered Brother Malla.

Now it was Elder Caceres' turn to be surprised! "How then did you know that we were here?"

"Oh," said Brother Malla, "yesterday while I was visiting some new believers who have been receiving doctrinal instruction for quite a while I felt impressed to invite them to go with me to the village today in order to be baptized. I did not know whether anyone would be here to perform the rite, but decided to go to the bus depot to see if someone had arrived, and here you are. Gracias a Dios!"

"Surely, Brother Martina, God must have sent this stranger to keep us waiting here until you arrived, because we were ready to return more than an hour ago," said Pastor Caceres.

Impressed by this evidence of divine intervention, the pastors accompanied the leader of this group to invite other members to join them in a special service near the river, where 11 new converts were baptized.



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

- Malcolm Graham, principal of Okanagan Academy in Rutland, British Columbia, has accepted a teaching post at Gitwe in the Trans-Africa Division. His services at the academy terminated January 31.
- Richard Murphy, of National City, California, has been called to replace Malcolm Graham as principal of Okanagan Academy. The Murphys have arrived in Kelowna and are getting acquainted with their new field and British Columbia in general.
- E. J. Folkenberg, from the General Conference, recently concluded a Temperance Department better-living program in British Columbia.
- The Lacey-Mustow evangelistic team have opened a series of meetings in the Vancouver Seventh-day Adventist church. They plan to complete a public series in Chilliwack and Langley by the end of May, 1966.
- M. D. Suiter, publishing secretary and Book and Bible House manager of the British Columbia Conference since 1954, has been asked to serve as assistant treasurer of the British Columbia Conference.

First Vocational Nursing Class Graduated at White Memorial Medical Center

The White Memorial Medical Center School of Vocational Nursing graduated its first class of six students on January 2, 1966.

The school, under the direction of Mrs. Mildred Vye, R.N. (left, in background), is the only one operating in the Pacific Union. It was established in June, 1965, for the purposes of providing additional well-trained bedside nursing personnel and providing work opportunities for Seventh-day Adventists.

Classes begin a one-year training program each January and July.

Cree Sandefur, president, Southern California Conference, presented the graduation address.

Erwin J. Remboldt, administrator, White Memorial Medical Center, presented diplomas to the six members of the graduating class: (from left) Ginger Tannahill, Edith Kleese, Karen Kepkey, Ruth Cleveland, Alva Cleveland, and Edna Barrow.

WALLACE J. LIGHTHALL
Director, Public Relations
White Memorial Medical Center

David How, a recent graduate of Walla Walla College, has been invited to serve as assistant Book and Bible House manager.



Columbia Union

Reported by
Morten Juberg

- H. M. S. Richards was the speaker for the tenth annual Lectureship on Preaching, at Columbia Union College, February 7-9. The lectureship, named in honor of Elder Richards, is cosponsored by the college and Columbia Union Conference.
- Dedication services were held February 6 for the recently completed Museum of Biblical Antiquities located in Richards Hall on the campus of Columbia Union College. Dr. Siegfried Horn, of Andrews University, was guest speaker for the dedication services.
- Members of the Marion, Virginia, congregation are meeting in their new church, just completed. Nicholas Klim is pastor of the congregation.
- D. E. Stutler, pastor, and members of the Vienna, Virginia, church, are working with an architect in planning for a new sanctuary.

► Jacquelyn O. Wright, daughter of Mr. and Mrs. Harold J. Wright, Germantown, Ohio, is one of 250 outstanding Negro students in the U.S. who have been awarded four-year college scholarships. More than 5,600 candidates were nominated for the scholarships presented by the National Achievement Scholarship Program. Miss Wright is a freshman at Columbia Union College and is taking secondary teaching.

► An enthusiastic supporter of the Ingathering program of the Buckhannon, West Virginia, church is 15-year-old Diana Harris. She was baptized last summer by the pastor, E. L. Anderson, who followed up the Bible correspondence school interest. Miss Harris enrolled in the Bible school as a result of receiving an Ingathering caroling leaflet. She is an honor student at Philippi High School and plans to study medicine.



