

# REVIEW

## and Herald

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The Hudson River,  
with New York City  
in the distance.

GENE AHRENS PHOTO

## River of Life

By ADLAI  
ALBERT  
ESTEB

Time, like a river, so it seems,  
Flows 'neath our golden bridge of dreams,  
Bearing upon its ebbing tide  
Hopes of the heart unsatisfied;  
Sweeping all on its restless crest—  
Peoples and empires that failed time's test—  
Swelling the stream with man's bitter tears;  
Washing away mistakes of the years;  
Cleansing man's wounds that wrongs impart;  
Healing the hurts of the broken heart.  
Vain is ambition's tragic fate,  
Vain, indeed, sin's deceitful state,  
Vain is man's hoarded wealth of gold,  
Vain are man's works when he grows old.

Pomp and power are but puny pelf;  
Helpless is man to save himself.  
Borne along with resistless force,  
Time's great stream seems to take its course.  
None returns from its surging sea,  
Swept along to eternity.  
Bearing the hopes of the human race  
Till time's great Judge decides each case,  
Time's river flows, or so it seems,  
Under our golden bridge of dreams.  
Yet time does not flow through passing days,  
*Life is the river that flows—time stays!*  
Life ever flows in living streams,  
Caught in its flood is our bridge of dreams!

# The Church at Corinth

THE ancient city of Corinth, favorably situated between the Ionian and Aegean seas on the isthmus joining the Peloponnesus with central Greece, was the scene of Paul's evangelistic labors for a period of approximately one year and a half, during his second missionary tour. The city had two harbors, Lechaëum, a mile and a half west on the Corinthian Gulf, and Cenchrea, about seven miles east on the Saronic Gulf. Trade between central Greece and the Peloponnesus passed through the city, as well as commerce from Asia and Italy. This trade brought wealth to Corinth. In the ninth century B.C. this city had become the chief commercial center of Greece, engaged in trade with adjoining areas and with many nations of the Mediterranean.

The main section of the city of Corinth occupied a wide terrace about two hundred feet above sea level, at the base of a hill nearly 1,900 feet high. Atop this hill was the citadel, called Acrocorinthus. The architecture of the city was among the finest in Greece. Many of the buildings contained costly paintings and sculpture. In the first century before Christ, Corinth became a Roman colony, and capital of the Roman province of Achaia. It had many temples, as well as a large business section.

The population of Corinth, as in many seaports, was heterogeneous. A number of Phoenicians settled there, introduced various arts, and set up the immoral worship of their Phoenician deities. With increased prosperity came an increase of licentiousness, so that the very name of the city was almost synonymous with luxurious profligacy and vice. It is recorded that one temple of Aphrodite, goddess of love, retained a thousand young women who served as courtesans before the altar.

The religious atmosphere of Corinth consisted principally of sensual idolatry. Only the amazing grace of God would enable His servants to establish a Christian church in such a center of satanic power and worship. It might well be said that the triumph of the gospel in Corinth is certain proof that the Lord can win hearts anywhere, under any circumstances.

The present day is characterized by increased defiance of God, in civilized lands as well as among less-favored peoples. Christian workers often encounter people devoted to idols, as Paul did in Corinth, though the nature of their idols may be different. They may not call their god Aphrodite, but their devotion to the unrestrained gratification of sensual appetite is the same. The history of the gospel in idolatrous Corinth is a source of encouragement to those who labor for Christ in the modern cities of our day.

While Paul was living and preaching at Ephesus during his third missionary journey, probably between A.D. 55 and 57, the situation in Corinth became the occasion of his writing what is known today as his first Epistle to the Corinthians. News from Corinth was brought to Paul by "them which are of the house of Chloe" (1 Cor. 1:1), and also in a letter he had received.

Ephesus, where Paul spent about three years during the course of his third missionary journey, was a great city and a provincial capital. These two centers of trade were in constant communication by sea, and it was comparatively easy for emissaries of the cross to travel from one to the other. Upon receiving the reports from Corinth, Paul determined that the time had come to deal with the situation there. The resulting letter has been designated "one of the richest, most instructive, most powerful of all his letters."—*The Acts of the Apostles*, p. 301.

The Epistle reflects two distinct aspects of the burden felt by the writer for the church in Corinth. First, there is reproof for departure from the purity of the message by a return to pagan customs. Another major problem was the development of factions in the church. Some claimed to be followers of Paul, and others of Apollos. Still others prided themselves in being directly connected to Christ (1 Cor. 1:12).

Immortality of the grossest variety was rife among the inhabitants of Corinth, and the church was not free from it. This problem had reached a climax in a case of incest, and the church had taken no action. Some Christians were showing their lack of

brotherly love by hailing their fellow church members into court. Others were making a wrong use of spiritual gifts. Women were appearing in public assemblies with their heads uncovered, which was contrary to the custom of the time. The celebration of the Lord's Supper had become an occasion for feasting and for a manifestation of indifference toward poorer brethren.

