

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

# REVIEW and Herald

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**T**HIS ONE THING I DO . . ." Philippians 3:13. This text may be summed up in the word *priority*, which means "the order of preference based on urgency, importance, or merit."

We heard much about priority in the war years, especially when traveling on planes, never knowing whether we were going to be "off loaded," as they called it. One could never know when an official would tap him on the shoulder and say, "Friend, I am sorry, but you are off loaded, as we have a priority passenger." I traveled with a friend who told me one day that he had never yet been off loaded. He had just come to the airport with other denominational workers and was telling them that he had never been off loaded, when suddenly an official tapped him on the shoulder and said, "Friend, I am sorry, but we have to have your seat, for we have a priority passenger."

Too, there were priorities in foodstuffs, machinery, and building materials. Our country was putting forth a superhuman effort to win the war, and in order to do this the Government required that supplies be rationed and goods be placed on the priority list. One had to have a very high rating in order to buy a typewriter or other office equipment, and also building material, automobiles, et cetera. These items were deemed more essential to winning the war. So the war effort had priority on things. It came first. It had first, or prior, claim on them over private use. It had the right-of-way over all others desiring such materials.

Let us think for a moment about other priorities in our lives. What has priority in your life and mine today? What comes first, foremost, and always? What has first claim upon our interest, our time, and our energy? You know better than anyone else just what is being given priority in your life. This is an important and interesting subject to think about.

### The World's Priorities

For example, just making a living has priority in the life of one individual. He is interested in his work only as it relates to making a living, to buying food, clothing, and shelter. It seems to take nearly all of his time, effort, and thought just to make a living. He has little time for (Continued on page 8)

The modern Christian's most important decision is the choice of what shall have first place in his life.

## What Is Your Priority?

By C. L. Torrey  
*Treasurer of the General Conference*



## Should

Seventh-day Adventists  
wear the wedding ring?

THROUGH the years the Seventh-day Adventist Church has taken a definite position in regard to the wearing of jewelry for adornment. As early as 1885 Ellen G. White wrote, "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."—*Testimonies*, vol. 3, p. 366.

The church's position is plainly outlined as follows: "It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. 'Not with broided hair, or gold, or pearls, or costly array' is the admonition of the apostle Paul. 1 Tim. 2:9. The wearing of ornaments of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness."—*Church Manual*, p. 202.

Referring to 1 Peter 3:1-3 the Spirit of Prophecy writing states: "Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—Ellen G. White in *Review and Herald*, July 8, 1880, p. 33.

Our position on the wedding ring is also clearly stated: "In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence it is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice."—*Church Manual*, pp. 202, 203. This is in harmony with the Spirit of Prophecy, which states: "In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle."—*Testimonies to Ministers*, p. 181.

Speaking about the attitude of Americans toward the wedding ring, Sister White adds: "Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for

# Jewelry— Yesterday and Today

By R. R. Bietz

we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married."—*Ibid.*, pp. 180, 181.

## A Change in Attitude

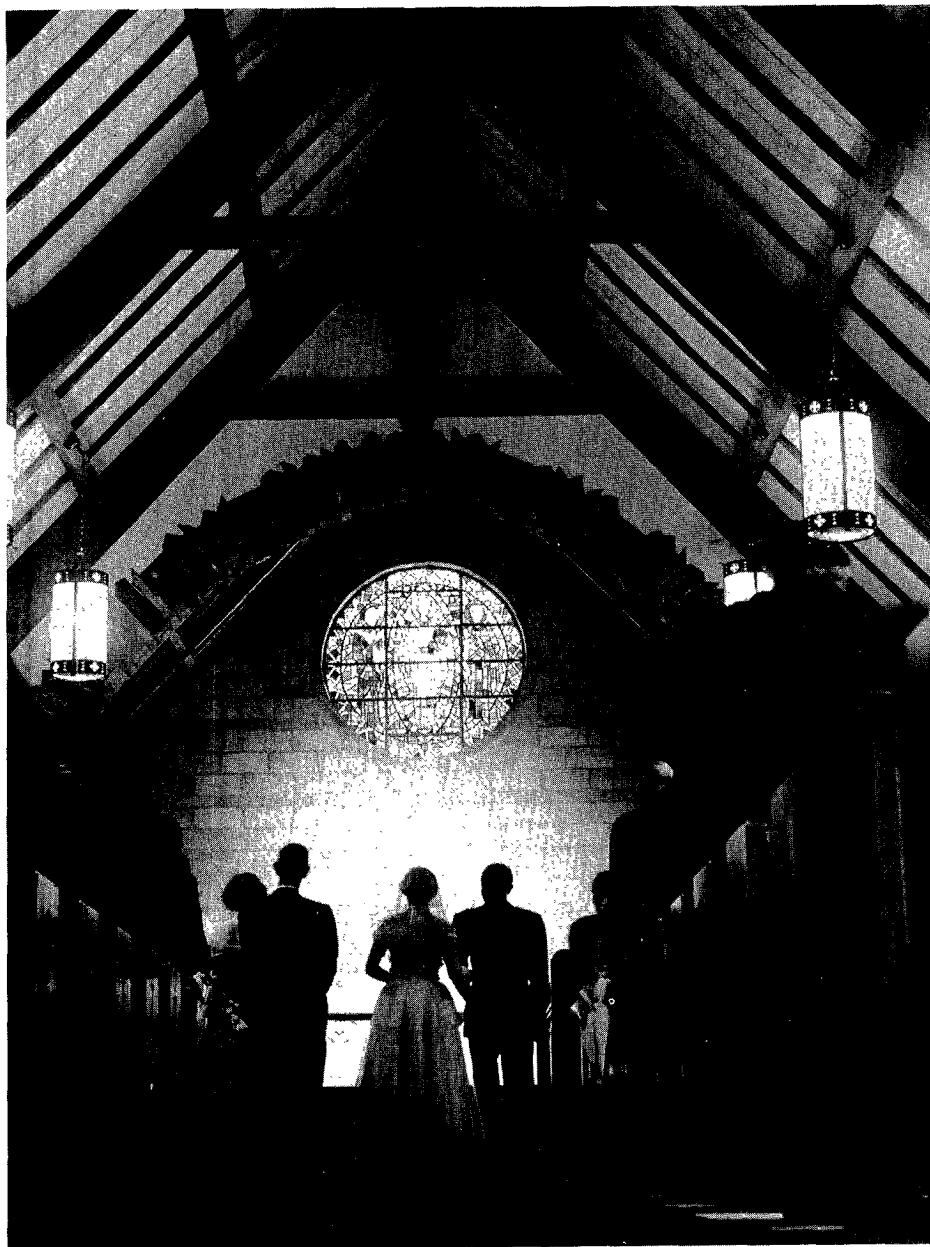
Within the past few decades there has been a change in attitude on the part of some. More and more members are wearing wedding rings, especially younger couples. Two wars partly explain this. One author points out that "with the coming of the war, home never seemed so precious to the young man. Never did he cling so poignantly to home and wife and all that his marriage meant. Bridegrooms began insisting on a double-ring ceremony. A ring was about all of home they could carry off to war. The young war bride demanded that her soldier husband have some appropriate reminder of his marital status while traveling around the globe. By the end of 1944 the proportion of double-ring ceremonies was something like 95 per cent of the total."—James McCarthy, *Rings Through the Ages*, p. 182.

Most of the young women working in factories and offices, surrounded by other people, wanted to identify by the wearing of the wedding ring that they were married. They felt that this was a necessity and saved them from many embarrassments. Within recent years it now appears that in the minds of many, a wedding ring is no longer an ornament, but a

cultural necessity here in America as in Europe. But the fact remains that the greatest protection for any woman is not the ring, but her own positive Christian experience, which will be manifested in Christlikeness of character, in words and deeds. And it is that fact that ever provides the basis for our denominational position regarding the wedding ring.

Besides, there is always the danger that we will go beyond the simple wedding ring and start wearing other jewelry, which is purely ornamental and decorative. The culture may demand rings, necklaces, earrings, and other jewelry for the sake of adornment. But the culture of our land and times is not a safe guide for the Christian. If we accept every cultural change we can no longer be God's singular people. Certainly the church has had, and still has, a very sensible approach in the matter of wearing jewelry. We have tried to emulate the Master and give attention to the spiritual. To seek first the kingdom of God should be the motto of every child of God.

Rings in general, and wedding rings in particular, have symbolized different things down through the centuries. Nor are wedding rings necessarily a proof of marriage. We are told that wedding rings are manufactured at the rate of 850,000 a month. One leading magazine, commenting on this fact, declares: "If all of these rings were to be used by brides in genuine weddings, every adult American female would have a ring finger decorated like the neck of a Ubangi and would have to contract—shocking as it may seem—a new marriage every five years. Obvi-



H. A. ROBERTS

Why are more and more couples wearing wedding rings?

ously most of the rings are used merely for immoral purposes. The big ten-cent stores do a remarkable business in cheap wedding rings selling \$6 or \$7 million a year to both occasional and steady customers."—*Life Magazine*, June 18, 1951. This is the other side, the seamy side, of the matter of wedding rings.

Through the centuries there have been cultural changes, and many of these have been weird and fantastic. The church never could accept the premise that she must fit into any and all cultural patterns. Many of the adornments that have been accepted by society, the church has had to reject. Although "fashion is a mistress that rules with an iron hand" (*Education*, p. 246), her "iron hand" should not rule and dictate to the church.

### Jewelry in Ancient Times

All through the ages there has been a great desire to adorn the body with jewelry of every type and description. In fact, ornament precedes dress. Our remote ancestors bedecked themselves with bright berries, sea shells, feathers, bits of bone, and stones. Many of these were believed to be possessed with magic power, and were worn by all who could afford to pay for them.

In early times, talismans and amulets were made potent by the witch doctor or priest. There is no question but that superstition has surrounded much of the ornamentation of the body. The Phoenicians were so fond of jewelry that they wore three or four necklaces at the same time, and glass finger rings, as well. "It was Greek goldsmiths captured

by the Romans who first made jewelry for Imperial Rome. With the growth of wealth and luxury, Roman jewels reached an extreme of decadence. Romans wore jewelry in large quantities whether they could afford to have real gems or whether they were obliged to wear imitation.

"According to Pliny, Roman glass-factories were kept busy turning out imitation rubies, and the heavy gold bracelets worn by men were more often than not hollow. Cato introduced legislation against the ostentatious wearing of jewelry, and Seneca raised his voice against the effeminacy of Roman senators who wore six rings on each finger and bought different weights of rings for summer and winter wear."—Pearl Binder, *Muffs and Morals*, p. 135. We are told that Roman women delighted in elaborate gold hairpins eight inches in length with intricate Corinthian design. The apostle Paul may have referred to this in 1 Timothy 2:9.

Early Christians frowned upon the ring as a worldly adornment. "We read that the wealthy Christians in the time of the apostles wore gold rings but that the anti-Nicene and post-Nicene fathers alike found it necessary to declare against prodigality of Christians wearing such ornaments. We also read that the church in the early Christian times frowned upon pretentiousness in ring wearing with the result that most common rings worn by Christians were not of gold but of bronze. There is no doubt, however, that in the days of Mary and Joseph rings were worn, though neither the Bible nor the Talmud speaks of the ring as symbolic of marriage."—*Rings Through the Ages*, p. 118.

During the Middle Ages amulets and charms were worn alongside the crucifix to protect their wearers against witchcraft, or for fear of being accused of heresy if they were not worn. Finger rings were often engraved with saints, Saint Christopher being especially popular, or the last words of Christ on the cross in combination with a magic formula to cure toothache and epilepsy.

"Sapphires were particularly powerful and believed to act as antidote to poison, and to protect the chastity of their wearers. They were also believed to safeguard their wearer from poverty, wrongful arrest, betrayal, and conviction, and to preserve his reputation from malicious attack. Cardinals themselves wore a sapphire in their finger-rings, for it was commonly supposed to have been the stone upon which God gave the Law to Moses."—*Muffs and Morals*, p. 140. (Continued on page 9)

# CHANGE in the Church of Rome

By B. B. Beach



GIORDANI

Pope Paul VI embracing the representative of the Ecumenical Patriarchate of Constantinople, December 7, 1965, when the anathemas of the eleventh century were withdrawn by pope and patriarch.

IS THE Roman Catholic Church changing? This is an intriguing question that calls for honest consideration. A simple Yes or No answer is neither very helpful nor truly meaningful. Evidence can be piled upon evidence to indicate that Rome is changing. On the other hand, there is a multiplicity of counterevidence pointing to the fact that Catholicism remains essentially unchanged.

There is no doubt that the "winds of change" have been blowing through the windows opened by Pope John XXIII. The question, of course, is what changes, if any, these theological gales have brought forth and what we understand by "change."

Over the centuries there has developed a sort of myth regarding the unchangeable, monolithic Roman Catholic Church, where everyone supposedly always believes and behaves in the same way. Rome, we are told, is *semper eadem* ("always the same"). But there have been many turning points in Catholic history.

In contrast with those of Protestantism, Catholic changes are often so subtle that they hardly seem like changes at all. But what may seem like a small change to an outsider, may be quite substantial when viewed through an internal Catholic optic. However, if Catholicism differs less widely today from certain forms of Protestantism, it is more because Protestantism has changed than because Catholicism has drifted in the direction of Protestantism. (See *The Great Controversy*, p. 571.)

It would be absurd to pretend that there is no difference between the approach of popes today to a problem, and that of popes of the nineteenth century. It would be equally inaccurate to maintain that the climate, outlook, appearance, methods, and approach of Catholicism have not changed. The question that remains, of course, is whether Catholic dogma and basic aims have changed. This is a different matter, which also begs for an answer. First, let us note briefly some very important changes in Roman Catholicism.

## Important Changes

1. *A change of self-definition.* The new emphasis is on the church as "the people of God," rather than on the old juridical view of the church as a pyramid with the pope on top, the laity at the bottom, and the hierarchy in between. For all practical purposes, in the past the Catholic Church was the hierarchy under the pope. The laity *belonged* to the church but *was not* the church.

2. *A change in attitude toward the outside world.* Post-Reformation Catholicism tended to be "ghetto-minded." It built a wall of separation to keep all outside "heretical" influences a safe distance from the fold. Today the Catholic Church is more outgoing and expansively confident. As in the past, she is trying to arrange all human value systems in a master Catholic synthesis. The modern world is no longer considered only with negative suspicion.

3. *A change in attitude toward non-Catholics.* The Councils of Trent and Vatican I adopted sharply antagonistic attitudes toward Protestants. Now we have "the spirit of Pope John." Rome has decided to abandon ecclesiastical warfare and turn to dialog. It is no longer clear that schismatics, heretics, Jews, and heathen are all outside and progressively "black."

4. *A change in attitude toward religious liberty.* In regard to non-Catholics, the past position of Rome was one of outright and unequivocal denial of the right of heretics to religious liberty. The situation is much more fluid today. It would be absurd to maintain that there is no difference between the official Catholic position today and that of even ten years ago—let alone a century or more ago. The Catholic Church has at last acknowledged certain principles of religious liberty that are already to a large extent the common heritage of mankind. Even though the Vatican Council "Declaration on Religious Liberty" is deficient in certain aspects, it does proclaim "that the human person has the right to religious liberty."

5. *A change in liturgical worship.* For approximately half a millennium Catholic public worship has remained fixed in the Tridentine mold. Public worship was usually looked upon as secondary to acts of individual worship. Vatican II has now accomplished what amounts to a jump from private rosary to public vernacular. Among the significant changes that are taking place, perhaps the most noticeable alteration is the substantially increased use of the vernacular.

6. *A change in attitude toward the Bible.* For a number of years the Catholic Church has been gradually returning, in a sense at least, to the Bible. The tendency is now toward a more Biblical way of presenting Catholic teaching. Catholic Old and New Testament scholarship has been growing by leaps and bounds. Modern form criticism has been given guarded approval.

7. *A change in Catholic methods*

and tactics. Past Catholic methods might be compared to heavy military music. After the French Revolution and during the nineteenth century this martial music seemed to become a swan song. Today, after Vatican II, it has changed again, into a tantalizing Pied-Piper score that has become an ecumenical "hit."

The music has changed. The road on which mankind is invited to proceed is smoother and more pleasing. But the destination of Catholic roads has not changed. They all lead to the same well-known destination—Rome.

We could mention other changes, some equally important, affecting Catholic attitudes toward evangelism, episcopacy, laity, cremation, birth control, et cetera, but space does not permit pursuing this aspect of the matter further.

### How About Changes in Dogma?

So far, we have pointed to major changes, without going into the question of the basic nature of these changes. There is no doubt that the outlook and attitude of Rome have changed. The Catholic Church's appearance and approach have also changed. But how about Catholic dogma? Is Rome reforming in this all-important area? This is the crux of the question of updating.

There is no factual evidence indicating that Rome is giving up—officially at least—a single dogmatic iota. However, a certain restructuring of values within the "unchangeable" core of Catholic dogma appears to be taking place. A difference is being made between the substance of Catholic doctrine and its semantic formulation. As a result, there is taking place a certain amount of reinterpretation of Catholic dogma that makes it possible to look at certain former dogmatic pronouncements in a relative way, with the result of making them appear less absolute than they once did. While the progressive flag is being waved in policy and working methods, doctrinal questions are placed under the banner of "solid conservative doctrine and discipline."