Lake Union

Reported by
Mrs. Mildred Wade

- Theron Collins, Book and Bible House manager of the Wisconsin Conference, has accepted a call to the New York Conference to fill a similar position.
- H. J. Harris, home missionary and Sabbath school secretary of the New York Conference, has accepted a similar responsibility in the Wisconsin Conference. A. W. Bauer, formerly of these departments in Wisconsin, is now home missionary and Sabbath school secretary of the Lake Union. He succeeds Vernon Flory, who is pastor in Lemoore, California.
- A laymen's training school for the Wisconsin Conference was conducted at Green Lake, Wisconsin, January 6-9. Leading out in this was A. W. Bauer, of the Lake Union. Special instructors were W. G. Soloniuk, lay activities secretary of the Canadian Union, and Don Jacobsen, instructor in evangelism at Andrews University.
- After his nomination as president of the Midwest-Section of the Society of Biblical Literature in 1965, C. G. Tuland (currently pastor of the Chicago Hungarian church) has been elected a Fellow of the Royal Asiatic Society in London, Great Britain's most distinguished learned society in the field of Oriental studies.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Red Cross courses in care of the sick and mother-baby care are being taught by Seventh-day Adventist nurses in the Federal Way area near Seattle, Washington. Mrs. Lela Redding, R.N., assisted by



Mrs. Genevieve Henderson, L.P.N. gave certificates to 33 persons within the past year, 18 of whom were non-Adventists. The latter were presented the book *Life at Its Best* from the church's missionary department. Currently Mrs. Ted Parks, R.N., wife of the Federal Way church pastor, is conducting classwork.

► Edward Bryan and his family have returned to the Northwest as pastor-evangelist of the Lents church in Portland, Oregon, after serving overseas in Peru and Uruguay, and more recently in California.

► As the result of the updated TV Bible Class being viewed and promoted throughout the Oregon Conference, the churches are using 6,800 Bibles in contacting people who are studying the Advent message. The weekly telecast conducted by George Knowles is viewed over stations in Portland, Coos Bay, Eugene, and Roseburg. Recently three stations offered to feature the program for a period of several months free of charge.

► In view of the situation facing young men of draft age, a draft-problems briefing session was held at Gladstone Park the weekend of February 18-20. This was sponsored by the union conference and the Oregon Conference. Special instruction was given on draft problems, Sabbathkeeping in the Army, our stand as noncombatants, and many other items of importance.

► The Psychological Corporation of New York has designated Walla Walla College as a controlled testing center for the ad-

ministration of the Miller Analogies Test and has appointed Dr. J. W. Rhodes, chairman of the graduate council, as administrator of the center. This test is used by many universities and colleges as an evaluative instrument for admission to graduate study.

► Prof. John J. Hafner spent two weeks in Hawaii in a dual role. As musician and conductor, he was invited by Hugh Winn, WWC graduate and Hawaiian Mission Academy music director, to be guest conductor of a music festival at the school in January. As director of development and recruitment, Professor Hafner met with many alumni of WWC who live in the Islands.



Northern Union

Reported by
L. H. Netteburg

► The year 1965 was outstanding for the literature work in North Dakota. Literature evangelists spent a total of 12,012 hours in selling books; they gave out 5,808 pieces of literature; 2,348 people were enrolled in the Bible course; 1,057 prayers were offered in the homes; sales amounted to \$78,030.70; 94 Bible studies were given; and three people were baptized.

► Six young people were baptized at Spearfish, South Dakota, on Sabbath, December 11. Ronald Reimche is the pastor.

► Phil Coy, a layman of Ames, Iowa, raised \$862 during the recent Ingathering campaign.