This brief résumé of the problems in the church at Corinth sounds familiar to us today. Human nature has not changed much, and the natural heart turns easily to that which is not in harmony with the mind of God (Jer. 17:9).

## Salutation and Commendation

Paul includes all Christians in his salutation "to them that are sanctified in Christ Jesus, . . . with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" (1 Cor. 1:2). The counsel that follows is applicable to Christians in all places and at all times, under circumstances similar to those at Corinth. Paul next commends the church on its points of strength. The believers enjoyed abundant provision for maintaining a high level of godly living. The gifts of the Holy Spirit were not lacking, including the gift of prophecy, and these gifts will remain with the church until the coming of Christ (1 Cor. 1:7).

There were false teachers, who had created division among the brethren. Paul made a strong appeal for abolishing all of these differences, and asked: "Is Christ divided?" Well may that same question be presented to those who seek to bring discord and divisions into the church today. The preservation of unity is of such transcendent importance that Jesus made it a matter of special prayer to His Father (John 17:11, 21, 23). He had come to this world to reveal the Father (John 8:19; 14:7-9), and one outstanding proof of that fact is to have unity among the members of His Church. "If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may



# and Its Problems

be avoided if self is surrendered to God and the followers of Jesus Christ obey the voice of the church."—*Testimonies*, vol. 4, p. 19.

The latter part of the first chapter of 1 Corinthians contrasts the wisdom of the world with the true wisdom of God. "The foolishness of God is wiser than men," says Paul, "and the weakness of God is stronger than men." This topic carries over into the second chapter. How strange that the creature—man—should have the effrontery to consider himself wiser than his Creator! This is the attitude of those today who lay aside the inspired word of the living God and place their confidence in human ideas and theories.

Paul was one of the best educated and most intelligent scholars among the men of his day, but he did not place his confidence in his education or rhetorical ability. He reminded the Corinthians that he did not approach them with "excellency of speech or of wisdom," but was "determined not

to know any thing among" them "save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). Well might ambassadors for Christ in our age emulate the great apostle's perfect trust in the revelation granted by God, remembering that man is to live by "every word that proceedeth out of the mouth of God" (Matt. 4:4), and not by the traditions and philosophies of men (Mark 7:8, 9; Col. 2:8).

## The Third Chapter

"The third chapter of 1 Corinthians should be read with careful and prayerful consideration by every church member. The first and second chapters of this epistle prepare the way for the third, and in this are lessons for every church in our world. The cause of their difficulties is plainly revealed."—ELLEN G. WHITE, in *The SDA Bible Commentary*, vol. 6, p. 1082. At the beginning of the third chapter Paul emphasized the fact that he was unable to speak to the church as plainly as he

wished about the mystery of godliness. The divisions and differences that existed among them made evident that they were spiritually weak and confused. While in such a state they could not appreciate the truth that would have brought order out of their chaotic thinking and acting. (See Ellen G. White in *The SDA Bible Commentary*, vol. 6, p. 1085.)

In 1 Corinthians 3:4-15 Paul sets forth the folly of building on any other foundation than Christ. He points out that the human agent is not important, for all of those who profess the name of Christ are instruments God uses to accomplish His purpose. They should be as instruments always in the best possible condition for the Master's use. Paul develops this thought in the remainder of the chapter, particularly stressing that each believer is honored by God as a part of the dwelling place of the Holy Spirit. It is therefore the imperative duty and privilege of each one to preserve the sanctity of the temple of God in every way, and thus banish all thought of party strife and self-glorification. If the fact that the church is God's abiding place on earth were kept prominent in the minds of all church members, there would be no room for independent thinking and acting contrary to the revealed will of God.

## Spiritual Stewardship

Chapter four develops the theme of spiritual stewardship and willingness on the part of the intelligently consecrated follower of Jesus to be nothing if only Christ's purpose may be accomplished. In the plan of God He has entrusted to weak, finite men the treasure of the gospel for loving ministration to the world (Matt. 28:19, 20). In carrying out this commission, we are to remember that all we have and are comes from God (1 Cor. 4:7), that the cross is to be central in our appeal to the hearts of men, and that the universe is watching the unfolding of the drama of the ages, which will eventually vindicate the maligned character of our God and Saviour (see verse 9). "There is one great central truth to be kept ever before the mind in the searching of the Scriptures—Christ and Him crucified."—*Ibid.*, p. 1084.



PHOTO, S. H. HORN

Ruins of the Temple of Apollo at Corinth.