Some Protestants appear now to believe that Rome is really reforming and becoming more progressive and renewal-minded than Protestantism. There is no denying that considerable self-criticism and genuine effort to reform have been taking place within and without the council. But all talk of reform appears doomed to failure, for "until the Catholic Church faces her own previous denial of reform (and fundamentally this means her claim of inerrancy) much more courageously than she has done so far, then the irreformability of the

church implicit in the doctrine of inerrancy lies like a sign of contradiction across the path of further progress."—ROSEMARY RUETHER, "Is Roman Catholicism Reformable?"—*The Christian Century*, Sept. 22, 1965.

Efforts at reform have not been taking place in the bright light of the gospel, but in the dimmer twilight of traditional council and papal teaching. While in Rome, observers could note sincere concern for renewal and considerable desire for reform. But this was always within the strict limits of doctrinal continuity and the Catholic past. Limited renewal based on the concept of "development of doctrine" is not reform in the Biblical sense of repentance leading to a radical change of direction following the gospel blueprint.

Rome sees change simply as a process of evolution and maturation. In contrast to the Catholic evolutionary viewpoint, Christian change and

progress take place through *dying* to the past and being *reborn* in the gospel image. Catholicism is willing to apply this concept to the sinful individual, but she still claims sinlessness, perfection, and inerrancy for herself. This seems effectively to preclude the possibility of reforming the church on the institutional level.

A recent book published in France suggests that a *mutation* of traditional Catholicism is taking place, rather than just *aggiornamento*, or updating. If by mutation is meant mainly a change in form, then we agree. However, if mutation refers to a radical departure from the parent type, we are forced to conclude that the only mutation the Church of Rome has ever experienced occurred when it fell away from the pure teachings of Christ in the early centuries, as foretold by the apostle Paul in his Second Epistle to the Thessalonians.

(Concluded)

# Fellowship of Prayer

## Prayer Requests

"I want to request prayer for my youngest son and his wife. They have both asked for prayer. The wife is suffering from a kidney infection, which the best doctors are unable to cure, so they have given her up and sent her home from the hospital. Both she and her husband feel that only God can help her now. My son used to be an Adventist, but drifted away while serving in the Navy. His wife has always been prejudiced about the Sabbath. I know the Lord can heal her if it is His will. Please pray that she may be healed and that both of them will give their hearts to the Lord and prepare for His coming. . . . I will be praying for them also."—State of Missouri.

"Day after day I suppose you receive requests for prayers from families who need help in understanding the problems of our teen-agers and ourselves. Despair fills our hearts to find our son, a young man, backsliding. We thought we were giving him a good foundation in church school and in the church. Now as we look back we can't clearly understand how we could have failed so completely. Our son needs help. Because of his smoking and the like, our church school didn't want him. This year in public school he has failed and has recently gotten so many demerits he will be expelled there. He has suddenly gotten completely away from us. We've talked and prayed and done everything we know to do. Please put him on your prayer list and put the rest of us there too, for we need help. . . . The county superintendent of schools wants to place our son in care of a court counselor. Satan is surely testing our family. We find ourselves very discouraged."—State of Oklahoma.

## "My Prayer Was Answered"

"Prayer was answered wonderfully for my oldest son a few years ago. He is a changed person."—Mrs. W., of California.

"In 1963 I wrote to you asking that you join me in prayer for my family, with a special burden for my son. I asked that he would go to our Christian college rather than to a worldly school. My prayer was answered. However, he has found no goal to strive for. He has now decided to go to a worldly school where he can study agriculture. . . . I am asking you to pray again for this good boy that he will not be lost from God's finishing work. I will continue to join you in prayer at sunset. I rejoice at the prayers answered for so many dear brothers and sisters."—Mrs. M., 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.

# Further General Conference Actions on Race Relations

By Arthur L. White

Secretary, Ellen G. White Estate

**I**N his report to the quadrennial session in 1962 R. R. Figuhr, the president of the General Conference, declared:

"The Seventh-day Adventist Church is international in character, with its members scattered among all peoples of earth. They are bound together by enduring spiritual ties that in this age of divisions and growing nationalism must not weaken, but rather grow stronger.

"The area of nationalism and race is an extremely sensitive one, and the problems that develop in it often call for much patience, understanding, and calmness. We believe, however, that all problems can be resolved among Christians. Seventh-day Adventists have not waited until the very present day to set forth the basic principles that they believe should govern the Christian in this sometimes perplexing area. For long years we have had these principles on record to enlighten our thinking and to govern our actions. Let me quote some representative statements from the pen of Sister White, whose words we unfaithfully accept and whose counsel we seek ever to follow." [Then follow quotations from Ellen G. White already appearing in this series.—Ed.]

"To implement this counsel, we have set up, at the General Conference level, a committee on human relations. This committee meets from time to time to review and discuss international and race problems that arise within our work and to give constructive guidance. These meetings are productive of much good. Where deemed helpful, other organizations are encouraged to follow a similar plan."—*Review and Herald*, July 26, 1962, p. 8.

In a progress report at this 1962 session, F. L. Peterson, a general vice-president of the General Conference, declared:

"For at least three years the General Conference has had in operation a committee on human relations to study race and national relationships. Some of the agenda items discussed have been the following:

"Ways and means of transmitting to the local conferences and to institutional heads and local church leaders the recommendations of the Human Relations Committee.

"The employment of workers in our various institutions on the basis of merit, regardless of color.

"The encouraging of our church schools and academies to open their doors to all Adventist children, regardless of race or nationality.

"The conducting of workshops on human relations on the union conference level, with study material for these workshops provided.

"The careful study of published articles and statements in our denominational publications that might create prejudice.

"Much progress has been made in our colleges, publishing houses, and in many other areas. We have members of our Regional group who are acting as clinical instructors in some of our sanitariums. All but two of our colleges accept our colored students, and

these two are located in the South.\* In some of these colleges our young people are enrolled in large numbers. The Southern Publishing Association in Nashville, Tennessee, in addition to the editor of *The Message Magazine* and his secretary, employs a member of our race as a filing clerk for *The Message Magazine* and the *MV Kit*. They have also one of our men employed as a shipping clerk. In several of our colleges there are integrated faculties.

"Wherever there are perplexing situations along racial lines found in Seventh-day Adventist circles these problems will be properly discussed and recommendation made by the appointed leaders of the church.

"Every department of the General Conference is careful not to hold their advisory councils in cities where the brethren from the Regional Department who are members of these councils cannot find equal accommodations."—*Review and Herald*, July 31, 1962, p. 24.

## Position Again Restated

In matters of this kind, it is well for a church from time to time to reiterate its position. This was done at the Spring Meeting of the General Conference held in Washington, D.C., in April, 1965, when the following action was taken:

"WHEREAS, The Seventh-day Adventist Church in its Autumn Council of 1961 took action rededicating our denomination to the basic principles contained in the following representative statement by Ellen G. White: 'No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.'—*Christ's Object Lessons*, p. 386.

"WHEREAS, It is our belief and conviction

\* These two now accept colored students.

that all persons should be given full and equal opportunity within the church to develop the knowledge and skills needed in the building up of that church, and that all service and positions of leadership on all levels of church activity should be open on the basis of qualifications without regard to race; therefore,

"We recommend, That the following principles and practices be adopted and carried out in our churches and institutions:

"1. Membership and office in all churches and on all levels must be available to anyone who qualifies without regard to race.

"2. In our educational institutions there should be no racial bias in the employment of teachers or other personnel nor in the admission of students.

"3. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

"It is further recommended that these recommendations be given very serious consideration and that every effort be put forth to implement them as rapidly as is consistently possible."

## The Church Paper Discusses Progress

The editor of the *REVIEW AND HERALD*, in the issue carrying the foregoing action, editorialized thus in part on the human relations action voted:

"Now our attitude toward the social gospel has not prevented us from a sympathetic concern for those underprivileged, either in body or in spirit, but it has led us to a more quiet and distinctively Adventist approach to the problem revealed by Freedom Marches and the like.

"Another feature of Adventism has also affected our course, and that is our noncombattant attitude—an attitude that has revealed itself not only in relation to outright war on the battlefield but also to labor wars, strikes, and the like. We have ever felt that we can best reveal true Christianity, and thus best advance the Advent cause, by taking the more quiet and perhaps indirect approach to problems that so often arouse human passions.

"We received a letter some time ago from a fervent reader who asked us where all the Adventist ministers were when a certain Freedom March was held—a march that included a number of clergy. We replied that we could not say just where all our ministers were at the time, but we did know that many of them were in the hard and dangerous places of the earth preaching the gospel to primitive, depressed peoples, seeking thus to lift them to higher levels. Other thousands of our ministers in the homeland were busy visiting the sick and afflicted and preaching the glad message of the soon coming of Christ. Preaching the 'everlasting gospel' is our great assignment from Heaven.

"At the same time we have been striving quietly and continuously within our own ranks to work toward unity of the spirit in

## Most Precious Jesus

By HARRY SILBAUGH

Silver and gold,  
I lust for none;  
More precious still,  
The Father's Son,  
Whose shed blood  
And saving grace  
Have ransomed me  
From sin's dark place.

the bond of peace, for the Advent Movement includes many races and peoples. And we truly believe that the good hand of our God has been upon us. Here at headquarters our representative committee on Human Relations has been busy for quite some time seeking to solve problems of race relations in terms of the gospel. The record clearly shows progress over the years, even though some may have sincerely felt that the progress has not been fast enough. But no one has ever yet found a better protection against explosion, a surer way to maintain unity, than to move measuredly in dealing with difficult matters, where sincere men may hold widely divergent views. Even the Advent people, preparing to meet their God, are sorely handicapped with the frailties of finite approaches to age-old problems.

"But the rate of speed is not so important as the direction in which one travels. And, we repeat, we believe all will agree that real and constructive progress has been made over the years, including right here in the homeland, birthplace of the Advent Movement. Perhaps more progress still remains to be made, for we have not yet reached Paradise. But we believe that the resolution voted at the recent spring meeting of the General Conference Committee in Washington, D.C., sets forth clearly and explicitly the principles on which can be built an increasing unity of the spirit in the bond of peace for all who call themselves Adventists, no matter of what race or color. We rejoice in this resolution, which was unanimously voted. We believe it crystallizes a viewpoint that has steadily been shaping itself in our ranks. And best of all, it is a crystallization reached without fanfare or without the too-often militant and passionate exchanges that have marked the attempts of so many people to resolve this difficult problem.

"As has been true in earlier times, when long-held, divergent viewpoints have created problems and tensions, even so today the way out of the problem has been by Christian patience and forbearance, and a sincere, sympathetic endeavor to understand differing viewpoints. A continued display of these rare Christian graces is vital to the full activation of this resolution, which we might add, was especially prepared for North America.

"If ever there was need for unity it is now when the whole world is being shaken apart. Our only hope of finishing gloriously our work for God is by unity. Here may be applied the thrice-repeated words of Sister White: 'Press together, press together, press together.'—*Selected Messages*, book 2, p. 374."—*Review and Herald*, April 29, 1965.

### 1965 Recommendations From Human Relations Committee

We have already quoted certain actions of the General Conference Committee in Spring and Autumn councils on the matter of human relations. In its action in the autumn of 1965, it recommended the publication of articles in the REVIEW, and later in pamphlet form, of certain Spirit of Prophecy statements on "the fundamental and abiding principles that should govern relationships between races," and also recommended "a campaign of education on the subject of race relations and a wider dissemination of information on the progress made in arriving at a better understanding between races. Further:

"The holding of more Human Relations meetings on the union and on the local conference level where necessary, in which

such items as the following can be taken up:

"a. The encouragement of an exchange of pulpits between Regional and Caucasian churches.

"b. The notation of incidents that promote good relationships between races and the study of others that have been or could be prejudicial to good relationships.

"c. Dialogues on race relationships at workers' meetings, church officers' meetings, college faculties and other appropriate gatherings.

"[That] Our institutions and church organization not only open their doors for the employment of qualified personnel of any race or nationality but should seek to provide job training, experience, and guidance toward such achievement.

"A recommendation that the General Conference Officers study the advisability of including in the *Church Manual* appropriate statements setting forth our church's position on the question of Human Relations."

—*Actions of the Autumn Council Pertaining to the North American Division*, p. 119, 1965.

### Forward Steps in a World Church

In November, 1965, R. R. Figuhr, president of the General Conference, in his monthly letter to the church, reviewed the steps taken in the establishment of the Human Relations Committee and reported on its accomplishments. In part he said:

"Gratifying results have been seen as the suggestions of the committee have been implemented. Much has been accomplished, without fanfare or publicity, through the cooperation of our various organizations. Our members, with few exceptions, have been sympathetically understanding. It must be recognized that age-old feelings are not easily set aside.

"Today the doors of Seventh-day Adventist

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



### "Unremembered Acts"

WHEN I entered the sanctuary of my home church a few Sabbaths ago I suddenly realized that I had no one "to sit with." Responsibilities of one kind and another had scattered members of my family from our accustomed seats; I myself had attended Sabbath school in another department, so I was almost late for the eleven o'clock service.

Thinking that I was bound to spot a friend who'd have an empty seat beside her, I stood at the rear of the auditorium, gazing intently at the configuration of heads and shoulders. No luck. All my friends were cozily ensconced beside their families. For a moment I felt terribly shy, terribly alone. The church seemed almost chilly, though I'm quite sure the thermostat was correctly set.

Smiling inwardly at my own discomfort, I spotted a seat on the aisle and made my way determinedly toward it. As I neared its refuge, it occurred to me that perhaps my problem wasn't yet solved, for the seat just might be "saved." On the other side sat a young man and young girl (college students, I should think) who were obviously together.

Murmuring a hesitant question to the young man as to the seat's availability, I paused ready for flight. To my surprise, the young man smiled welcomingly, and then took the trouble to pull the seat down for me! (Our church has theater-type seats instead of pews.) He needn't have done this; he had no responsibility for a somewhat tardy soul whom he'd never seen before—but he obviously was a person with an educated heart. Whether he sensed my timidity, I don't know, but it wouldn't have made any difference,

for apparently he'd formed the habit of giving out with that little extra something toward his fellow beings. Sinking gratefully into the aisle seat, I no longer felt alone, even though we exchanged no further words.

This was a rather minor incident, perhaps, almost too small on which to comment. But I've come to the conclusion (not for the first time!) that life is made up of a succession of small incidents that build up into happiness or sadness, security or insecurity. Even by themselves, small incidents can, and often do, change a whole day for the persons who happened to be involved in them.

Probably one of the most mystifying aspects of our human condition is that so few people are willing to develop that special feeling for others which gives rise to small acts of graciousness. It's as though we're encased in a suit of armor, breathlessly tight, arms close to our sides, so that any effort on behalf of another person is manifestly impossible. Perhaps the suit of armor is really there—it's our absorption in ourselves, our preoccupation with what concerns us and us alone. We're insulated against the timid feelers that others, in their need, sometimes put out toward us.

When you're young, and trying to master the art of living, don't forget to include in your life the "little, nameless, unremembered acts of kindness and of love"—as Wordsworth described them so well.

# Victory

By Alberta Hamman

The mountain of trouble and discouragement loomed high before me. Its peaks were shrouded in black clouds, hanging low and dark. How could I ever climb its height? The prospect was hopeless. There was no way out.

But I determined to turn to Jesus, and I started to climb upward. The way was rock strewn, and thorns of misunderstanding dug deep. Still, with help from Jesus, I struggled on. I came to the mountain stream of anguish of heart. The water was swift and cold. I must avoid the rocks of revenge at all costs. They looked so inviting, but they were so treacherous! The current of self-justification that could sweep me away from Jesus was hard to cross, and I had to conquer the currents of bitterness and hatred, too.

By much prayer I gained the other shore, and as I mounted the bank new

strength came to me. There was peace within my heart. I looked up for the mountain, but it was gone! Jesus had taken it away. The sun was shining, and a level path lay ahead. Jesus had promised that I would not be tried more than I could bear, and He was true to His word.

Other storms will come if I continue in the way Jesus would have me walk. But fear and despair can never be so great again, for I know that Jesus can—and will—remove mountains of trouble. I have experienced His great love and keeping power.

There is everlasting strength for us in the promises of God. Jesus will remove our mountains of trouble and discouragement when we trust in Him. No matter how dark the storm, Jesus is able to bring us through to victory.

institutions are open to the employment of people irrespective of race or nationality. The only requirement is proper qualifications such as are required of all who apply. Our senior colleges in the United States now accept students of all races and nationalities.

"It is particularly gratifying to note that this has been accomplished without fracturing our church. A wonderful spirit of harmony and unity has been maintained. Patience, confidence, and loyalty to God's cause have kept us together.

"Another meeting of the Human Relations Committee of the General Conference has just convened. In addition to the regular members, a number of responsible laymen from various areas were invited. The committee has recommended certain courses of procedure that will be helpful in further promoting cordial relationships and better understanding between races in the United States. . . .

"From the very beginning, Seventh-day Adventists have stood for the universal fatherhood of God and the brotherhood of man. Dedicated as we are to the proclamation of God's message to every kindred, tongue, and people, we can believe nothing less. God's message is to gather out of all nations people to become united as one. John, in vision, saw them finally redeemed and transported to heaven, 'a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues' (Rev. 7:9). If God's people are to be united in heaven, they must first attain unity and oneness here on earth."—*Review and Herald*, Nov. 4, 1965.