Church Calendar

Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering (Inter-America)	March 26
Winning Souls With Missionary Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	April 7
Church Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program—American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Missions Extension Day and Offering	September 10
Review and Herald Campaign [MV Pathfinder Day]	Sept. 10-Oct. 8
Thirteenth Sabbath Offering (Trans-Africa)	September 17
Neighborhood Evangelism	September 24
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day (Campaign dates Nov. 19, 1966-Jan. 7, 1967)	November 19
Ingathering Campaign Promotion	December 3

REVIEW and HERALD

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

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



Evangelism Workshop in Central States Conference

The Central States Conference recently held an inspiring laymen's evangelism workshop in conjunction with its workers' meeting. Pastors and church officers attended from throughout the conference. Present also was F. L. Bland, of the General Conference.

E. C. Ward, pastor-evangelist of the Southeastern California Conference, presented the Go Tell program, which has proved so fruitful in his conference.

W. W. Fordham, president of Central States Conference, states that if 1,000 of the conference members were to contact five neighbors on a weekly basis as the Go Tell Family Bible Lesson Plan envisions, and if only ten per cent of the people visited were baptized, the program would produce the largest baptism in the history of the conference.

A conference-wide schedule of fasting and prayer in preparation for the launching of Go Tell has been accepted by pastors and laymen.

Pictured are conference workers and laymen in attendance at the workshop held in Kansas City, Missouri, January 9.

W. A. DARBY, JR., Departmental Secretary
Central States Conference

Help Others ... While Helping Yourself

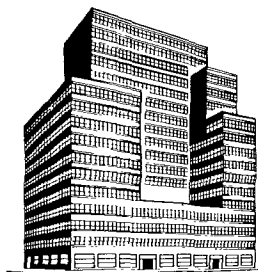
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The major portion of the circulation of LIFE AND HEALTH is made up of subscriptions sold by colporteurs. Attractive sales helps are available. Literature evangelists receive the usual liberal commission on regular subscription prices.

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New Literature Record in World Field

Reports just compiled show that a new record was made by the 6,000 literature evangelists in the world field, when they delivered \$19,583,611.99 worth of literature during 1965. This is a gain of \$2,023,916.23 over 1964. Nine divisions of the world field showed a gain in actual value of literature; this, despite a devaluation in currency in many parts of the world.

In addition to the millions of pages of truth-filled literature sold by the literature evangelists, these workers left a trail of good influence that will encourage many to read the literature and be further influenced by the message.

W. A. HIGGINS

Appreciation for Thirteenth Sabbath Offering

I just returned from a trip to Austria and Greece and in my mail I found the encouraging news that the Thirteenth Sabbath Offering overflowed for the third quarter of 1965, which came to our division, amounted to \$88,198.16.

It seems that this offering has been the best for the third quarter in the history of our Sabbath school work. You can imagine our joy over this excellent news. In our committee we took action expressing our deep gratitude to God, the General Conference Committee, the Sabbath School Department, and our loyal members throughout the world field for this outstanding offering.

The leadership, the personnel, as well as the students of our division college at Collonges, France, will more than rejoice over this report, since half of the amount will be for a girls' dormitory. Our Equatorial African Union Mission will be equally happy, as they will now be able to make plans for a new mission station in the Cameroun.

We are thankful for the spirit of liberality on the part of our Sabbath school members around the world.

M. FRIDLIN, *President*
Southern European Division

Sabbath School Giving in North Pacific Union

On a per capita basis, the North Pacific Union led all the unions of North America in Sabbath school offerings for missions during 1965. In spite of its share of heavy local projects that claimed the financial loyalty of its constituency, the Sabbath schools within the union chalked up records, both in the weekly average per capita, and in percentage relation to tithe income.

When the Sabbath schools of an entire union average 58.6 cents per week per

member for the year, an amount equal to 18.9 per cent of the tithe, it indicates inspired and inspiring leadership and a willing and responsive membership. The North Pacific Union, with a 1965 Sabbath school membership of 42,361, had an offering total of \$1,309,540.59, a gain of \$137,548.38 for the year. This was a gain of more than 11.7 per cent.