# Southern Asia Correspondence - 1

Poona, India

**T**HE division of the world we call Southern Asia extends across some 40 degrees of longitude from West Pakistan to Burma, along the southern rim of Central Asia. A portion of this land mass juts out into the Indian Ocean as a huge peninsula. The subcontinent includes six sovereign nations—Afghanistan, Burma, Ceylon, India, Nepal, and Pakistan. Sikkim, in effect a protectorate of India, and the kingdom of Bhutan enjoy almost independent status. Within the borders of these countries live more than 600 million people, almost one fifth of the world's population.

Along the northern rim of the subcontinent are the towering mountain ranges of Central Asia. Stretching southward more than 2,000 miles we find lands with extraordinary diversity. The climate ranges from arctic in the higher reaches of the Himalayas to torrid in southern India and Ceylon; from aridity in the Thar Desert near the West Pakistan border to saturation at a point in Assam, north-east India, where 450 inches of rainfall have been recorded. Topography varies from sea level deltas through upland plains to the more than 25,000-foot peaks of Nanda Devi and Kamet. Mount Everest in Nepal towers 4,000 feet higher. Much of the area is dominated by the summer monsoon rains, which determine the life and livelihood of four fifths of the people.

Across India and Pakistan, from the Arabian Sea to the Bay of Bengal, is a boomerang-shaped lowland extending again for a distance of more than 2,000 miles. A series of interrelated valleys give bed to the waters of the Indus, Ganges, and Brahmaputra rivers and their tributaries. Many of the legendary characters in Kipling's stories of India have trod across this lowland, passing through Delhi, Lahore, and Rawalpindi.

Southern Asia ever has been a prize sought by conquerors. The Persians under Darius, the Macedonians under Alexander, the Greeks from Bactria, the Cythians, the Kushans, Genghis Khan the mongol, Tamerlane, Baber the Jagatai Turk—all thrust their invading hordes into Southern Asia. As

a consequence, the area today contains hundreds of different cultural groups based on ethnic differences as well as on a great diversity in language, religion, customs, and social organization. The predominant racial strains are Dravidian and Aryan. The small, dark Dravidians, ancestors of the peoples of South India, were among the earliest inhabitants. Ruins are found in the Indus Valley (in the north) of a civilization that coexisted with those of Mesopotamia and the Nile Valley. About 1500 B.C. tall, light-skinned Aryans began pushing through the passes of the northwest frontier and gradually spread across all northern India, pressing southward. Infiltrations from the northeast likewise have left their imprint.

## The Religions of India

Southern Asia is the home of two of the world's major religions, Hinduism and Buddhism. A Hindu religious philosophy, practiced today by some 84 per cent of India's population, stemmed from the Aryans. In the sixth century B.C. Gautama (who became the Buddha) was born in the foothills of the Himalayas. Nepal claims Gautama was born in the Terai, not far from Katmandu, the country's capital. This man of princely origin branched off from Hinduism in his search for means of escape from the wheel of life and the endless succession of birth and death. Today Buddhism and Hinduism cohabit pretty well in many parts of Southern Asia, particularly in India.

The first permanent settlement of Moslems (Arab traders) in South Asia was in the eighth century A.D. Today, Pakistan is the world's second largest Moslem country (Indonesia is now first), and India is home for more than fifty million Moslems, many of whom occupy posts of responsibility in government, business, and community life.

The diverse populations of this area have made notable contributions to the world in the fields of philosophy, sculpture, painting, architecture, poetry, and a distinctive type of music. Mankind's advance was greatly accelerated through the concept of "zero" in Arabic numerals, which was devised by the Indians. The Hindus also initiated the hour

of 60 minutes, with the minute of 60 seconds.

South of the northern lowland is the vast central Indian plateau called the Deccan. On this plateau, at more than 2,000 feet above sea level and 115 miles inland from the great city of Bombay, is Poona (population 750,000), headquarters city for the Southern Asia Division office. The headquarters property is known as Salisbury Park, named after H. R. Salisbury (then president of the work in Southern Asia) who went to his death in the Mediterranean, owing to shipwreck by torpedo on December 30, 1915. A permanent memorial stone is being placed at the entrance to Salisbury Park. A commemorative and unveiling service was a part of the scheduled year-end division committee program.

The past five years have brought numerous improvements to Salisbury Park. A second floor of office space has been built on the rear patio. This is a fine, functional addition. The municipality has planned a thoroughfare that now traverses Salisbury Park between the church and the offices. In view of this, proper entrances have been constructed, definitely enhancing the property. The Salisbury Park church has been enlarged to a seating capacity of approximately 300.