## The Call for a Reasonable Approach

Now, to all we would say that while as a church and as individual church members we ever stand for the brotherhood of mankind and for the progress being made to wipe out the inequities in the relationships of the races, we must ever remind ourselves that our eyes are fixed on the eternal world and that we all must carefully guard against attitudes and feelings that could easily undermine our spir-

itual experiences or mar the cause of God.

Warned the messenger of the Lord:

"It is Satan's object to keep Christians occupied in controversies among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night. We have no time now to give place to the spirit of the enemy and to cherish prejudices that confuse the judgment and lead us away from Christ."—*Testimonies*, vol. 9, p. 216.

Our appeal is to our brethren white and colored. We must ever sense that it is the evil purpose of Satan to lead men to animosities, strivings, contentions, and confusion. There may be movements in the world, commendable and useful in themselves, and to which the Seventh-day Adventist feels sympathetic. But he remains apart, for he must ever guard every avenue to the heart and mind against anything that might make the soul insensible to the gentle movings of the Spirit of God.

Sister White had not been writing long on the subject of laboring for the colored people when she penned these lines of cheer:

"The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God."—*Review and Herald*, Jan. 21, 1896. (*The Southern Work*, p. 76.)

"Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors."—*Review and Herald*, Dec. 17, 1895. Also *Christian Service*, p. 217. (*The Southern Work*, p. 54.)

However, as a unified church, our only hope is in putting self aside and

closely uniting with Christ. These words penned by the messenger of the Lord in 1904 should be read anew today:

"It will be impossible to adjust all matters regarding the color question in accordance with the Lord's order until those who believe the truth are so closely united with Christ that they are one with Him.

"Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated, they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy."—E. G. White, letter 105, 1904.

One of the last statements Sister White wrote on this subject set forth these words of prophetic assurance:

"When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves, lifts the mind into a pure, heavenly, unselfish atmosphere."—*Testimonies*, vol. 9, p. 209 (1908).

We believe that Ellen White, were she among us today, would repeat to us what she said before the General Conference session of 1891:

"I have heard the angel voice saying, 'Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.'"—*Selected Messages*, book 2, p. 374. (*Concluded*)

## What Is Your Priority?

(Continued from page 1)

recreation, music, or the finer things of life. He spends little time or money on good books, which would enlarge his mind and enable him to develop into a more useful citizen. His one great aim is that of just making a living by working eight hours a day.

Another man also works for a living. He has a garden, some fruit trees and berry bushes. Though he loves his regular work, he also loves his garden, and when at home he revels in the great outdoors. The priority in his life is that of making a living plus finding enjoyment in his home life, because he loves nature, music, good books, art, and takes time to meditate on them.

Another person gives priority to making money. This means to him a great deal more than just making a living. He aims at making a good living plus acquiring a surplus of capital, a reservoir of money, upon which he can draw to make more money.



It may involve more than a savings account in the bank. It may include investment in real estate, stocks, and bonds. It may mean engaging in more than one business. He may become the director or president of more than one company, bank, corporation, or other enterprise, for he has chosen the accumulation of wealth as his priority. With him money comes first, before anything else.

Still another individual gives priority to holding public office, to becoming governor, senator, congressman, or even president of his country. This man will go to great lengths to secure such a position, because with it comes influence, prestige, power, and money, especially authority to tell others what to do, and to spend the nation's money. His insatiable thirst for office and power becomes the priority in his life. He must be first and others second.

These are a few of the priorities chosen by men of the world. You will doubtless think of others.

### The Christian's Priorities

As a Christian, what has priority in your life? Have you given this matter serious thought?

Our little world, a revolving globe in a vast universe around us, is a place where we may rightly seek food, clothing, shelter, rest, and recreation, as well as enjoyment and happiness in the accomplishment of something worth while. It is not merely a world of clouds and sunshine, losing and gaining, defeats and victories. It is more than all that to the Christian. Ours is a world that has a divine Creator, Sustainer, and Controller, a heavenly Father, and a soon-coming Saviour.

This is God's world. He created it and upholds it by His power. He is in it by the presence of His Spirit, calling men and women to repentance and seeking to implant in them a desire for better things—things that really should come first, foremost, and always.

In the life of the true Christian, Christ is given priority. He lives and works chiefly for Christ. In his heart he longs for Christ to come and save him for His kingdom. The joy that Christ has set before him is greater than anything the world has to offer, for this world will pass away, but the kingdom of God will stand forever.

We have many examples of men who have given their lives in willing sacrifice to the cause of Christ—men who made Christ their priority. Among them were Adoniram Judson, who gave his life to Burma; William Carey to India; David Livingstone to Africa; Hudson Taylor to China; and the many missionaries who have

given their lives in sacrifice for God's great cause. Multitudes will be saved in the kingdom of God because they gave Christ the priority in their lives.

I have heard of a man who decided to take his wife and little boy to Alaska to seek gold. He succeeded in amassing a large fortune and decided to return to the United States, buy a fine home, retire, and settle down. He calculated that his gold would not only carry him through life but his son also, after him. On the journey home the boy became sick and died. The father, in his grief, said that he would give all the gold he had found in Alaska for the life of his son. He felt that if he had not gone there he might not have lost his boy. But he had given priority to the accumulation of gold.

"Seek ye first the kingdom of God, and his righteousness; and all these things [food and clothing] shall be added unto you" (Matt. 6:33).

In the Dresden Art Gallery there is a painting considered to be a masterpiece of the world's work of art. It is exhibited in a room by itself. As you linger before the canvas you gaze upon this immortal work of the master painter, and its rapturous beauty so fills your eyes and mind and heart that you find it hard to leave. After your departure you feel drawn and compelled to return again and again. This painting is Raphael's "Sistine Madonna."

The chief joy, the priority in the life of Raphael, was to paint a scene from the life of Christ. His last work, the result of years of study and effort, was the painting of the Saviour's transfiguration. It was scarcely finished when the great artist became ill. He directed that this painting be hung in his sickroom, and day after day his failing eyes rested upon his inspiring portrayal of Him who had transfigured his own life. By beholding we become changed. The master painter had made Christ first—had given Him priority—in his own life.

### What Has Priority in Your Life?

You remember the parable of the rich man who said: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:18-20).

Here was a man who thought only of himself and of his comfort. This was his priority. How much more profitable it would have been for him

had he used his riches for some worthy purpose and thought upon the words of Christ—"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Again I ask, what is given priority in your life—and mine? Christ suggests the answer to this question when He says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"If you would secure the grand aim and purpose of life without mistake in your choice or fear of failure, you must make God first and last and best in every plan and work and thought."—*Selected Messages*, book 2, p. 167.

### Jewelry—Yesterday and Today

(Continued from page 3)

"We must remember that religion has had much to do with the fashion of the ring itself, not merely the Christian religion, for if you go back to the Egyptian worship of the sun god, to the high priest of Jupiter, to the sanctuary of the mysteries of Lycosura and the Delian temple worship in the time of Seleucus I and Nikator, you realize that the ring even as a religious symbol far antedated Christianity."—*Rings Through the Ages*, p. 117.

### Customs Change; Principles Remain

All of this points out the fact that jewelry does change its symbolism from century to century, and many times assumes bizarre, ridiculous, absurd, and even evil connotations. Christians should maintain a steady course, and not assume the characteristics of the chameleon. They should be giving more attention to the inner adornment than the outward.

We should appreciate a church that has the courage to say No to the world with its ever-changing fashions. I believe our young people have more respect for a church that strives to live in harmony with New Testament standards. In most churches today there are few who still live as "strangers and pilgrims on earth." A worldling would no longer feel strange in most popular churches. He would hardly see any difference between those who profess Christianity and those who don't. When the church no longer presents a challenge for heroic Christian living we may be sure that she is no longer following in the steps of the Master.

An anonymous clergyman wrote an article entitled "Why I Quit the Ministry." He is one of the many

who have resigned from the ministry within recent years. Why did he resign? He said he resigned because he could not find any desire in the hearts of the congregation to take their religion seriously. Speaking about church standards, he said, "Why, we hadn't even the membership standards of a Kiwanis club."—*Saturday Evening Post*, November 17, 1962, p. 36. He made the further observation that he would refuse to waste his life in directing his mutual-admiration society.

Recently there came a book from the press entitled *Neurotics in the Church*. The author, Robert Sinclair, says, "Our distorted culture makes a fetish of such idols as perfection of beauty and talent, and it worships status, superiority of prestige and lofty heights of money power. When the church adapts to a righteous-coated paganism, the line between the church and the world becomes increasingly hazy."—Page 20.

How thankful we should be that the remnant church draws a clear and distinct line between the standards of the church and of the world. The church must never reject the Bible as the guideline for Christian living. Both the Bible and the Spirit of Prophecy writings are needed to guide the church heavenward.

The simplicity and power of the Advent message will always be in marked contrast to worldly display. Certainly the Lord condemns needless, extravagant expenditure of money to gratify pride and the love of display. The church has always tried to teach principles in harmony with simplicity and economy. The position of the church is reasonable. It is in harmony with the principles enunciated in the Word of God. One hears arguments from time to time that since the culture has changed, this is also an indication that church standards must change. However, the changing times do not necessarily demand a change in standards. There are some standards that will never change. They are based on eternal principles.

The church does not exist to give the world a pat on the back, but rather to save the world. The church is not a mutual-admiration society where members meet once a week to compliment and adore one another. It exists to have Christian fellowship in depth and to call the world into this blessed experience.

The Lord through His messenger has appealed to us to live in harmony with the Christian standards so clearly enunciated in the Word of God. She says, "Dear youth, a disposition in you to dress according to the fashion, and to wear lace and gold and artificials

for display, will not recommend to others your religion or the truth that you profess. People of discernment will look upon your attempts to beautify the external as proof of weak minds and proud hearts. Simple, plain, unpretending dress will be a recommendation to my youthful sis-

ters. In no better way can you let your light shine to others than in your simplicity of dress and deportment. You may show to all that, in comparison with eternal things, you place a proper estimate upon the things of this life."—*Testimonies*, vol. 3, p. 376.

## A Story FOR THE YOUNGER SET

### Candy Boy

By Maryane Myers

DICK was eight years old. He should have been well and strong, but he was not. He didn't like to eat anything except candy. You name the kind, and that was what he liked.

Every mealtime his mother would coax and coax—sometimes threaten—in an effort to get him to eat wholesome food. But he refused, except for a nibble of this or that and a gulp or two of milk. Then he dug into his dessert.

When mother said there would be no dessert unless he finished his other food, the boy would hop up from the table. However, he managed to stop long enough in the kitchen to find a few cookies and a piece of pie or cake, and slip out behind the garage to finish his meal without anyone seeing him.

As time went on Dick grew thin, pale, and so dull at school that his teacher was worried about him too. Teacher and mother talked together, trying to figure out what ailed Dick. They had no idea that every day he ate large quantities of candy bars and washed them down with soft drinks.

To start with, it was fun for Dick to eat these goodies without his parents knowing what he was doing. But after a while, due to lack of proper nourishment, he became so weak and tired that nothing seemed to be fun any more. In fact, he hardly had enough strength to play.

Dick's father and other members of the family became as worried as his mother. And when she took Dick to the doctor's office, the doctor also became concerned. Dick's blood and general health were so poor that the

doctor was afraid the boy might not have long to live.

Dick overheard some of the things that were said about him in the doctor's office and at home. It was frightening. He did not want to die. He wanted to live. But what for? Just to eat candy and other sweets, and disobey his parents by doing so?

Dick's grandmother tried to talk to him. She encouraged him to eat the good food his mother prepared for him. Others had tried, but somehow grandmother's words were the most impressive. She told him that he might die if he did not eat correctly.

It was hard work stuffing down all the vegetables and other good food that he had not learned to like. But he did it. And he also prayed that Jesus would make him well again. In fact, Dick spent so much time thinking about how much he loved Jesus and how much Jesus loved him that soon he began to feel better and he wanted to be baptized.

Several doctors thought that Dick would not get well. But he did. And he was baptized. Now he is well and strong—and happy too! He is learning how to play a musical instrument, which he hopes someday to use for the Lord.



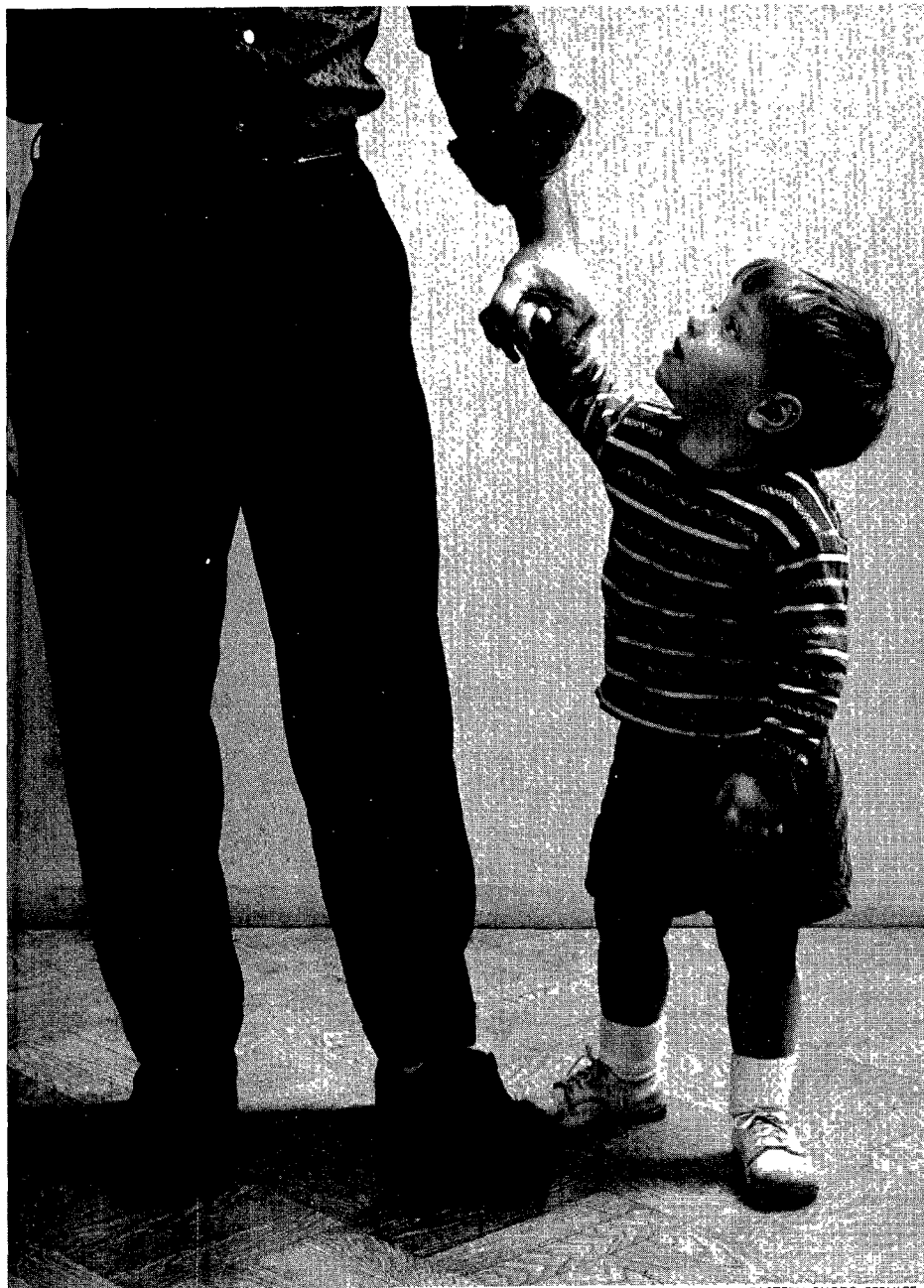
JOHN GOURLEY, ARTIST

Dick overheard what the doctor said about him.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



EASTERN PHOTO SERVICE

The little boy just past two was going with us to a ministerial workers' meeting.

## Johnny's Quest

By Carrol Johnson Shewmake

THE little boy just past two was going with us to a ministerial workers' meeting! His preacher daddy and I had decided he was big enough to sit quietly. Besides, I did so want to go—and that meant Johnny would have to go too.

"We're going to Jesus' house today," I told Johnny. "You must be very quiet."

Johnny's face beamed. He loved Sabbath school and church.

"We're not going here to our own church in Fallbrook," I told him. "We're going far away."

Johnny could hardly wait for us to get started that morning. He sat quietly in the car at first, but soon began his usual chatter as he saw cows and horses, trucks, and cars—so many things a little boy just past two loves!

To Johnny it seemed a long way before we arrived at the many large buildings.

"Is Jesus' house?" the little boy asked.

"Yes," his daddy and I assured him, "and you must be very quiet and listen to the men tell about Jesus."

He was eager as he looked around—there were so many, many men.

"Listen, dear, the man is talking about Jesus," I whispered. His eyes grew bright as he searched the platform. Then the expectation faded away. All day long the little boy just past two looked and looked. At last, tired and sleepy, at the close of the busy day he was lifted by his daddy into the car for the trip home.

Tears welled up in brown eyes, and a little voice quavered, "Johnny see Jesus." A little boy just past two began to cry.

His daddy and I looked at each other and suddenly understood. We had told Johnny about heaven where Jesus lives and how some day he could go there and play with the animals and sit on Jesus' lap. Today we had come such a long way that it must be heaven, but he had looked and looked for Jesus and couldn't find Him!

How hard it was to explain to the tearful little boy that we would have to wait a little longer before we could see Jesus.