Among the larger conferences of North America, Upper Columbia is without doubt at the very top of the list, with a weekly per capita of 65 cents, and an offering-to-tithe ratio of 20.5 per cent. Idaho ranks first in North America in Sabbath school giving compared with tithe, with 22.4 cents in Sabbath school offerings for each dollar of tithe.

An excellent increase in Sabbath School Investment accounted for much of the union's fine gain. Oregon's gain in Investment was over \$12,000. Upper Columbia's Investment per capita was \$6.06. In these crucial hours of history it is most encouraging to see large segments of God's people respond with such liberality and sacrifice.

R. CURTIS BARGER

Antillian Union Continues to Grow

The year 1965 was the best in the history of the Antillian Union, with 2,659 souls baptized. The baptismal goal of 2,500 was surpassed by 159, in spite of, or in part due to, political unrest in our territory.

The Antillian Union, whose original territory now forms part of three unions, has been cut back time and again, yet at present is stronger financially and in constituency than ever before in its long history.

R. F. MATTISON

Leadercraft at Southern Missionary College

Enrollment and interest in a leadercraft course conducted recently at Southern Missionary College were ample evidence of the stature of Missionary Volunteering at the college. Upon completion of the ten-hour course 140 persons, mostly students, were awarded Leadercraft certificates. Many are Master Guide candidates.

All the MV secretaries of the Southern Union, with Lowell Litten and the writer from the General Conference MV Department, planned the campus course many weeks ahead, and all were present as training staff. Melvin Tompkins, associate pastor of the Sligo church, Takoma Park, Maryland, was a guest participant. Ellsworth Reile, Southern Union MV secretary, was director of the course. Leadership theory was made practical by visual aids, display materials, and group activities.

MILDRED LEE JOHNSON

Middle East Progress

In a letter to General Conference headquarters, C. V. Brauer, laymen's activities secretary of the Middle East Division, reports the largest Ingathering total in that field for a decade. He also shares plans for a Home Visitation Crusade this year, with special emphasis on securing 30,000 Bible school applications and wide distribution of three new tracts.

Every indication points to the greatest year of service activity for God in the Middle East, with a laymen's training class in each church, with every member given a service assignment, and the planned commissioning of 10 per cent of the laymen as members of the modern "120."

J. ERNEST EDWARDS



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

THESSALONIKI, GREECE. — Heavy damage was reported when fire swept through the east wing of the famed Monastery of Vatopedion. Second largest of the 20 monasteries on Mount Athos, the famed edifice was built by the Emperor Constantine (323-327) and rebuilt after a great fire a century later. It was estimated that damage to the structure and to precious objects (ikons, art pieces) would exceed \$350,000. Also lost was \$50,000 in cash, which had been kept in the monastery's treasury office. Destroyed were the guesthouse, offices of the Abbey Council, and a large storeroom and its contents.

NASHVILLE, TENN.—A judge here refused to issue warrants for the arrest of employers of stores doing business on Sunday on the grounds that the State Sunday closing law is based on religion. Judge Allen Cornelius of General Sessions Court turned down police requests to sign warrants. A number of store employees were brought to police headquarters but were not charged when the judge refused action.

LONDON—Britain's leading Roman Catholic and Anglican newspapers front-paged under banner headlines the announcement that Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Anglican Primate of England and Wales, would visit Pope Paul VI on March 23. Secular newspapers also featured the report.

ST. PAUL, MINN.—An exclusive, deluxe 24-page volume containing the text of Pope Paul's peace plea before the United Nations on October 4 has been sent to every ambassador accredited to the UN. It was issued under the editorial direction of Msgr. Vincent A. Yzermans, director of the National Catholic Welfare Conference's Information Bureau, who translated the Pope's address into English from the original French for the special volume. It bears the Imprimatur of Archbishop Leon Binz of St. Paul, Minnesota.