Salisbury Park is one of the important centers for the work of Seventh-day Adventists in the world. Here are the division headquarters, the Oriental Watchman Publishing House, a large church, school facilities, lodging for national and overseas workers, and the offices of Southern Asia's correspondence schools. In the Voice of Prophecy, under the able direction of G. W. Maywald (who also serves as the division home missionary secretary) are employed fifty qualified workers. This is one of the most remarkable institutions sponsored by Seventh-day Adventists. Since the beginning, the Voice of Prophecy correspondence schools, operating in 18 languages, have received 2,822,148 applications, enrolled 1,085,183 students, and have graduated 326,545. The success of the Voice of Prophecy grows yearly. At the height of tensions in September, 1965, the highest number ever of applications came—33,432!

The work of the annual division committee went forward with expedition, and to the satisfaction of all. R. S. Lowry, president, C. R. Bonney, secretary, and C. B. Guild, treasurer, with their associates, contributed much to the good order and success of the deliberations. Aggressive programs were outlined in several areas.

A new era has been opened in public relations under the effective leadership of S. James (an Indian national). Public relations were defined to establish in the public mind an image of the Seventh-day Adventist organization as a Christian church, a prophetic church, a progressive church, a humanitarian church, a responsible church, a respectable church, a friendly church, and a personally helpful church. A comprehensive group of resolutions provide for the implementation of these ideals through proper press releases, church identification, community services, short films, church anniversary observances, books for public libraries, exhibits at fairs, and public manifestations.

Another very progressive plan in Southern Asia provides sponsorship for advanced study at home and overseas. The division has set up a sponsorship fund and screening committee, which undertakes to make possible necessary training for worthy, talented men and women. The plan is on a cooperative basis involving not only division but field and student responsibility. Thus far 36 students sent overseas under the plan are back in positions at various levels of responsibility within the division. The "cas-

ualties" in this plan have been extremely limited.

The division's financial provision to the sponsorship plan for one year amounts to approximately \$20,000, including sponsorships for several at Vellore Medical College. Usually the student chosen for overseas training pays his own travel expenses to the place of training, while the division bears the cost of study, books, and the support of the student while abroad. The employing organization bears the cost of the student's return fare to his field of labor and other courtesies. This plan is typical of Southern Asia's progressive outlook, and has resulted in much strength to the work.

#### A Forward-looking Educational Program

In fact, the entire educational program under R. E. Rice, educational secretary, is most important in Southern Asia. Topping the educational pyramid is Spicer Memorial College, located some ten miles from the division office on the other side of the city of Poona. The product of Spicer College is the hope of Southern Asia. During the weekend that the division committee met, the college observed with fitting ceremonies its first 50 years of activity. Two pioneer stalwarts were honored: Mrs. Bertha Lowry and Mrs. E. D. Thomas. The first was the wife of the school's first president. Her husband (G. G. Lowry), now deceased, rests, awaiting the resurrection day, in the little Salisbury Park cemetery. E. D. Thomas (also deceased) was a highly respected teacher at the college. The E. D. Thomas family (South India)

has contributed several workers to God's cause. Two sons of the Lowrys—R. S. Lowry, president of the Southern Asia Division, and W. G. Lowry, president of the East India Section—carry on the work laid down by the two pioneers from North America.

The golden jubilee observance started with the official opening of a new industrial arts building by two distinguished public servants of India: Dr. D. V. Potdar, former vice-chancellor of Poona University, and Dr. N. V. Gadgil, current vice-chancellor, former governor of Punjab state and minister in the central government of India. The two guests honored the college with their presence and spoke glowingly of Spicer Memorial College. They also gave good counsel for the future, including suggestions for the development of a fruitful type of affiliation with Poona University. Dr. M. E. Cherian is the capable, inspiring president of Spicer College. He and his associates, literally, are achieving miracles of advance.