"Go to heaven pretty soon," he said. "See Jesus. Mommy and daddy be there." He smiled through tear-filled eyes and was soon asleep as the car sped homeward.

"Dear God," I prayed, "help mommy and daddy to be there—and may it be very soon."

What a sermon a little boy just past two had preached that day!

## "Trusts" for the Heavenly Father

By Jean Campbell Heald

PITIFUL cries were penetrating mother's ears. They sounded like cries from her own little boy, though she had never heard such desperate sobs before. Upon reaching him, mother found that he had managed to stagger from the pavement and was leaning against the shed. He staggered to her, wrapping himself about her. The broken roof pieces were about him on the pavement, and a whimpering dog still on the roof told a story. With more sobs, he managed "Mamma, I'm hurt."

Mother knew he was hurt, and immediately carried her big, little boy inside the house and laid him down. "My head, my head, Mamma." The sobs were agonizing. Soon he began to vomit, and his pulse first went way down, then way up. The little boy's daddy, who is a doctor, was at the mission hospital some distance away. Soon mother was able to reach him by telephone, and arrangements were made to take the boy to a "local" hospital near their home for X-rays.

There the boy and his mother met a wonderful Christian man, another missionary, who was the radiologist! The diagnosis was soon made. A six-inch skull fracture with bleeding was found. He was admitted to the hospital, and the only neurosurgeon in the area was called and was at the sick little boy's bedside within an hour. Vital signs (pulse and blood pressure) were very unstable, and the dizzy little missionary boy was almost as white as the sheets. His daddy reached home only after 24 agonizing hours. With him he brought a toy motorcycle and car—how inadequate!

When father met son, such a feeling of "if I could only suffer for him" was evident. Years ago another Son did suffer much more. It made this father's problem appear small. Yet, how his heart ached. "My head, my head, my brains hurt." The boy's condition lowered, his vomiting continued, becoming more frequent, and the neurosurgeon was deeply concerned.

Where could the parents turn—where, but to Jesus, who is all-sufficient. He was waiting for the opportunity to apply His healing power, and the parents nearly limited His great power. A prayer of dedication

was offered, and not an hour later, *but at that very moment*, the restless, pale little missionary boy fell asleep and his vital signs returned to normal.

Unbelievable, you say? Why? Can't God perform miracles today? Two thousand years ago He brought life to the lifeless, and today He is still performing miracles.

This is a true story that happened not very long ago. I am the mother, and the picture is still unclouded in my mind. My prayer is that I can keep before the mind of my boy that it was Jesus who did this for him, and

that he must be very loyal to the Great Physician.

As mothers and fathers we must realize more fully our great responsibility. We must teach our children that they have a responsibility to God as they grow up—that they are not their own. We are all bought with a price. Therefore, whether parent or child, let us glorify God in our body and spirit, which are His. Our children are given to us as a trust, to train for the heavenly Father. If we fail, what else can we ever do that can take the sting out of our failure?

## "I Like Your Religion, but . . ."

By Marguerite Williamson

YES, it was a heart case in Room 206. She was quite ill, but some improvement had been made, the doctor said. She was an attractive woman who always noticed and commented on my daily change of attire. I learned that she had worked many years as a saleslady in a dress shop, which explained her interest in the clothing I wore. We became friendly, and she looked forward to my visits. From time to time questions arose that gave me opportunity to read texts of Scripture in answer. She told me she had done some gospel work in her early years, and I could discern that she was walking closely with her Lord.

One day she said, "I like your religion, and your points of faith seem grounded on the Bible; but the food question," she added "—I'm used to eating so differently." Among other things, she mentioned a piece of crisp bacon with her egg at breakfast.

As we continued our visits we

talked of Jesus, of His great love in coming into the world to die that we might be saved, of the great sacrifice our heavenly Father made in giving His only begotten Son for our redemption. As we thus talked, one day the Lord came graciously near, and her heart was touched, warmed, and melted by His divine presence. As we clasped each other's hands I said, "You can give up your breakfast bacon for Jesus." She responded, "I have given it up for Him."

As she improved in health and returned to her home, it was my privilege to take a group of student nurses regularly to study with her. She accepted each point of truth presented (always with Jesus as the center of the study). In due time she was baptized, and she loved the fellowship. She took no active part, but was content to sit at His feet and learn more of His great love. Finally she again became ill and fell asleep in the hope of Jesus' soon return.

## Discovery

By MARY KASISCHKE

I've found the place of solitude  
Where I must walk alone—  
Walled city, narrow road,  
A cloud, a path of stone.

Sometimes a sea of agony,  
At times a mount of joy  
Or an arid wasteland where  
I only time employ.

Friends have I, and dear, beloved;  
But none may go with me;  
No other mortal walks these steps  
That I tread silently.

And yet and yet, oh, verily  
Not all alone am I!  
Deep within this heartbeat place  
Another walks close by.

An all in all, a more than friend,  
A Saviour, Brother, Lord  
Who walks with me the lonely way  
To meet the crown, the sword.

He walks with me this solitude,  
He shares my destiny;  
His steps are mine, we walk as one  
Into eternity.



## From the Editor's Mailbag

Last week we began an answer to a subscriber who was perplexed by the fact that now and then someone poses as having authoritative insight into hard texts and an unusual grasp of divine mysteries. The subscriber wondered whether he was spiritually dull witted. We answered him he was not, and went on to comment on views that have been held on some of the deep things of God. This week we conclude.

### Our Reply

Your inquiry includes also a problem that troubles you because of the mystical turn that some folks give to sanctification and full salvation. There are some among us today (and there were others earlier who did so) who unduly trouble their own hearts and, in turn, the hearts and minds of others, over this very point, as if full salvation involved more than we used to think it did. Perhaps I can best answer you on this by telling you of an experience I had some time ago in my travels. A brother accosted me thus: "I understand that the brethren in Washington are a little shaky on the great doctrine of sanctification and perfection."

Without stopping to give me a chance to defend either myself or the other brethren who happen for a period to be called to labor in Washington, he launched out with two vigorous inquiries: "What do you do with those texts of Scripture that say we should go on to perfection? What do you do with Sister White's statements of a similar nature, and her declaration that we must finally stand without an intercessor?" I replied that I accept, without any reservation, the passages of Scripture and also the statements by Mrs. White, that I see no reason why I shouldn't, nor did I know of any brethren in Washington who didn't. Then I went on to say substantially this, as I now recall it:

I believe in reaching higher ground steadily, the same as you do, my brother, for if I am to reach heaven it means that I must climb steadily toward the mountain-top. I see no reason ever to be content with the heights to which I have already attained, if indeed I have attained to any. But I am not impressed when anyone, journeying along the same path up the mountainside, attempts to give me detailed information about the road above, and just how I must climb the rest of the way. Frankly, I don't believe that any of my brethren, devout as they may be, can speak with authority to me on the road ahead. Rather, I feel I must get my guidance from the Bible and the Spirit of Prophecy, reading these as best I can by the light from above.

### Don't Focus Only on Road Map

Indeed, I believe all that the Bible and the Spirit of Prophecy say about advancement in spirituality, and about ultimate perfection, but I refuse to focus on the road map to the point where I become utterly discouraged and am tempted to turn back. Don't forget, my brother, that more than one person has had that sad reaction to a wrong approach to the doctrine of perfection. Fervor to persevere onward does not come from focusing on the obstacles along the way, nor on the steepness of the way, but rather from fixing our eyes on the beauty of the hilltops and the sunlight they reflect.

Why should I focus only on the stern admonition to ultimate perfection? Why should I not at the same time go forward in simple, complete, sincere trust in God, enjoying some inspired texts of hope? If I don't, then only discouragement looms before me. I cannot, of myself, solve the mystery of how a poor mortal, initially saved from sin by the grace of God, can attain to a perfection far beyond what my poor heart now comprehends.

First, in the morning, I like to dedicate my life anew to God, giving Him all that there is of me, telling Him that I want Him to take my mind and my will and conform them to His divine will. Then I like to leave with my Lord the solving of the mystery of how He can make a finally perfect saint out of a poor worm of dust like me. I am cheered with a text like this: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Then I like to follow with these further thrilling words of Paul and make them my own: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

I feel sure that at the time Paul said those words he would have been the last to claim that he had reached ultimate perfection, or that nought more needed to be done for his poor life. But I am equally sure that he felt certain, as he burst forth with those words, that a place in heaven would be his. Said he: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

Note how he concludes his statement: "Not to me only, but unto all them also that love his appearing." That includes me, thank God, unworthy though I am.

### Inspired Words of Hope

No, I do not know how I shall finally reach perfection and live without an intercessor, but this I do know, that if I truly "love his appearing" and with utter sincerity of heart and dedication day by day give my life to my Lord, He will find the answer, and He will bring me safely to the kingdom of heaven. And in this thinking, I believe I am fully in harmony with the counsel and encouragement given to us by the messenger of God. Listen to these words from Sister White:

"The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, p. 57.

"Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness."—*Selected Messages*, book 1, p. 368.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*My Life Today*, p. 250.

Now, my dear letter writer, that's what I said, in substance, to the dear man, devout I am sure, who accosted me about the alleged shakiness of us poor

brethren who are called upon to live for a time in Washington.

Frankly, I'm afraid of every detailed formula for gaining perfection. Any theories that mix theology, psychology, and other things in grappling with guilt, eradicating the memory of past sins, and endless other bewildering niceties of theory, can serve only to bring me confusion, not consolation. Let's travel to the kingdom together, my brother, arm in arm, holding back nothing from our Lord, daily giving Him our hearts and our wills in full sincerity, thanking Him for strength that has brought us thus far, and dedicating all that we have for the rest of the journey upward. Let us adopt as our own, the words of Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Not new theories on perfection, but new dedication to our God is what we need each day.

F. D. N.

## "Whatsoever He Saith, . . . Do It"

At the marriage feast of Cana, Jesus' mother issued a command of lasting merit and universal application. When the servants, apparently expecting Mary to solve the problem, complained that the wine was gone, she relayed the information to Jesus, then said: "Whatsoever he saith unto you, do it" (John 2:5).

Erelong Jesus looked in the direction of six large stone water jars, and commanded the servants: "Fill the waterpots with water" (verse 7). Without hesitation or protest, the servants obeyed. Then Jesus said: "Draw out now, and bear unto the governor of the feast" (verse 8).

The result was dramatic. Not only was the water now wine, it was good wine, better than that which had been served earlier in the festivities.

The conduct of the servants was praiseworthy indeed. While their response to Christ's command to fill the waterpots was perhaps not unusual, their unquestioning obedience in drawing out the water and offering it to the governor of the feast as wine was amazing! Human reason might have argued that such a course would be unproductive and foolish. ("Do you want people to think we've lost our minds?") But apparently they made no protest. They were willing to do their part and leave the results with Jesus. If failure resulted, at least they had obeyed orders.

The lesson is clear. God expects human beings to obey, to cooperate with Him. He expects them to provide willing hands and hearts. Man cannot miraculously turn water into wine, but he can obey; he can fill containers with water; he can pour out some of the "water"; and he can carry it to the governor of the feast. If man will do his part, God will do His.

Have we tested this in our own experience? Do we respond instantly when God reveals some new facet of His will? When human reason and divine revelation seem to conflict, which do we choose?

Professed Christians have numerous opportunities to demonstrate how much authority they attach to God's word. For example, when God says, "Remember the seventh day," do they begin keeping the Sabbath at once? When God says, "Thou shalt not commit adultery," do they immediately abandon immoral behavior? When God says, "Thou shalt not take the name of the Lord thy God in vain," do they clean up their language? When God says, "Thou shalt not bear false witness," do they begin at once to tell the truth?

Too many people consider these commands impossible

to obey. After a few feeble attempts they give up. What a mistake! Naturally it is satisfying to succeed in one's efforts to obey, but whether one fails or succeeds, he must keep trying. This is man's part. God will give success even as He supplied the power to change water into wine.

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts." Too often the Christian's response to this clear and unequivocal command is less than immediate. Reason argues, "How can I pay tithe when every cent of my income is already spoken for?" But millions testify that when one exercises faith and "pours the wine" the results are exciting; God *does* open heaven's windows.

### Act on Principle

"A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34). Reason protests, "I cannot love others unless I *feel* like it; and since 'emotions cannot be legislated,' I cannot be expected to love unlovable people." But faith says, "I will act on principle. I will feed the hungry, help the needy, and advocate the cause of the downtrodden. Feeling will come as I go to work."

The point on which our obedience to God is tested varies from person to person. To one the test may come on health reform. To another on gospel finance. To a third on Sabbathkeeping. To another, on sending one's children to church school. To still another, on going "where You want me to go, dear Lord," in fulfilling the gospel commission. But however we may be tested, if we truly love Christ and have confidence in His word, we will respond as did the servants at Cana. The result will not only strengthen our faith, it will hasten the day when the kingdoms of this world shall "become the kingdoms of our Lord, and of his Christ," the day when Jesus "shall reign for ever and ever." "Whatsoever he saith unto you, *do it*."

K. H. W.

## Sodom and Gomorrah, U.S.A.

The moral inebriates of Sodom and Gomorrah would feel very much at home in twentieth-century America, once they became accustomed to our greatly advanced and more sophisticated methods. *Time* for March 11 reports that the modern cult of immorality has attained to a status of respectability at many of the colleges and universities of the land, and that its devotees enjoy official permission to promote their activities on campus, like any other student organization. Cult services are held in private student apartments, and participants—in the nude—usually number from 20 to 40 or more at a time.

Closely associated with the cult of free "love" is the burgeoning use of the hallucinatory drug LSD-25 by university, college, and even high school students. On some campuses this epidemic has become an "alarming problem," reports the same issue of *Time*. Ten thousand University of California students are said to have tried the drug for its thrills, most of them having graduated from marijuana and amphetamines. Advanced cases of psychotic illness resulting from its use suffer severe, long-term psychiatric disorientation, and some appear to be permanently incapacitated.

How thankful we can be for the many safeguards Inspiration has erected to shield us from the evils of the last days. The admonitions that have been given will protect us from taking the first, seemingly innocent, steps that eventually lead to grosser evils. Let us study, appreciate, and heed every line of these Heaven-sent counsels.

R. F. C.

# Reports From Far and Near

## Largest VBS Program Held in Far East

By H. E. McClure

Sabbath School Secretary, Far Eastern Division

The Korean Airlines plane touched down at the Pusan, Korea, airport and taxied up the runway to the terminal building. Five disembarking passengers—J. E. Edwards of the General Conference, C. A. Williams and R. S. Watts, Jr., of the Korean Union, and L. A. Shipowick and I from Singapore—were welcomed enthusiastically. Our attention was then centered on three smartly uniformed motorcycle policemen who formed a part of our welcoming committee. We were informed that these gentlemen—Colonel Lee and two of his lieutenants—had come to the airport to provide us with a special escort into the city.

Smiling, these congenial officers accompanied us to the waiting chauffeured limousines especially provided for the occasion. Then, in company with our fellow workers from the union and mission we sped toward the city of Pusan, with two motorcycles and a police car leading the way to the Pusan Sanitarium.

Colonel Lee then invited us to conduct a special meeting the next morning (Sabbath) with his corps of motorcycle policemen and police-in-training. The three motorcycle officers who had been our escort were right on time Sabbath morning to accompany us to police headquarters, where we spoke to more than 100 policemen. Later in the morning Colonel Lee and several of his men were present at a large public hall where a city-wide laymen's rally convened. Two days later, Colonel Lee personally led an escort to the airport to bid us farewell.

Our conversations with Colonel Lee and our brethren informed us that this fine gentleman and several of his officers were seriously interested in our church and its message. A branch Sabbath school is held at police headquarters every Sabbath morning for all the personnel who care to attend. Scores do! And a special group Bible study is conducted for these policemen at the same location each Monday morning by our workers.

What are the events that led up to this intriguing development? Last spring several representatives of our Cross Orphanage church attended a Vacation Bible School workshop conducted by the Korean Union and the South Kyung Mission. These delegates said, "Send us the mission child evangelism leader to help train and organize our personnel and we will do great things."

The VBS leader was sent and a two-

week institute was held in this church. Material was prepared. One hundred and twenty junior and senior high school students—all orphans—who were to form the corps of Vacation Bible School leaders and teachers engaged in earnest prayer and spiritual preparation for three days, concluding with a day of fasting and prayer. They were organized into 12 teams of ten members each, with one person in each team especially trained and equipped to do flannelgraph work.

Beginning on July 28, for a period of several weeks, these dedicated, energetic youth branched out all over the city of Pusan, some going for miles by bus and on foot. A total of 120 Vacation Bible Schools were conducted, each lasting for two weeks. Enrollment in these schools ranged from 50 to as high as 2,600! Each morning the children were taught in the Vacation Bible School, and in the evenings the message was presented to parents as well as children by means of projectors and slides and in other ways. The total enrollment in the 120 schools was 39,000. The total number graduating and receiving certificates was 33,185.

A special effort was made to follow up every Vacation Bible School with at least one branch Sabbath school. At present there are 120 branch Sabbath schools conducted by these young people. A strong effort has been made recently to persuade each family in whose home these branch Sabbath schools are conducted to attend regularly the evangelistic effort conducted by George Munson in the center of the city.

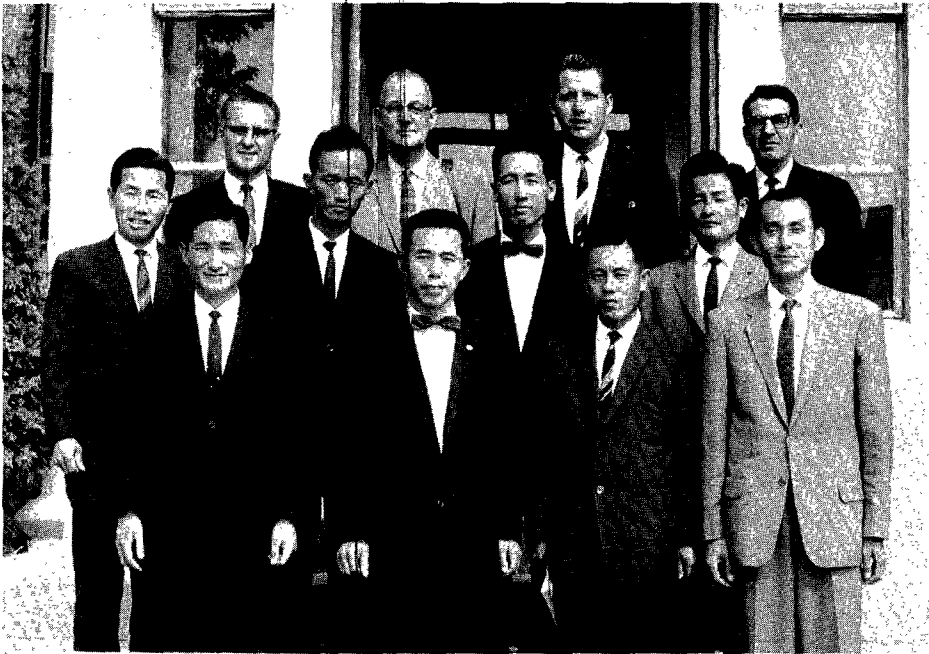
But, back to our Vacation Bible School story. So many children wanted to attend some of these Vacation Bible Schools that police protection was needed in crossing the streets. Colonel Lee provided the needed protection with his motorcycle brigade. "Who are the young people conducting these large meetings?" Colonel Lee inquired.

"These are orphans from the Cross Orphanage—members of the Seventh-day Adventist Church," he was told. So impressed was he with what he saw and heard at these Vacation Bible Schools that he decided to look further into the Seventh-day Adventist Church and its teachings. Contact was established with our church leaders. Desiring to share the good things he was learning with his corps of workers and police-in-training, he invited our leaders to conduct a branch Sabbath school and a weekly Bible study at headquarters.

The Cross Orphanage church is but one of many hundreds of churches in Korea that participated in the great Vacation Bible School program there last summer. A total of 5,858 leaders and teachers—all volunteers—helped to con-



This motorcycle escort was provided by the chief of police in Pusan, Korea, when J. E. Edwards, L. A. Shipowick, and H. E. McClure arrived in the city with the Korean Union home missionary secretary, R. S. Watts, Jr.



Visiting ministers with home missionary leaders of the Korean Union Mission. In the back row are, left to right, L. A. Shipowick, J. Ernest Edwards, R. S. Watts, Jr., and H. E. McClure.

duct a total of 1,323 Vacation Bible Schools, with a combined enrollment of 267,004. Of these 214,156 received certificates upon graduation.

Most of these figures are almost double those of the previous year. Enrollments and the number of graduates in that one country alone were more than were registered by the entire world field in 1964. And the 39,000 enrollment in the 120 schools sponsored by the Cross Orphanage church—a church of 300 members—was nearly double the total enrollment of any union field in the world in 1964, including those of North America!

Every union in the Far East is engaged in this type of evangelism. Thrilling things are related from all sections of our vast division territory. A total of 286,236 children attended the 2,034 Vacation Bible Schools in the Far Eastern Division in 1965.

## 146 Patients Treated in One-Day Guatemala Clinic

By Loron T. Wade, Pastor  
Puerto Barrios District, Guatemala

The long tropical day was over, and the time to rest had come, but still the lights burned in our improvised clinic. Pastor W. T. Collins turned to look at the young soldier who asked, "The lieutenant would like to know how much longer to leave the light plant running for you."

"Tell him we should be all through within another hour." For a moment Pastor Collins thought back over the hundreds of scenes they had witnessed during the busy day. The question the young soldier had asked reminded him of another question that had been on his mind now for several months. Suddenly he realized that with the question he had just

answered, the other one was clearly answered, as well.

The coastal lowlands of northeastern Guatemala were once the home of proud Mayan civilizations. Fierce warriors walked the jungle trails. Kings and priests studied the movements of the stars and engineered the construction of lofty stone monuments, which still strike the beholder with wonder.

It is only in modern times that steel rails and a ribbon of paved highway have pushed their way through the jungles to

connect the cool highlands to the southwest with Puerto Barrios on the Atlantic Ocean. But there is another highway much more ancient than these, which was known to the Spaniards and to the Indians before them, as well. That is the Rio Dulce, which flows from Lake Izabal down to the sea. Along the banks of this river and around the lake lie dozens of small villages and scattered houses where the sons of the ancient Maya still fish, plant corn, and pass their lives. Their situation is far from idyllic, however. Dirt, poverty, and ignorance bear a grim harvest of suffering and death every year.

For some time, Pastor Collins, who is president of the Guatemala Mission, had been thinking about these people and their needs. Such a huge area of land accessible only by water! Perhaps if we had a boat, the mission doctor who we hoped was to come in midyear 1965 could visit along the lake and river.

Pastor Collins wanted to see the situation at first hand, and to know for sure whether a medical launch service would reach the people or be appreciated in the area. So in February 1965, when Dr. Melvin Beltz, of Wahpeton, North Dakota, wrote that he would be visiting Guatemala, Pastor Collins asked him to join in making an exploratory trip to a small part of the lake area.

Arrangements were soon made to borrow a boat and motor. The military commander in charge of the region was happy to cooperate by sending out word to villages far and near.

The trip began on the morning of February 9 at Mariscos, the only lakeside village accessible by road. Pastor Collins and Dr. Beltz invited me, as pastor of the Puerto Barrios district, to join them and three friends who were traveling with the doctor.

W. T. Collins watches while Dr. Melvin Beltz examines a small patient. The little boy who is watching has just dried his tears after receiving a shot of streptomycin for whooping cough. There was a serious epidemic at the time the group visited this Guatemalan village.





Since the Episcopal Church maintains a small, but well-equipped dispensary at Mariscos, the doctor offered to see any cases that their medical-aid man might want him to look at. This offer was gratefully accepted, and the morning hours soon passed.

By afternoon a rising wind was threatening to whip the lake into an angry brook, but the group had promised to hold clinic at the far side of the lake. Quickly the medicines, gasoline, and other supplies were stowed in place, and we started out. A few minutes out from shore, waves began to break over the bow of the boat, and the wind carried the spray back, drenching everything with water while the men hurried to spread out canvases.

Just before dusk the little craft finally pulled into the lee of the opposite shore. We had just bailed out some of the water that had blown in and let our soaked clothing dry when the guns of historic Fort San Felipe came into view. This old fortress, built in 1781 by the Spanish crown, overlooks the entrance to Lake Izabal from the Rio Dulce. Once it stood guard against raiders such as Henry Morgan and Sir Francis Drake. Now it was to look down on a different kind of scene.

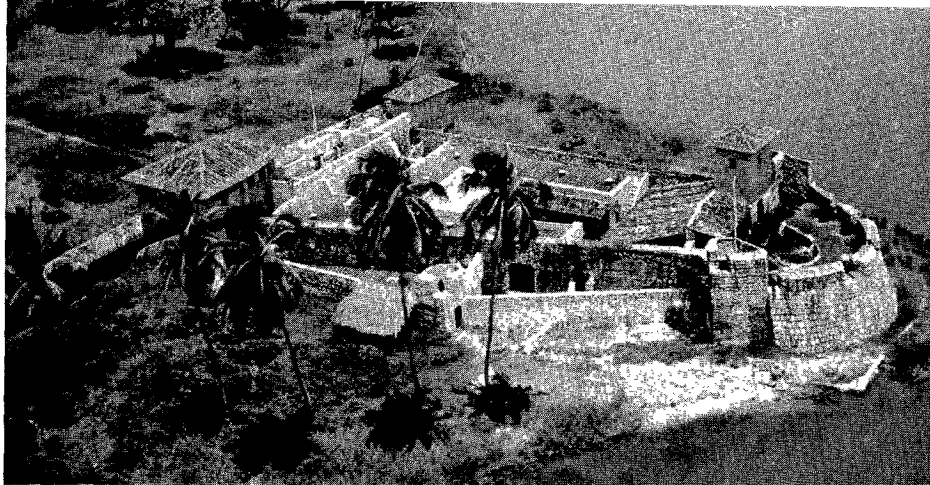
At the military outpost near the fort the lieutenant in charge met the group and provided them with a place to stay. The next morning they were awake early. A small building was arranged to serve as a temporary clinic. By 8:30 no patients had come, and the lieutenant was a bit apologetic. "I sent word to all the villages in the area. Maybe someone will come pretty soon."

And then a large canoe came in with several Indian families. The women with their brightly embroidered costumes stepped out first. Then the solemn-faced fathers handed out the little children to them and began tying up the canoe. Soon another canoe load came. And another. And another. And people from nearby villages began to come on foot. Soon there were more than 50 people standing outside the clinic and all talking at once while they waited for their turn to see the doctor.

There were mothers with desperately sick little babies. There were older people with vague aches and pains. There were children and more children. Many times the consultation had to be carried on by means of a three-way translation—from the Keck-cheé Indian dialect into Spanish and from Spanish into English—so the doctor could understand. It takes a little longer to ask "Where does it hurt?" that way, but it can be done.

Penicillin, vitamins, parasite medicine, and instructions were given out. Many times it was necessary to say, "You should go to Puerto Barrios, where laboratory and X-ray examinations are available," even though in most cases it would be impossible. A trip to Barrios would cost six to seven dollars, and most of these people never have that much money at one time.

As noontime drew near, several families who had come from one of the more distant villages began to worry. The wind and high waves, which come up



SITTLER STUDIOS

Historic Fort San Felipe, built by the Spanish crown in 1781. At a nearby military outpost a one-day clinic was held recently for Indians from surrounding Guatemalan villages.

every afternoon, could easily swamp their small canoes. So, after receiving a promise that the doctor would visit their village the next morning, they had to leave.

With something so vital as human life at stake, of course, the doctor could not hurry, and the lines of patients seemed to move so slowly! Nightfall found some still waiting.

But finally there were no more. "Well, how many did we see?" Dr. Beltz asked Pastor Collins. "You've been counting them all, haven't you?"

"Let's see, here's the total—145 patients! How's that for a day's work?"

"Pardon me, but could you look at my

hand? There's something in it." It was the 14-year-old doorkeeper who spoke. He had come early in the day, and when he noticed that people were crowding and pushing around the entryway to the clinic he took control of the door and began letting them in one by one. All day long he had stayed at this voluntary post of duty. "There's a sliver right here," he said, pointing to the palm of his hand.

The doctor's sensitive fingers quickly discovered a thick splinter about two inches long. "How long has this been in here?"

"Three years. It was already operated on once, and the doctor said he took it all out, but it hurts a lot when I try to grasp anything."

In three years the tissue had grown tightly around the splinter and made its extraction a painful process, even with a local anesthetic. But soon it was out, and the happy boy left, carrying his splinter as a trophy. Pastor Collins noted in his record book, "146."

Finally the day was over. Tomorrow would bring more new experiences. Just now tired bodies were demanding sleep, but not before pausing a moment to turn the thoughts upward.

"Dear Lord, we thank Thee for giving us strength and help today. We thank Thee for the privilege of being in Thy work. Father, guide in the future, that Thy plan may be followed in opening the work in this dark area so that Thy glorious light may shine forth among these people."

## The Radio-TV Ministry in South America

By F. C. Webster, *Radio-TV Secretary*  
*South American Division*

The South American Division continues to play an important part in the world radio ministry. Statistics for 1964 place the South American Division in the number one spot among overseas divisions, with a total of 505 weekly radio and TV broadcasts.

Coupled with this network of radio stations broadcasting the message are ten radio Bible correspondence schools teaching the message to 50,000 active students. During four quarters, ending June 30, 1965, there were 576,080 lessons graded,

## Beans for Ingathering in the Congo

Pastor Jonas Mbyirukira, president of the East Congo Field, came to our year-end meeting with a report to the committee that 553,000 francs (a little over \$3,000) had been raised through Ingathering. This not only met their promotion goal for the field but surpassed it a little, an attainment far beyond my fondest dreams. This amount may not seem large compared with the Ingathering achievements in some countries, but for the Congo today and considering the way the money was obtained this was an excellent report.

As the pastor explained how they had gathered in the funds I appreciated even more their faithful efforts. With no opportunity to solicit any large amounts among the businessmen of the cities, they called on their village friends, who gave what little they could. The few cash donors gave from five to 20 francs each (about three to ten cents), but in most cases the people donated one or two kilos of beans, worth from ten to 20 francs (about five to ten cents) per kilo. The beans then had to be carried to market and sold. It was both a difficult and tedious task, but the harvest was ripe and the members willing, so the job was done. We praise the Lord for a good bean crop that gave us a wonderful Ingathering, and thank Him for men and women who will work so faithfully to gather \$3,000 for the cause of God.

G. M. ELLSTROM  
*Departmental Secretary*  
*Congo Union Mission*

which is in reality a Bible study for each lesson graded.

During this same period 15,384 were graduated from our correspondence schools, 890 of whom were baptized into the church.

Since the beginning of our radio Bible correspondence school ministry in South America in the year 1943, there have been 12,144 persons baptized into the church. That means that about one out of every 13 members in the division has come into the truth through the radio ministry. That would be a number equal to one and a half times the total membership of the North Brazil Union, or the combined membership of our believers in Chile, Paraguay, and Ecuador.

Baptisms reported to our radio Bible schools during the first three quarters of 1965 are encouraging. We know 866 have been reported as baptized into the church. If we can anticipate a proportionate number during the last quarter of the year, we will be able to account for nearly 1,200 of our 20,000-baptism goal for the South American Division.

The work of our TV ministry still goes slowly, largely because of the enormous expense of television time. At present we have only five weekly telecasts. We are determined, however, that this effective means of communicating our truth to the masses shall be utilized in an ever-expanding manner.

## A Memorable Year for Bugema Missionary College

By R. D. Strasdowsky  
*Registrar and Teacher*

Bugema Missionary College in Uganda was established in 1948. Each year has had its high lights, but 1965 was remarkable in many ways. Two students who finished grade 12 in 1964 returned with three others to form the first college-level commercial class. Mr. Markosky, from Canada, was in charge of the course, and gave most of the instruction.

Group before leaving to conduct a branch Sabbath school a few miles from Bugema, Uganda. Note the wooden benches on the roof rack. Later when the Sabbath school was established the students went on bicycles.



Group outside local Bethel church, Bugema, Uganda, at its dedication in November 1965.



"I want to be at the opening of this building," said a government inspector, when he looked at the half-finished building and heard how little the big new block would cost. It was easy for those at Bugema to see some of the ways in which costs were being kept low. The principal was at the drawing board, on the tractor landscaping the site, and right where the students were painting. Other teachers helped in various ways. As many as four were seen lending a hand on the building. Mr. Morford, mathematics teacher, took on the electrician's job and did all the wiring. When completed, this building will give us four big classrooms and nine offices.

Other buildings went up this year— one staff house, an extension to the boys' dormitory, an extension to the workshop, poultry installation, and a tractor shed. One building was designed without any glass—the new local church, known as Bethel church. Grillwork takes the place of windows and makes this church both unique and well-aired. Standing near the main road, it is an attractive building, easily recognizable as a church. It is a memorial to the good spirit of its Luganda-speaking members, who did much of the work and also raised £200 toward its cost.

The building boom spread into the neighborhood of Bugema too. One morning found several native houses burned down. Among the smoking timbers were seen the distorted skeletons of bicycles and the charred remains of the owners' possessions. First of all, the Dorcas Society gave clothing and bedding to the victims, and then the principal, G. F. Clifford, appealed to the students to volunteer to rebuild one house and help with the rebuilding of two others. More students than were needed came, joined by several staff members. Some dug the clay and kneaded it with their feet, while others cut and carried timber. Finally the rebuilding was completed.

Staff and students went out for many months to establish branch Sabbath schools in Zirowe and Jimbi. Neither place had had any Adventists living there. At first we met in the back yard of a local shop. Later Pastor B. Wheeler held a special effort for Moslems, in a cotton ginny. The converts, aided by ministerial students from Bugema, erected two mud-and-pole churches. The Bugema choir sang at the dedication of both little churches.

Pastor R. E. Delafield was often seen walking along the dusty paths on hot Sundays. By example he taught the ministerial students that the secret of success in evangelism is in personal visitation. Every Sunday the 23 ministerial students followed his example and walked to the villages. Assisted by some Luganda-speaking secondary school students, they visited and studied with the people who had been attending public meetings held under a big mango tree.

All those who attended the full series of meetings received a baptismal manual in their language, and 105 joined the baptismal class. Thirty-five people were ready for the baptism in November, and were welcomed into the Bethel church.

It was a hard year for the school farm. Usually we get 40 to 50 inches of rain a year, but there was very little rain during the first nine months of 1965, and despite many prayers the harvest of beans and maize was poor. I. G. Hartley, science teacher and farm manager, estimates that the harvest barely paid for the seed and gasoline used by the two tractors.