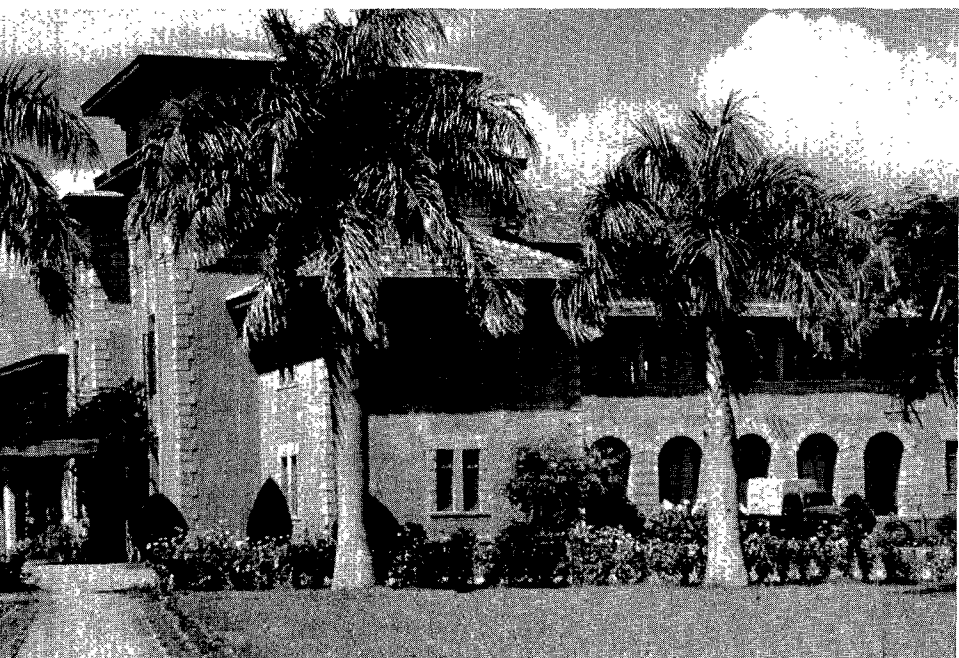
In 1955, five Seventh-day Adventist Spicer students were accepted at Vellore Medical College. Since the beginning, 15 Seventh-day Adventists have been graduated from Vellore Medical College and are now in church service.

Fifty years ago Southern Asia counted 491 members. Today Spicer College in the college department alone counts 434 students, which is almost one student for each church member 50 years ago.

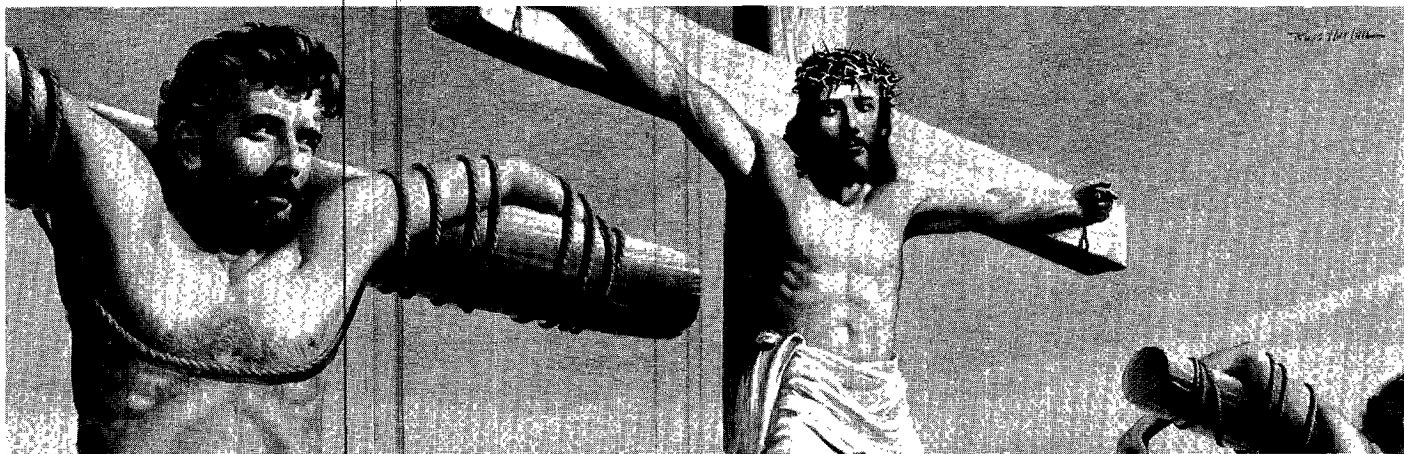
In 1915, after 20 years of earnest endeavor, the 491 members in Southern Asia worshiped in 14 organized churches. In 1964 we had more than 400 organized churches with 30,000 baptized members and 45,000 members of the Sabbath school. In 1965 more than 3,000 were baptized into church fellowship. The baptismal total is equal to the Seventh-day Adventist membership total in Southern Asia in 1930!

We shall report further on division-wide programs and achievements as we visit other parts of the field. The division committee meeting was marked by spiritual outlook, aggressive planning, and efficient management. R. R. Figuhr, president of the General Conference, gave much appreciated help, as did E. W. Tarr, secretary of the Bureau of Public Relations at the General Conference. We enjoyed our association with these brethren as well as with the Southern Asia contingent. We all were happy to contribute what we could to the progress of the work in Southern Asia, where the motto seems to be "Onward, Ever Onward."

W. R. BEACH



Administration building at Spicer Memorial College, the senior educational institution serving the Southern Asia Division.



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RUSSELL HARLAN, ARTIST

*The human personality of Jesus shines through many of the incidents of His life on earth.*

## "Come, See a Man!"

By Raymond H. Woolsey  
Editor, Philippine Publishing House

GREATEST man of the century," was said of Sir Winston Churchill at his death. "Another Abraham Lincoln, and America will not soon see his kind again," wrote an internationally syndicated columnist about Adlai Stevenson.