A number of students earn all or part of their school fees by canvassing. G. N.

Amayo promoted literature evangelism in 1965 and sponsored a club called the "Messengers of Light." One student earned two scholarships in eight weeks.

G. Hassenpflug, the English teacher, spent much time overseeing production of the school magazine. He also organized debating groups.

In cooperation with several chiefs and officials an adult literacy campaign was started. A number of previously illiterate adults are now able to read the newspaper and also the Bible because a number of Bugema students were willing to give time to teach them.

Every Sabbath students visit nearby churches and groups of interested people at branch Sabbath schools. They use four bicycles that have been donated to the Bugema church for missionary activities. A young Sudanese refugee student, John Winder, who has recently become an Adventist, together with Robert Ndegwa, a ministerial student, established a branch Sabbath school among the Sudanese refugees in Bombo, about eight miles away.

Some new teachers joined our staff in 1965. Mr. Morford, a mathematics teacher, came in time for the second term. Mr. and Mrs. J. Amenity, both trained teachers, left well-paid teaching jobs to respond to a call to Bugema. Most of the other staff members have served at Bugema before and are dedicated to their work.

In May a team of five government inspectors came out for three days. They inspected thoroughly, probing for weak points, and yet they were very cordial and favorably impressed. One of them said, "I had no idea that there was a school of this type in Uganda." They wrote a helpful report besides spending time counseling teachers and the principal. They awarded a grade A status to the secondary school. The final examinations for grade 12 mean about 25 hours of writing per candidate, and are set in Cambridge, England; they also are marked and evaluated there.

Much has been achieved this year, for which we are grateful to God. Some plans that had been waiting long, materialized at last. Yet a number of problems and

unfulfilled plans remain. For instance, the crowded girls' dormitory with only 32 beds is inadequate. One other need stands out, for on it depends the fulfillment of many of our plans—we need more highly qualified teachers.

## Condensed News

### Groundbreaking at Madison Hospital

Groundbreaking for the final wing of the new Madison Hospital at Madison, Tennessee, was held February 24. The short ceremony featured Harold H. Schmidt, chairman of the board, operating the bulldozer on the excavation site. Elder Schmidt is president of the Southern Union Conference, which owns and operates Madison Hospital. He was assisted by the hospital's administrator, Robert W. Morris.

The new wing will have 82 hospital beds. It also will include a unique physical therapy and rehabilitation center and a cobalt therapy unit.

Built at a cost of \$2,300,000, the main wing of the hospital was opened last March. The total cost of the new wing is estimated at \$966,702.

Earlier in the week a check for \$60,000 was received from the DuPont Company, which operates a plant near the hospital. This money will be used to help finance construction of the new wing.

DORIS E. NOBLE

### Manitoba-Saskatchewan Conference Session

En route from Calgary, Alberta, to Edmonton to catch a plane to Saskatoon, we stopped in Lacombe and spent a couple of days at Canadian Union College for a board meeting. E. E. Cossentine met us there. Much study was given to strengthening the school in every way.

Dr. Richard Figuhr, president of the college, has done much during the past

few months to strengthen the school. He has the full support of the constituency and working force. It is a good school, beautifully situated, and through past years has turned out many fine workers, not only for Canada but for overseas divisions.

On arrival in Saskatoon we found that the officers had made careful plans for the conference session. Some 200 delegates from their 75 churches were ready to do business Sunday morning, March 7. Many had driven all night to be there on time and had come through real blizzards.

Good reports of progress were given by the conference officers A. W. Kaytor, president, and E. F. White, secretary-treasurer, for the past two years. Healthy gains in baptisms and tithes and offerings were reported. Many new churches have been completed, and plans were approved for more during the next two years.

Reports from the departmental men were most encouraging and showed decided growth in every line of church activity. The delegates re-elected their present officers and departmental leaders, and made only minor changes in the membership of their governing committee—changes of a rotating nature.

A two-day workers' meeting followed the conference session, with the last day being given over to E. J. Folkenberg, secretary of the General Conference Temperance Department. He outlined plans for a conference-wide medical-evangelism program, which if put into operation will mean much to the advancement of the work. God is blessing the work of this conference.

O. O. MATTISON

Field Secretary, General Conference



Gertrude Mary Green left Los Angeles, California, March 15, returning to Thailand after a furlough. Miss Green will continue as director of the midwifery school in the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Marvin Daniel Walter, of Inglewood, California, sailed from Los Angeles, California, on the S. S. *Argentina Maru*, March 17, for Belém, Peru. Sister Walter's maiden name was Dorothy Ellen Hallock. Brother Walter has accepted a call to service as a pilot in the Manaus area of Brazil.

Dr. and Mrs. Stanley E. Pollman and four children, of Phoenix, Arizona, left San Francisco, California, March 17, for Okinawa. The maiden name of Sister Pollman was Norma Joyce Maser. Dr. Pollman is to serve as a physician in the Adventist Medical Center in Okinawa.

Mr. and Mrs. Bruno W. Steinweg left Miami, Florida, March 18, for Lima, Peru, returning after furlough. Sister Steinweg's name before marriage was Virginia Duffie. Brother Steinweg will continue his work as treasurer of Inca Union College.

W. P. BRADLEY

### Successful Evangelists in the Philippines

Evangelism is the watchword throughout the North Philippine Union Mission. The eleven evangelists pictured here each exceeded 100 baptisms for the year 1965. Their combined total reached 1,389. During the biennial period 1964-1965, 2,534 precious souls were added to the church through the ministry of these men.

Left to right: R. C. Williams, ministerial association secretary of the union; B. T. Castillo, Southern Luzon; I. D. Hernandez, Central Luzon; R. E. Ballesteros, South-Central Luzon; A. P. de Guzman, Central Luzon; A. P. Constantino, Central Luzon; P. S. Garcia, South-Central Luzon; O. H. Gucilator, South-Central Luzon; P. A. Perez, Southern Luzon; S. V. Manuel, South-Central Luzon; B. G. Malqued, Northern Luzon; G. D. Mostrales, Northern Luzon; and T. C. Murdoch, president of the North Philippine Union Mission.

R. C. WILLIAMS





Part of the audience that attended the Voice of Prophecy rally in the Goshen church, Sabah.

## Sabah Voice of Prophecy Rallies

By Mrs. Andrew Peters

Sixteen Voice of Prophecy rallies became 16 travel adventures as Daniel R. Guild, director of the Voice of Prophecy for Southeast Asia Union, and Andrew Peters, president of the Sabah Mission, made their way by air, Land Rover, river boat, and foot throughout the various parts of the mission.

The largest attendance at a Voice of Prophecy rally was at Goshen, with 435 present. Two other rallies were conducted in the Goshen area, which is a region area of jungle wilderness, rubber estates, paddy fields, and coconut plantations.

Friday evening we drove the seven miles from Goshen to Tagaroh church, and made it in good time—the usual 45 minutes when the vehicle did not get stuck. Considering the roads— But then, Pastor Guild declared, "Any relationship between *this* and a road is purely coincidental!" A few more minutes of driving on "*this*" and we turned off onto something even more ridiculous. This "*road*" brought us to the Tagaroh church.

After Pastor Guild presented his sermon and Pastor Peters helped in the Voice of Prophecy promotion, the church members waited patiently while the men tried to get the generator started. At last some dirt was dislodged, and the generator started. As the first few feet of the Voice of Prophecy film flashed on the sheet screen nailed up on the front wall of the church, the members were thrilled. But only for moments. Suddenly everything was dark again! The old generator chugged away, but the transformer was not functioning. The current fluctuated erratically, and the projector burned out amid smoke. No pictures!

The members lighted their tiny flickering oil lamps and burning torches, shook hands, and bade us good night. We loaded the equipment into the Land Rover and headed the seven miles back to Goshen for the night. This time the seven miles took two hours. Pastor Peters ran off the narrow pole bridge. One front wheel slipped over the edge of the

bridge, and the vehicle came to rest on a spring. Fortunately, Pastor G. Y. Dizon and his jeepful of helpers were driving right behind. Their help was invaluable more than once this night!

Pastor Guild, a former college mate of Pastor Peters, had complimented the driver at the wheel of our vehicle on the outstanding job being done in riding the ridges and straddling the deep mud ruts in the "*road*." We jolted to a stop. The Land Rover sat on top of a high ridge, the wheels spinning mud in the deep ruts on either side. To free the vehicle the men from both jeeps worked 45 minutes. After pushing and pulling in vain, finally one of the men chopped down some tapioca plants and dry banana leaves and filled the rut around the tires. At last the vehicle jerked out of its hole in the road.

Many of the people walked miles on foot to attend the Voice of Prophecy rallies. One group of members from one of the churches walked 20 miles round trip to attend the closest rally—at Damai church. We learned that the village nearby used to be named Rask, meaning "dry." At one time there was fighting among the tribes, but when Christianity came in, this fighting ceased, and the village was renamed Damai, meaning "reconciled."

D. R. Guild (left) and Andrew Peters start the generator to show the Voice of Prophecy motion picture at the Limpotong church in Sabah. Rubber trees in background.



Thus the 16 Voice of Prophecy rallies were held nearly one a day. In all, about 1,000 new enrollments for the Bible course were secured for the Voice of Prophecy, not only from church members but from nonmembers. Already requests are being received at our mission asking that someone come to visit and explain more about the Bible to interested seekers after truth.

## Progress in Indonesia

By C. P. Sorensen, President  
Far Eastern Division

In spite of soaring inflation and political unrest in Indonesia, the work of God has made unprecedented advances in the past two years. This was reported by leaders of the West Indonesia Union Mission at their biennial session held in Bandung, Java, January 10-15.

Delegates from the nine local missions and three institutions representing 13,000 members gathered in the chapel of the Bandung Mission Hospital for the meetings, which included the election of mission officers and union mission departmental secretaries, the presentation of reports, the formation of a budget, and an ordination service.

The opening report of the president, Wendell L. Wilcox, was especially encouraging. Of great interest to all the delegates was the report on the baptism of Moslems in the past year. In 1965, 562 Moslems were baptized by our ministers throughout the union mission, the largest number in any one year. Total baptisms for the year were 1,888, more than 300 over the goal.

Other high lights reported for the past biennial period include the following:

The new Djakarta Evangelistic Center was completed in 1965. The five-story building includes a 1,000-seat auditorium, a fellowship hall, a reading room, and offices. Two major series of meetings are planned for the Center this year.

The union mission offices were moved to Djakarta from Bandung. The fourth and fifth floors of the Center provide facilities for the administration of the union mission.

The new service building at the Bandung Hospital is almost completed. The unit includes a kitchen, dining room, laundry, and a generator room.

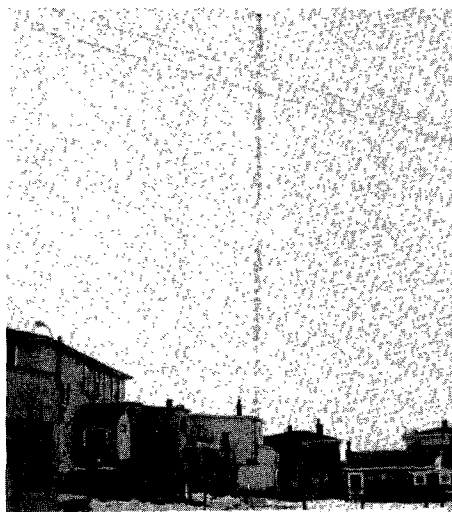
The largest extension school ever conducted by Andrews University was held in 1965 on the campus of Indonesian Union College, near Bandung. More than 200 workers from the union mission attended the seven-week course. Because the workers were out of the field from two to four months, it was presumed that baptisms would suffer. But Elder Wilcox reported, "God abundantly blessed; instead of having fewer baptisms in 1965 there was a big increase."

The Bandung Hospital held its annual capping ceremony for 19 nurses during the union mission session. In charge of the program were Dr. and Mrs. Jess Holm.

All these signs of progress have come in spite of many difficulties in this developing country. During the past year at least two of our church members were killed, one of our young workers was severely beaten, and many of our members were persecuted.

The climax of the week-long program came on Sabbath when a combined meeting was held in the city of Bandung. W. E. Murray, vice-president of the General Conference, was the main speaker. In the afternoon an ordination service was held for seven ministers.

A number of men from the General Conference and the Far Eastern Division attended the meetings and assisted in the program. The group included W. E. Murray, C. P. Sorensen, H. D. Johnson, Tate V. Zytoskee, and D. A. Roth. A few changes were made by the nominating committee in the leadership of local missions and union mission departments.



The transmitter tower of VOAR, Adventist radio station in St. John's, Newfoundland.

## Thirty-five Years of Broadcasting in Newfoundland

By J. O. Iversen, Acting Secretary  
GC Radio-TV Department

Not far from the Marconi Memorial Tower at the entrance of the harbor in St. John's, Newfoundland, is another tower of special significance, and almost as old. It is the transmitter for station VOAR, the Voice of Adventist Radio. Pioneered by H. N. Williams more than 35 years ago, the station has been a constant witness to the city of St. John's, to the fishing fleets at sea, and to the many outposts and areas difficult for the human preacher to reach.

The impact of the Voice of Adventist Radio on Newfoundland has been great. Since its beginning many have been converted to the Seventh-day Adventist faith through listening to the broadcasts of the Sunday evening services, Sabbath morning worship hours, the Voice of Prophecy, and other Adventist programs.

Recently a television newscaster in St. John's paid high tribute to the station as performing outstanding community service. Pastor R. C. Spangler attests that ingathering is made comparatively simple because listeners are introduced to Adventism by VOAR.

The station is on the air from four to ten o'clock each evening, and all day Sabbath and Sunday. For three-and-a-half decades the Word has been in the air. Now the equipment and transmitter are almost obsolete.

It was my privilege to be a member of a survey commission that met in December in St. John's to evaluate the need of upgrading the equipment for more efficient service and wider coverage. It was voted to purchase a new console and other studio equipment, as well as a new transmitter, as funds permit. It was also voted to increase the wattage of the station tenfold, and to program more hours each week, so that the witness of Adventism may become even more effective throughout the province of Newfoundland.

## A Program to Recruit North American Youth

By Andrew Fearing, Associate Secretary  
GC Ministerial Association

The articulate young man said, "I knew you had your eyes on me the moment you entered the room to teach our class this morning; and during chapel you were talking right at me. I knew that it wouldn't be long until you put the squeeze on me."

"Yes, son, I did notice you from the very beginning and I wanted you for the Lord's service, but there is no 'squeeze' here. I am in business with God recruiting young men like you for His service. God needs you. He is the one who is inviting you into His ministry, but the acceptance is all voluntary on your part. However, if you will commit yourself into His hands now, He will empower you physically, mentally, and spiritually that your future life will accomplish a large ministry in partnership with the Master Himself."

This exchange was part of one conversation of many that I had during a recent tour of senior academies and colleges (total enrollment 11,527) throughout the Western area of the United States. For many years the members of the Ministerial Association staff of the General Conference have visited our senior colleges to interest and enlist men and women for ministerial service. A careful study of this plan and its results suggested to us that it would prove rewarding if this program was presented also on the senior academy level.

During this Western school tour we spoke at chapel services, taught many classes, devoted hours to counseling, and participated in "buzz" sessions. We often had as many as 100 gathered in an informal way just to talk, ask questions, and receive answers.

One academy has five youth groups of three each, which visit churches, conduct Voice of Youth evangelistic campaigns, and give Bible studies. In another school I observed 35 going out on Friday evening to their Voice of Youth evangelistic meeting. The next day four automobiles fully loaded with consecrated youth went out in friendship teams cooperating with the pastor in the visitation program of the church.

In this school 15 fine young men expressed their desire to become ministers. In another school, 32. In others 28, 19, 23. And so it went at academy after academy. These are young men of quality, personality, and talent, dedicating themselves to soul-winning service. Young women also accepted the challenge for Christian service in Bible work, nursing, teaching, and in many other of 97 church-related activities.

At the close of various Friday evening vesper services I saw large numbers of youth voluntarily associating in prayer bands. It was beautiful to behold. In another school they are operating a program called Contact, a Voice of Youth evangelistic meeting within the ranks of the students on the campus.

Obviously not all of our youth are to find their future in full-time gospel ministry or other denominational service;



► Cheree Schutter, who won the Voice of Democracy contest sponsored by the Veterans of Foreign Wars at Mountain View Union Academy, went further to win the State Area 3 competition, which enabled her to compete in the State finals held in San Francisco and Sacramento. At the capital in Sacramento she received a medal and certificate of achievement from Governor Edmund G. Brown, as well as a \$50 savings certificate.

► La Sierra College Service Corps has organized two more projects to be added to their growing list of community service programs, states Skip MacCarty, Student Body president. Patton State Hospital has asked the Service Corps to organize one program a week to present to its 2,500 patients over the hospital's closed-circuit television. The second new project involves an 11-year-old brain-damaged girl who needs physical therapy. Seventy-five LSC students will assist in giving the girl therapy, which means that some students will visit the child in her home one hour daily, seven days a week, for the remainder of the school year.