How can we select the greatest man in the world? Some might choose one of the generals who led the Allied powers to victory in World War II. Others chose Churchill who, with eloquence and with firm faith in his countrymen and their common cause, stood up to incomparable odds and helped produce "England's finest hour."

Albert Schweitzer's dedication to the needs of Africa might attract some, though others would have misgivings about his theology. In another day, a baseball hero or track star might hold the limelight. Or an astronaut, after his trip in space, would land back on this globe to receive the embrace of a nation.

What makes, what defines, a hero? We want someone with whom we can identify, whose place we would be willing to have or share. We look for courage, honor, physical strength, or worth-while accomplishment.

But not all of our ideals come wrapped up in the same man. A hero of the baseball diamond who can hurl the little sphere with uncanny accuracy or hit it out of sight every time, may have the roar of the crowd. Fans from coast to coast may exult about

his record, but a minor decision may cause him to lose his temper and make a public spectacle of himself. Or, a statesman whose name is on everyone's lips may guzzle alcohol and smoke cigars nonstop.

What the world needs is a man, a real man, a he-man, who combines in himself all the aspirations of mankind—physique, stamina, moral worth, courage, self-control—and presents the accomplishment of a task that no one else can do.

### The Ideal Man

The world has such a man—the man Christ Jesus.

There are those who would portray Jesus as a tame, vapid, pathetic creature, shoved about at every turn, "meek and lowly," effeminate. Nothing could be further from the truth. No man ever demonstrated his manhood so successfully as Jesus Christ. He was no milquetoast.

Some people go around aggressively asserting themselves, and we may think they are virile. They are not—they are bullies. They are so eaten up inside by guilt and self-doubt that they compensate by beating on others. Christ's personality was completely whole, completely guiltless, and He did not have to stoop to aggression, nor be afraid of it when He saw it in others. He was the only man on earth after Adam who ever knew such a condition.

The prophecies of Christ help to portray His nature. He would not

crush the bruised reed nor quench the smoking flax. But on the other hand, He would be as a rod to crush the wicked. He would go as a lamb to the slaughter, but He was also the Lion of the tribe of Judah. Said Baalam: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

There is little in the gospel record that deals directly with Jesus' personality. Most of what we learn is by inference, but even that is enough. Luke 2:52, though a short verse, tells a lot: "And Jesus increased in wisdom and stature, and in favour with God and man." As a lad, Jesus was not a sissy, for a sissy finds no favor with either God or man.

Jesus took His lessons at home and, we understand, was helpful to His mother. But that doesn't make him what is popularly called a "mother's boy." He was not tied to His mother's apron strings, as is demonstrated by His first trip to Jerusalem. Our mind's eye is familiar with the sight of Him there, not only the center of attraction but the object of admiration and wonder—and He was only 12.

What did He do when it got dark, that first day separated from His parents? He had no mother, no supper, no bed, and was in a strange city. Did He run through the streets, with tears streaking His face, crying, "Mommy!" We doubt it. Even three days later, He was composed and self-assured.



Just before He began His public ministry Jesus went into the wilderness, where He stayed with the wild beasts and for 40 days "did eat nothing." Any one of these three conditions would be enough to challenge the strongest of men today. In 1963 a man and a woman crashed in a light plane in the wilds of Yukon. After six weeks, when they were rescued, the man wept. "Yours is the first new face I've seen in six weeks," he explained to his rescuer. Jesus spent as long a time in the wilderness, without even one companion. But He didn't cry.

In Asia men sometimes go on hunger strikes, for political or religious purposes. But they are careful to have doctors in attendance, lest they go too far. Jesus was alone. He was not foolhardy—He fasted for a purpose. But even so, this incident gives us an idea of His physical stamina. He had a strong body and had full control over it.

He also had full emotional control. He could sleep while experienced fishermen in the same boat quivered in mortal fear at the storm that threatened to engulf them.

Again, within a few hours of the storm, they had scarcely landed on the Gadara shore when a wild, double apparition rushed down upon them. Two demoniacs with demented gleam, naked bodies, and gnashing, frothing teeth, threatened to annihilate them.

But where are James and John, those "sons of thunder" who would call down fire onto the cities of Samaria? In terror they have run for the boat. They would rather face the storms of the sea than these two demoniacs. As for Peter, who could curse like only a Galilean fisherman could curse, he has departed a lot faster than he came.

But Jesus, without flinching or batting an eye, waited for the unfortunates to come close. Then, at a sign from His hand, they fell at His feet.

"Ah," one might say, "but He had divine power." So He had—but He never used it for Himself. That would have finished His work as the Messiah. Jesus Christ faced life's situations as a man.