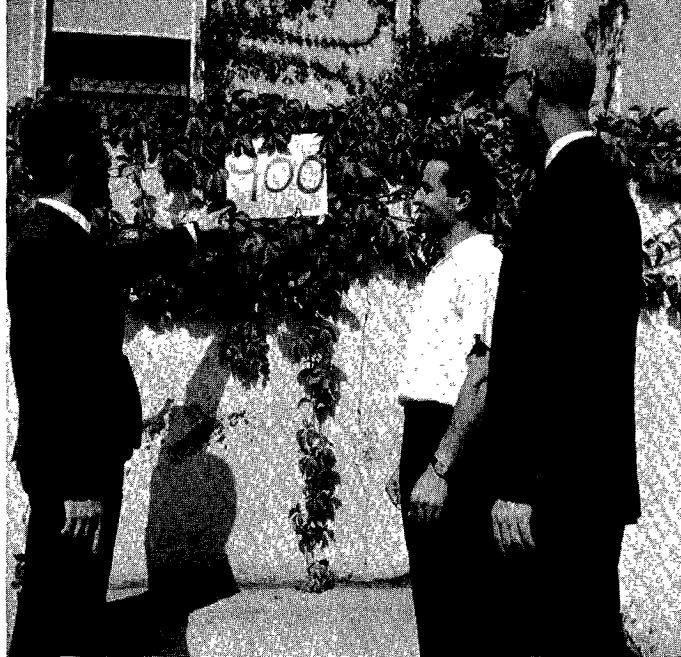
## Big Sale of Literature in Middle East

Bahij Mina (left), student literature evangelist, tells Milad Abdel-Karim and D. L. Chappell, Lebanon Mission and Middle East Division publishing secretaries, respectively, how God blessed him in placing in one house 900 Lebanon pounds' (\$300) worth of Adventist literature last summer. It happened like this.

Bahij met a tourist from Qatar, a small, hot, oil-rich country on the Persian Gulf, who was spending the summer in cool Lebanon. After looking at the selection of books, the man decided to buy \$100 worth. When Mina stopped by a few days later to see if he was enjoying the books, the man told him that his brother wanted the same quantity of each kind of books. When Mina returned to deliver the brother's books, the man said, "My other brother wants the same number of books!"

Bahij's total summer delivery of \$1,060.12 (the most expensive book sells for only \$5.00) put him at the top of the student list and played an important part in giving the division a 15 per cent gain in sales for 1965. Heading the list of the seven fields, the Egypt Section reported more than a third of the division's \$27,342.74 delivery. Three baptisms, one in Lebanon and two in Egypt, were reported by literature evangelists in the Middle East.

D. L. CHAPPELL



however, no matter who they are, where they are to be located, or what employment will be theirs, God wishes to raise them to leadership in whatever walk of life they may choose. In this leadership they may give their testimony and influence others toward the kingdom.

One young man was having a difficult time in his experience and was about to be expelled from school. He and several of his buddies sitting in the front seats at chapel tried hard not to listen or be influenced in any way by "that guest speaker." He tried hard to be careless and indifferent to the closing appeal. Later that Friday evening, he awakened his parents by sobbing out his sorrow that he had not given his life to Jesus for service that morning.

"If I had only stood—oh, if I had only stood I might have influenced someone else. Why didn't I do it? I want another chance. Next chapel period I want to tell the whole school that from now on I am going to be a Christian and plan to be a minister. I'll be proud to serve God." One never knows the results of seed sown in the troubled but fertile soil of a youthful heart.

With a radiant face and a tight hand-clasp one teacher joyously exclaimed, "My boy, my problem son, told me last night he had decided to become a preacher. Oh, thank you, elder, for coming and telling of the stature, joys, and privileges of the ministry. My boy a minister! Is that not something wonderful!"

Five Catholic priests came to visit one of our academies on a Friday evening. They came for the evening meal, stayed to hear the closing message of the Week of Prayer, and observed the communion service. Then they visited with a small group of students and faculty until a late hour. Over and over they exclaimed, "Where did you get such unusual young people! Where did you find them!"

After these months of association with the students of our academies and colleges of the West Coast, I am impressed that our youth are unusual, outstanding, and superior. I am proud of our schools, their faculties and facilities, but most of all, I am proud of our youth—the future leadership of God's great closing work.

## Helderberg College Threatened by Veld Fire

By R. A. Burns  
Public Relations Secretary

The last weekend in January was marked by terrifying veld fires all over the Cape Peninsula in South Africa. One of the worst outbreaks in memory at Somerset West ravaged Helderberg Mountain, threatened Helderberg College, and destroyed more than 30,000 pines and silver trees.

About 100 students and teachers, voluntary fire fighters from the town, and 250 Africans from the De Beers factory fought what seemed to be a losing battle to save the college buildings.

Driven by a strong northwesterly wind, the flames roared through a plantation of young pines down the mountain toward the college. It seemed as though nothing would stop the fire.

Beaters were helpless to extinguish the wall of flames—30 to 40 feet high; and several hastily constructed firebreaks scarcely slowed the blaze on its downward path. It was only when the fire reached the older and lower pines, which did not burn so easily, that the wind turned and swept the fire up the mountain and away from the college.

Henri Marais, principal of the college, returned to his home weary and disheveled after 27 hours of nonstop fire fighting. Relaxing on his lawn, he said that the one good thing about the fire was the way it had created a bond between the students and the staff—the new ones in particular. Students and teachers fought side by side under dreadful conditions. On Sabbath the temperature was around the 100°F. mark, and at night the wind was so treacherous, changing direction so suddenly, that nobody could be sure of being safe.

"And those flames!" said Pastor Marais. "There is nothing more dreadful to see than four huge pines going up together like Roman candles."

Fortunately, apart from a few scorched hands, nobody was injured, though there were about 100 students between the

ages of 14 and 21 years on the mountain.

Two boys almost were trapped when they fell asleep in the bush with flames only 50 yards away from them. When Pastor Marais came across them and woke them up they had no idea where they were.

One boy of 12 was trapped between a poisonous snake and a patch of burning grass. He chose to run through the grass.

Many animals lost their lives in the blaze. Snakes, birds, and small buck were trapped, and several buck dashed out of the veld with their coats burning. One was so badly burned that the students had to kill him. Another—which rushed straight up to one student as if to ask for help—was saved.

### Buildings Cleared

The fire broke out on Friday and raged all Sabbath, but by evening it seemed under control. Early Sunday morning, when the wind changed from southeast to northwest, it threatened the plantation of pines planted by the students over the past ten years. Several buildings near the grove, which are occupied by the staff, were cleared of furniture.

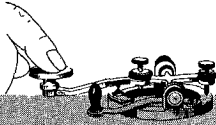
Using the college's tractors, students made firebreaks, but the blaze jumped at least three of them before reaching and crossing the main firebreak.

While everyone joined in an effort to fight the blaze, the women students and wives of the staff made sandwiches right through the night. One of the brighter incidents was the way people rallied to their help.

By late Sunday afternoon the fire had destroyed the famous grove of silver trees near the college and was eating its way up the other side of the mountain. Farmers and residents in the area stood by to evacuate their properties if the danger increased.

The destruction of these 30,000 lumber trees represents a loss of more than \$25,000 to the college.

Though we regret the loss, we are sure the Lord's hand protected our young people. In other veld fires, much smaller, a number of trained fire fighters lost their lives.



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Recently, James Davis, MV secretary of the Northern New England Conference, conducted a ten-hour MV Leadership Course in the Manchester, New Hampshire, church. He was assisted by William Menshausen, pastor of the Portland, Maine, church.

► Sixteen people were baptized on Christmas Day in the New London, Connecticut, district. This baptism was the result of an evangelistic campaign in the auditorium at Groton, Connecticut, with many of the church members working in the visitation program.

► A major evangelistic endeavor—a decision series—by Faith for Today began April 10 and will run through May 8 at the Sheraton-Carpenter Hotel, Manchester, New Hampshire. Gordon Dalrymple, director of the Faith for Today Bible school and editor of publications, is the speaker. Assisting Elder Dalrymple are Robert N. Edwards, pastor of the Manchester district, and Robert R. Johnson, Northern New England Conference evangelist.

► The New England Sanitarium and Hospital has received word from the Joint Commission on Accreditation of Hospitals that full accreditation has been granted to the hospital for another three-year period. The representative from the Commission, with R. L. Pelton, administrator, and the medical staff officers conducted the inspection.

► Two Atlantic Union College students were recently accepted into the freshman

class of Loma Linda University, School of Medicine. They are: Edward A. Nygard, from Templeton, Massachusetts, and George F. Williams, from Goedverwating, British Guiana. Both of these men have religion majors.



## Canadian Union

Reported by  
Evelyn M. Bowles

► R. H. Anderson, MV secretary for the British Columbia Conference, reports that 50 enthusiastic leaders have organized the Fraser Valley Outdoor Club.

► The British Columbia Conference is planning a conference-wide Pathfinder Fair to convene at the Hope campgrounds, May 20-22.

► For 1965 British Columbia giving to missions through the Sabbath school amounted to 58 cents a week per member.

► Watcher Isle, Canada's only floating church, located on the British Columbia coast, gave \$3.48 a week per member through the Sabbath school in 1965.



## Central Union

Reported by  
Mrs. Clara Anderson

► A Coulter blood-cell counter was added to the laboratory in the Porter Memorial Hospital as a gift from the auxiliary.

► The St. Louis, Missouri, Central church opened a Welfare Center in February in Overland, a suburb of St. Louis. H. R. Coats, conference home missionary secretary, was present for the opening exercises and told of our work here and abroad.

A. C. McClure is pastor of the St. Louis church.

► E. F. Carter, pastor of the Beacon Light church of Kansas City, Missouri, states that the church is in the midst of a \$10,000 improvement program. Many of the improvements have been done and others are to be finished during the summer.

► Under the leadership of W. M. Rice the Sharon SDA church of Sedalia, Missouri, has purchased three choice lots on which to construct a new church.



## Columbia Union

Reported by  
Morten Juberg

► Paul Shamblin, representing Mount Vernon Academy, was the winner in the fourteenth annual union-wide temperance oratorical contest. This year's program was held at Columbia Union College. Mr. Shamblin's winning oration was entitled "America Degenerated."

► Youth of the Tazewell, Virginia, church have distributed copies of *The Great Controversy* to hotels and motels in their area.

► As the result of a handbill placed in a car in a shopping center 11 persons have been baptized in Lynchburg, Virginia. Mrs. Ruby Jennings attended evangelistic meetings as the result of the silent invitation and was baptized. Later her son-in-law and daughter, Mr. and Mrs. C. W. Moore, came to visit and received Bible studies from Mrs. Jennings. Mr. and Mrs. Moore and two of their children were baptized. Mr. Moore shared his faith with his brother, Omar, and four of this family were baptized. Mrs. Jennings has continued to witness and two more women have been baptized.

► Congressman Charles McC. Mathias, Jr., of Maryland was the guest speaker at the Sligo Elementary School at flag-raising ceremonies. The D.A.R., represented by Mrs. Roselle Clark, presented the flag to the school.

► The teen-age Sabbath school class at the Norfolk, Virginia, church made an outstanding record in 1965. The class had 100 per cent daily lesson study and exceeded the offering goals.

► Mrs. Irene Farver is the full-time director of the Blue Mountain Academy health service. She taught part time until the board voted to have a full-time nurse heading the health clinic. Dr. Raymond Haslam, a dentist in Hamburg, Pennsylvania, has donated a high-speed drill, dental chair, and other equipment to the health center, and schedules appointments so students can have dental work done during free periods.

► Franklin W. Hudgins, public relations and radio-TV secretary of the Ohio Conference, has accepted a call to Faith for Today as station relations director.

## Radio Bible School Follow-up Work in Guatemala

A follow-up note of a radio Bible school interest was sent to Eduardo Ruiloba, pastor of the Utatlán district in western Guatemala. After visiting this interested student, Elder Ruiloba wrote:

"On the twentieth of January I visited Zonia Yolanda Tecú Mogollón. This pleasant young woman received me and my son who was with me, with a demonstration of the height of Christian courtesy.

"She belongs to a well-known Protestant church. Acting on her suggestion, I occupied the pulpit of her church and presented a study with projector on 'The Plan of Salvation.' More than 150 persons were present. Esther, a sister of Zonia and also a student of the radio Bible school youth course, invited me in the afternoon to give the Bible study in their youth meeting. To my surprise I learned that she was using the lessons of the youth course every week. She was now on lesson number eight. The young people were very attentive during this meeting.

"In the afternoon meeting, as well as the one at night, they welcomed us with a special song by their church choir. Miss Zonia provided us with food and a room for the night, with the kindest of attention. Never have I been the object of so much kindness among people not of our faith."

On another follow-up visit to an interested student of the radio Bible school, the district pastor found that the student was the leader of a group of more than 30 persons who called themselves the church of La Voz de la Esperanza (The Voice of Prophecy). He also was invited to meet with them and give them studies. The Lord is abundantly blessing the radio and Bible school work in the Guatemala Mission, and souls are finding their way to Christ through the work of these soul-saving agencies.

W. T. COLLINS, *President*  
Guatemala Mission

He replaces E. W. Wendth who transferred to the Michigan Conference as public relations secretary.



## Lake Union

Reported by  
Mrs. Mildred Wade

Michigan literature evangelists last year led the world field in the total value of Adventist literature delivered—\$704,170.05. Two literature evangelists, Lawrence Townsend and William Ford, delivered more than \$20,000 worth of literature, ten delivered more than \$15,000, and 31 delivered over \$10,000. When they met at their annual midwinter rally, under the leadership of J. D. Spiva, they set as their 1966 goal the delivery of \$1 million worth of literature.

Students from Cedar Lake Academy began three-nights-a-week Voice of Youth meetings March 4 in the American Legion Hall, Barryton, Michigan. Karen Hyde and Mark Papendick were in charge of arrangements for the month-long series.

The junior girls of the Rockford, Illinois, church, in cooperation with the Junior Red Cross, have been baking cookies to send to servicemen in Vietnam. They are also making up Friendship Kits for the Vietnamese children. These are packed with items such as soap, a toothbrush, toys, and colored pencils. During the past Christmas season they spent many hours visiting invalids and senior citizens,

thus reaching at least 364 persons who were unable to get to sacred programs.

Under the sponsorship of the seminar at Indiana Academy a Week of Religious Emphasis meetings was conducted in the nearby Cicero church February 6-12. All speakers were students. For the first time the Sabbath sermon was given by three students: Jim Tweddell, Debbie Willson, and Dan Tworog.



## North Pacific Union

Reported by  
Mrs. Ione Mergan

James J. North, Jr., associate pastor of the Sharon church in Portland, Oregon, was ordained February 20. Participating in the service were M. V. Campbell and W. Duncan Eva, both from the General Conference, and W. J. Hackett, R. C. Schwartz, and V. J. Jester. Also present were the parents, Elder and Mrs. James North, Sr., pastor of the Springfield Garden church in New York City, and Mr. and Mrs. John C. Jones of Brockton, Massachusetts. Elder North, Jr., has accepted the invitation of the U.S. Air Force through the General Conference to become a service chaplain, and will leave Portland in the summer.

The Riverview church in Pasco, Washington, recently held an inspiring Week of Prayer conducted by lay members. The speakers gave personal experiences and

testimonies on their chosen subject. Speakers and topics were: Pastor Ralph Martin, "I Believe in the Providence of God;" Marvin Bischoff, "I Believe in Prayer;" Albert Hickman, "I Believe in Christ's Soon Return;" Dr. Wilder Eby, "I Believe in God's Love for Me;" Dr. Orval Patchett, "I Believe in a Christian Home;" Dr. Robert Bradshaw, "I Believe in the Plan of Salvation." Featured on Friday evening were Mr. and Mrs. Charles Templin and their experience of miraculous healing.

As a result of the Bible Speaks Crusade at the Stateline, Oregon, church with the Klim-Richardson-Mandigo team, 24 persons made decisions for baptism, of which 11 have now received the rite.

The Champion Bakery, one of the school industries at Gem State Academy, is now operating in its new quarters on campus instead of five miles away. The employees appreciate the modern facility and more pleasant working conditions.

In addition to the regular degree program offered at Walla Walla College there are also three programs that are developmental in nature and are designed to help students who need to strengthen their educational background before attempting a degree curriculum: developmental program, homemaking education, and clerk-typist program. A fourth program, the trades program, does not prepare the student for entrance to college, but prepares him for employment in his chosen vocation.



## 75 Medical Cadets Graduate in Brazil

After 20 days of intensive training, 75 young men graduated from the Medical Cadet course on February 6, in the athletic field of the State College, in Curitiba City, Paraná, Brazil. Military and civil authorities were present for the occasion. The training course was directed by Professor Domingos Peixoto da Silva, director of public relations and civic duties of Brazil, and was given on the campus of the Adventist Institute of Paraná. Officers of the Brazilian Army assisted in the training.

During the school year the cadet training course is given for the students of our nine secondary schools, but during summer vacation young men who are not students of our schools are allowed to participate.

Our leaders in Brazil obtained from the war secretary (General Staff of Armed Forces) authorization to give the Medical Cadet training course (Law 158/54 and published in the Official Paper of March 30, 1954). The program consists of moral civic training, military training, instruction in the use of stretchers, anatomy, physiology, first aid, bandaging and immobilization, transport of the wounded, personal hygiene, and military sanitation.

Hundreds of Seventh-day Adventist young men in Brazil have received the Medical Cadet training.

ARTHUR de SOUZA VALLE  
Departmental Secretary  
Paraná Conference



## Northern Union

Reported by  
L. H. Netteburg

Mike Kabool, publishing secretary of the North Dakota Conference, has accepted a call to the Iowa Conference where he will fill the vacancy created when Clark Dilts, Iowa publishing secretary, accepted a call to the Arkansas-Louisiana Conference. Roy Johnston, former publishing department assistant of the Washington Conference, has been called to take over the publishing work in the North Dakota Conference.