And what a man! The woman of Samaria, after talking with Him, ran back to the villagers with the cry, "Come, see a man!" We may take it from the Bible record that she had had some experience with men, and knew a man when she saw one.

Jesus went into Jerusalem for the Passover. It was the deadliest place on earth for Him at that time; but He went. Men were sent to arrest Him—Temple guards, case hardened against the pleas of common decency. They came back empty-handed, with a strange look in their eyes. "Never man spake as this man," they explained.

Christ possessed a virile charm that was recognized by His contemporaries. It was not alone the look in His eye, nor yet the whip in His hand, that spurred the moneychangers from the Temple in headlong flight. The total power of His personality was brought

to bear upon the situation; before it the mercenaries cowered. Yet women, children, robbers, and Roman officers were attracted to Him.

He who "had compassion on the multitude," who loved to bless the little children, who wept over the fate

*—The Art of Living....* **when**



**you're**

**young**

*by Miriam Hood*

### In Praise of Efficiency

**W**HAT a pleasure it is to encounter experts—people who've taken the time and made the effort to achieve mastery in a given line of work. So few people come into this category nowadays, probably because in a highly mechanized age it's so easy to shrug one's shoulders and "pass the buck." Allen Drury, contemporary American author, calls it "the age of the shoddy." One meets inefficiency and disinterest so often that even small, everyday tasks become massive frustrations. It's almost axiomatic that modern life is "like that." Getting something done is a similar experience to fighting one's way out of a soggy, clinging mass of wet, gray chiffon.

But there still are people who take pride in doing a superior piece of work. I had this called to my attention recently by two very different incidents. In one case, I was involved in an important business transaction, where accuracy and efficiency were essential. You'd think, wouldn't you, that no other kind of person would be presumptuous enough to "hang out his shingle." But only a few weeks before, I'd had a similar encounter where the businessman in charge made constant mistakes; it took three different appointments to transact the business that should have required but one; and I ended the whole disheartening episode wondering whether anything had really been done *right*.

Accordingly, I approached the next "go-round" with considerable reluctance, prepared for all sorts of unpleasant surprises. To my open-mouthed amazement this man was a wonder. The papers were ready for signatures, answers to every question had been anticipated and prepared, *every single* document had been assembled in a folder—and in 28 minutes the transaction was complete. (I had to pay for less than an hour on the parking lot!) I didn't walk out of the office; I floated out in that state of euphoria induced by having something turn out just perfectly, something that I'd feared would be messy and inconclusive. Don't think I failed to tell Mr. Effi-

ciency how I felt about him. That was the least I could do. (Of course he was being paid, but what has that to do with efficiency?)

The second incident, equally exhilarating, involved a quite different problem—not a monumental or earth-shaking problem, but one that threatened to undo me nevertheless—buying shades and curtain rods for an entire house. There being no honorable way out of my assignment, I timidly crept into the proper area of the department store, fully prepared for an epic struggle, one from which I should very likely emerge red-faced, perspiring, and with that deadening feeling of inadequacy which overwhelms me on such occasions.

But not a bit of it! A trim, brisk, cheerful saleslady took me in hand with such skill, such competence, such diplomacy, that the whole business was completed at the very nonce. She knew her job so well that she actually managed to read my mind (no small feat, since the information contained therein was pitifully meager).

Never have I been more humbly grateful for sheer competence. I praised her incomparable grasp of all the horrors of half inches and moldings and fringe and brackets and traverse fixtures. She chuckled, "I've been doing this for a long time. I really enjoy helping people with their house problems—I feel that I'm doing something worth while."

She certainly is! And do you know—when all the purchases came to the house, they were *exactly* right. No dreary trips back to the store for exchanges.

I've nominated these two people for my personal Hall of Fame. They certainly were living examples of Ecclesiastes 9:10—"Whatsoever thy hand findeth to do, do it with thy might."

of Jerusalem, stood up to the rulers. When everyone else was intimidated by them, Jesus voiced the scathing rebukes they deserved.

He had His moments of struggle, and in His humanity they took their toll—as in the Garden of Gethsemane. But once His decision was made there was no vacillating, no equivocating, no temporizing. He faced His enemies with an equanimity that was at once baffling and enraging.

A few hours later He stood before Pontius Pilate, the Roman procurator. "Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly on Jesus. He had had to deal with all kinds of criminals; but never before had a man bearing marks of such goodness and nobility been brought before him. On His face he

saw no sign of guilt, no expression of fear, no boldness or defiance. He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven." — *The Desire of Ages*, p. 724.

The strength of Christ's personality is highlighted against the barbarous treatment He accepted so stoically, but it is best seen in His prayer for His murderers. Finally He accepted not only torture and death but the burden of a world's sins, silently and unprotestingly, upon the cross on Calvary.