Louise Meyer and W. J. Harris of the General Conference Sabbath School Department conducted workshops and institutes for cradle roll, kindergarten, and primary-junior leaders and teachers in the Northern Union during the last two weeks of March.

The Council Bluffs, Iowa, church commemorated its eightieth anniversary on Sabbath, April 2, with K. D. Johnson as the speaker.



## Pacific Union

Reported by  
Mrs. Margaret Fellett

La Sierra College is establishing a new department of nursing, which will offer Associate of Arts degrees to students successfully completing its two-year concentrated program. This is the first time



LSC has offered its own complete nursing program, and it will be connecting with the White Memorial Medical Center in Los Angeles and the Paradise Valley Hospital in National City. M. Ruth Sanders, now of Paradise Valley, will be chairman of the new department.

► Hawaii was privileged to have as visitors April 13 to 18 the Japan Missionary College Choir, directed by Frank Araujo. The choir, en route to the mainland for appointments in major cities, met a number of appointments in Hawaii, including a performance for the Governor at Iolani Palace and another for the opening of the Ala Moana Shopping Center, perhaps the largest shopping center in the world.

► Visiting the Monument Valley Mission recently were Mr. and Mrs. Daniel Walter, on their way to Manaus, Brazil, where Mr. Walter will be flying a Cessna 185 equipped with pontoons. He will deliver supplies to the medical launches that work along the Amazon and other rivers in Peru and Brazil. Brother Walter is the son of the pioneers of the work in Monument Valley, Mr. and Mrs. Marvin Walter.

► The Newport Harbor church educational and fellowship buildings were opened in February, and are the first phase of a building project by the members in Newport Beach and Costa Mesa, California. Harold Flory is pastor.

► A new inhalation therapy department has been opened at Castle Memorial Hospital in Hawaii. It is the only department of its kind in any hospital in Hawaii with a registered inhalation therapist, Mrs. Marjorie Fordham, recently of the Pomona Valley Community Hospital in California.

► Virgilio Hernandez has joined the Northern California Conference working force and will labor among the Spanish believers in the Sacramento-Stockton area.

► William C. Jensen, recently of North Fork, California, has moved to the Nevada-Utah Conference, where he and Mrs. Jensen are serving the Elko district.



## Southern Union

Reported by  
Oscar L. Heinrich

► A conference-wide youth congress was held at Bass Memorial Academy, March 11 and 12. T. E. Lucas and Ralph Watts of the General Conference brought inspiration to the 500 youth and delegates. Keynote speaker for the opening service on Friday night was E. S. Reile, youth director of the Southern Union Conference. W. C. Arnold, Missionary Volunteer secretary for the Alabama-Mississippi Conference, directed the program.

► More than 100 official delegates attended the annual Kentucky-Tennessee Sabbath school workshop held at the Madison Boulevard church in Nashville, the weekend of February 18-20. The program was directed by W. E. Peeke, conference Sabbath school secretary.

► E. E. Cumbo, formerly pastor of the Beverly Road church in Atlanta, Georgia, has accepted the work of evangelist for the Georgia-Cumberland Conference.

► William Ambler, associate pastor of the Collegedale, Tennessee, church, is the new pastor of the Beverly Road, Atlanta, church.

► Workers of the H. L. Cleveland evangelistic team in Atlanta, Georgia, were responsible for 270 souls baptized in the South Atlantic Conference in 1965. The effort conducted by Elder Cleveland in Atlanta in 1965 was his fourth in this city.

► Naomi Gowan is the new director of nursing at Madison Hospital. Miss Gowan comes to Madison from Council Bluffs, Iowa, where she was director of nursing and head of the school of nursing at Jennie Edmundson Memorial Hospital. She has a Master's degree in Nursing Service Administration from the University of California at Los Angeles.



## Southwestern Union

Reported by  
J. N. Morgan

► Twenty-five persons were baptized recently at the climax of an evangelistic crusade in San Antonio, Texas, by the Barron-Turner evangelistic team. The

## First of Three Generations to Serve in Latin America



Mrs. Evva Hammer Holbrook, the oldest member of the Oakhurst, California, church is a vigorous 93. Mrs. Holbrook, with her husband, William, is the first of what has become three generations of Seventh-day Adventist missionaries to Latin America. At

eight years of age she joined the Adventist Church following a series of meetings by A. T. Jones and W. A. Colcord. This same series resulted in the establishment of the church school at Milton, Oregon, that later developed into Walla Walla College.

In 1890 she married William Holbrook, a member of the first graduating class of Walla Walla. Elder Holbrook had taken the nurse's course and then became a minister. The evangelistic team of John and William Holbrook was very active for a number of years in the Northwest. Elder Holbrook served as president of the Nevada Mission and later as superintendent of the Trinidad Mission in the British West Indies.

During these years, Mrs. Holbrook was the secretary of the Sabbath school department of both the Nevada Mission and the Trinidad Mission. Their son, Elder Wilbur Holbrook, served in Brazil and has been a Bible teacher for many years.

Grandmother Holbrook is surprisingly active and faithfully attends every meeting in the Oakhurst church because "it's the right place to be, even though I can't always hear everything." Her many friends and family have long admired her vitality, which she credits to "right living and the right church."

D. W. HOLBROOK, President  
Home Study Institute

team will open the Houston, Texas, crusade at the Houston Central church on Saturday night, April 23.

► Twenty-four persons were baptized at Jefferson, Texas, on March 5, as a result of a two-week crusade by L. E. Tucker, Texas conference revivalist; and Henry Westphal, district superintendent.

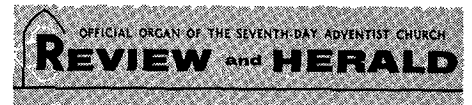
► The annual spring concert of Ozark Academy was held April 16 in the newly constructed Callicott Hall. Featured on the occasion, according to J. J. Swinyar, principal, was the traveling choir and the academy band.

► The Texas Conference department of education reports an enrollment of 1,200 students in the church schools of the conference. They are striving for a 5 per cent increase for the 1966-1967 school year.

► The Texas Conference became one of the top ten in literature deliveries during 1965. Deliveries amounted to more than \$305,000.

## Church Calendar

Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program—American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2



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

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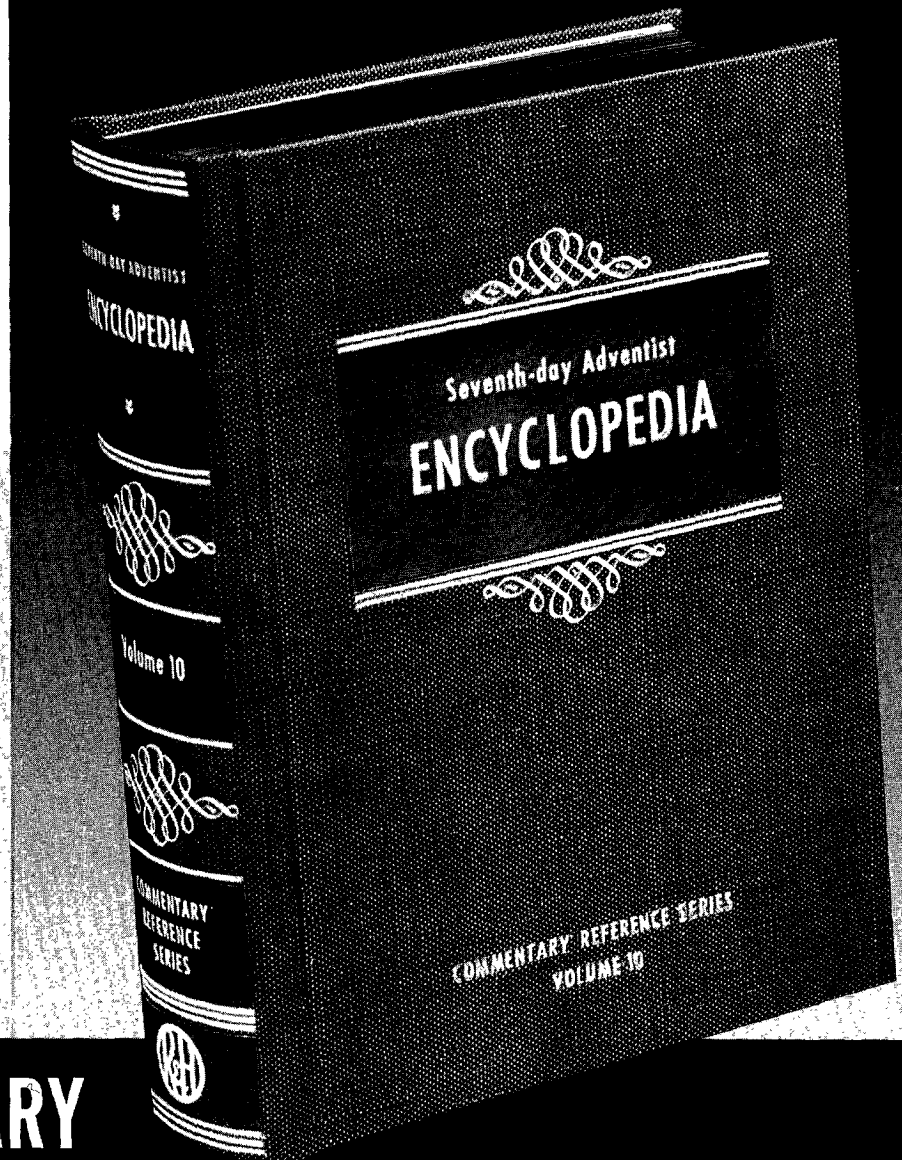
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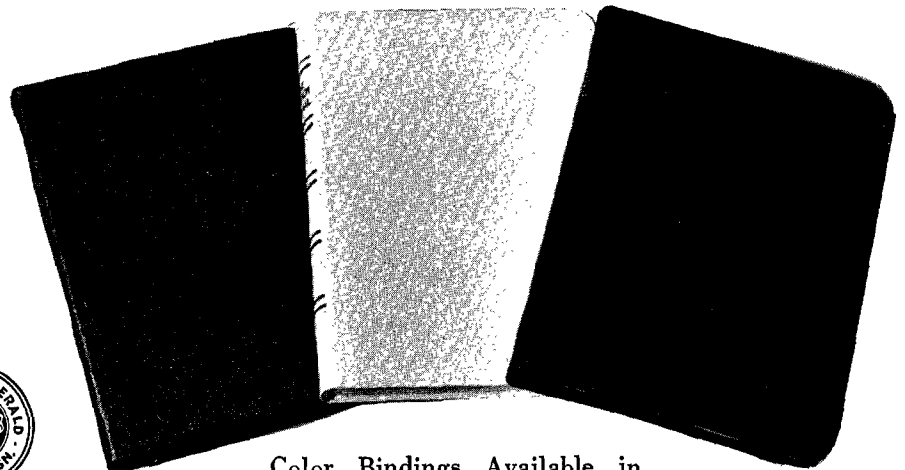
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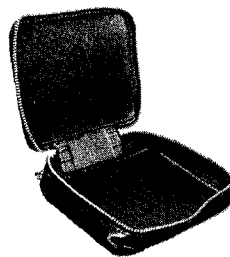
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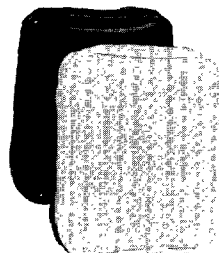
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# News of Note

## Spring Meeting, General Conference Committee

The 1966 Spring Meeting of the General Conference Committee convened at headquarters, April 5 and 6. A number of important committees met in connection with the executive session, including the committees on financing of Christian education and church-state relationships.

In harmony with the General Conference policy, the Spring Meeting first gave approval to the audited financial statement for 1965. The total operation for last year, including appropriations to overseas fields, was nearly \$40 million, more than \$4 million above 1964. This increase reflects the largest world baptism total in the history of the church, 125,322.

The adoption of a partial report of the special committee on the financing of Christian education will extend appreciable relief in the area of elementary education.

The Spring Meeting also issued a general Call to Prayer in behalf of the forthcoming fiftieth General Conference session, earnestly inviting Seventh-day Adventists everywhere to seek divine guidance and a deeper sacrificial dedication to present truth and the finishing of God's work. The plan is to sound this Call to Prayer in every church and home across the world.

W. R. BEACH

## Missouri Conference Session

The Missouri Conference held its biennial session on April 3 on the campus of Sunnysdale Academy, five miles west of Centralia, Missouri. More than 300 delegates were warmly welcomed by A. V. McClure, president. The membership of the Missouri Conference now stands at 4,438. During the past two years 484 people have been baptized.

R. H. Nightingale, president of the Central Union Conference, presided at the session as A. V. McClure, president, and R. W. Dunn, secretary-treasurer, were re-elected for the ensuing two-year term. The departmental secretaries also were returned to office.

The delegation enthusiastically pledged support to the \$500,000 renewal and building program at Sunnysdale Academy.

K. H. EMMERSON

## News From Burma

When nine months ago our Rangoon Hospital was nationalized by the Burma Government, it was anticipated that at a not-distant date similar action might be taken regarding our schools.

Word has come by cable from R. S. Lowry, president of the Southern Asia Division, that our boarding schools have likewise been taken over and that the future of our entire school system is un-

certain. It seems also that by the end of the year all our overseas missionaries will have to leave.

Disappointed as we are over this, we are very happy to know that our national workers—who are already directing the work—are pressing forward with a strong, aggressive program; and that, despite many handicaps, the church membership is growing most hearteningly. The figures for the past quadrennium reveal a very gratifying increase of 50 per cent.

We bespeak the prayers of all our members for the working force and membership of our church in Burma.

A. F. TARR

## Northeastern Conference Biennial Session

One thousand seventy-four baptisms, 10,008 members, more than \$1 million in tithe. This good news was contained in President R. T. Hudson's report and represents the results of the work for the year 1965 in the Northeastern Conference.

The City Tabernacle at Broadway and 150th Street, New York City, was filled to capacity as delegates and members met on Saturday evening, April 2, to listen to the reports of the president and treasurer for the past two-year period.

There was record growth in every area. New churches have been added, school enrollments increased, MV and other activities sponsored, and advances made in all lines.

On Sunday, April 3, the session turned to the business of choosing leaders for the next biennium. R. T. Hudson was re-elected president, and Stennet Brooks, treasurer. Silas McClamb replaced H. D. Warner as publishing department leader. All other members of the conference staff were re-elected.

K. F. AMBS

## Ohio Conference Session

The Ohio Conference session, convening in Mount Vernon, April 3, re-elected F. W. Wernick, president, and R. L. Walden, secretary-treasurer. George White was elected assistant secretary-treasurer and V. A. Fenn, treasurer of the Middle East Division, was called to take the secretaryship of the legal association.

The departmental leadership remained unchanged except that Charles R. Beeler, of the Florida Conference, was called to carry the departments of public relations, radio-TV, religious liberty, and industrial relations. F. W. Hudgins, who carried these departments, recently accepted a call to join Faith for Today, as director of station relations.

Heartening advances were reported in every department. The conference membership now numbers 8,921. Tithe showed a gain of \$500,000 over the previous term,

and missions offerings reached a record of \$743,744.44.

Neal C. Wilson and others from the Columbia Union gave helpful and kindly guidance throughout the session.

A. F. TARR

## Increase in Welfare Activities in 1965

Last year in the North American Division 2,059,650 persons in need received material help (and, no doubt, a real spiritual lift) from our missionary-minded church members. Through our Dorcas Societies and welfare centers more than 7.5 million garments were classified, packed, and given away.

The hours of welfare service leaped from 3,791,033 in 1964 to a new high of 5,044,444 in 1965. This gives us a gain of 1,250,411 hours over the record for the previous year.

If only one person had been called upon to accomplish this task, he would have needed 210,185 days working around the clock; and if he had started as a 19-year-old Christian, he would have been 691 years old at the end of his service. If the same person had worked only eight hours a day, he would have been more than 2,000 years old when the task was completed.

We are grateful to God for all the dedicated volunteers who are rendering outstanding service in our Dorcas Societies and welfare centers throughout North America. Let us support and pray for the welfare ministry during 1966.

V. W. SCHOEN

## Texas and Arkansas-Louisiana Sessions

The Texas Conference completed its nineteenth biennial conference session on Sunday, March 20. B. E. Leach and the entire conference staff were re-elected to their positions of leadership. The session, held in Keene, Texas, was attended by 450 official delegates who heard reports of large growth in all areas of the conference operation. Baptisms and professions of faith during the past biennium totaled 1,050. The report to the nominating committee was read under the chairmanship of L. C. Evans, Southwestern Union Conference president.

Delegates to the eighteenth biennial session of the Arkansas-Louisiana Conference met in Shreveport, March 27. Excellent reports were given of the sound financial operation and spiritual condition of the conference. Membership now stands at almost 4,000 and the increase in tithe during the past biennium amounted to \$314,419.50. Two new churches, Plainview and Decatur, Arkansas, were welcomed into the sisterhood of churches. A report was given of the new youth camp recently contributed to the conference by the Navy League, of Hot Springs, a facility currently valued at \$250,000.

The entire conference staff were re-elected, headed by O. D. Wright, president, and P. I. Nosworthy, secretary-treasurer.

J. N. MORGAN