"Quit you like men," encourages the apostle Paul; "be strong." In Jesus Christ we have our hero and example. When we lift His standard we align ourselves with might and with right.

"I think we should begin to look for a place in the country now," said mother. "After all, we shall have to have a place to move to when we sell this house."

It was Fred who finally came to mother's side to urge the move into the country. He wanted space to grow flowers, for he had just recently learned that he could sell the daffodils he grew in mother's yard and earn money. In fact, he had sold all that mother would spare, downtown in the market.

"We need space for gardening. And perhaps," he suggested slyly, "there will be a corner for a tiny greenhouse."

And so the long search began. Then one day they found it—a mile and a half down Due West Avenue. It was a three-bedroom house on ten acres of land. A long, shady porch ran along the front of the house, and Ron and Fred, following daddy down the cow path to the pasture, were delighted to report that there was a creek running through the wooded pasture toward the back of the land.

"This is it," declared daddy, as he and the boys returned from their tour of the land. "I can ride the train to work. Country living will be grand!"

"Yes, this is it! Let's move right away!" agreed mother.

"Poor children!" Merry Beth said to her dollies on the last morning in their old home. "There won't be any house for you in the country."

"Oh, yes, there

will be, Merry Beth," said Fred. "I intend to build you one."

"Really, Fred? Oh, that will be fun!" For the first time, Merry Beth was happy about the move. Fred had been enthusiastic for a long time. He envisioned his little greenhouse beside the barn.

The first thing Fred did when he moved to the new house was to make a new sign. Mother helped him make it, and Ron helped Fred put it up. It was a rustic sign.

Merry Beth, who was just learning to read, slowly spelled out the letters,

"B-E-T-H. Why, that's my name, Mother! Are we calling our new home after me?"

"Yes, dear, but there is more. See?"

"S-H-A-N," spelled Merry Beth. "I never heard of that word. What does it mean?"

"Well, you see dear, in Bible times 'Beth' meant house, and 'shan' meant rest. So if we put them together we have 'house of rest.' And that's exactly what we want our home to be—a restful spot away from the rush and noise of the city."

"Oh, I like that, Mother! Don't you like it, Fred?"

"I sure do, Sis," answered Fred, proudly surveying his sign. "Mother, I am so glad you wanted to move us to the country," he added.

"But how are we going to get to school this fall, Mother?" asked Fred thoughtfully.

"God will provide a way for that too, son. Just you wait and see." The children saw a smile playing about their mother's lips, and they wondered how she could be so certain there would be some way to get to the church school, which was four miles away. But they knew from past experience that mother usually found a way to do what had to be done. So they just kept quiet and waited.

How happy they were in their new home!

JEANIE MCCOY, ARTIST



## A Story FOR THE YOUNGER SET

### A New Home

By Elizabeth Spalding McFadden

**D**ADDY," said mother one morning at breakfast, "may I have the study for worship this morning?"

"Of course," answered daddy, somewhat puzzled.

As the family gathered in the living room after breakfast, mother said, "I want to read something Sister White has written about where our homes should be located." Then mother began to read:

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil . . . go where you can look upon the works of God. . . Let the eye rest on the green fields, the groves, and the hills. . . Go where, apart from the distractions and dissipations of city life, you can give your children your companionship, where you can teach them to learn of God through His works, and train them for lives of integrity and usefulness."—*The Ministry of Healing*, p. 367.

There was silence for a few moments when mother finished. Then daddy said, "Yes, I suppose the city has grown in around us here. But how would I get to work if we lived out in the country?"

"It would be nice to have space for a garden," put in Fred, "but how would we get to school?"

Sister Jenny said nothing, but wondered how she could ever see her best friend, Eva, if they moved to the country.

"But," insisted mother, facing her dissenting family, "this is Sister White's instruction for our homes. Are we going to follow it or not?"

"Yes," gulped daddy, "but first we must sell this house."



# MORALS and MODEST DRESS

By W. S. McCully



J. BYRON LOGAN PHOTO

**S**OLOMON once said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). Referring to this text, *The SDA Bible Commentary* says, "Man has fallen from his original condition of moral rectitude and has become adept at contriving things that, though not necessarily evil of themselves, are employed in such a way as to lead men into immorality."

In this article I wish to discuss one of these inventions. And Adam said, "I heard thy voice in the garden, and I was afraid, because I was naked." And God said, "Who told thee that thou wast naked?" (Gen 3:10, 11).

"Before the entrance of sin, Adam and Eve in Eden were surrounded with a clear and beautiful light, the light of God. This light illuminated everything which they approached. . . . But when they yielded to the tempter, the light departed from them. In losing the garments of holiness, they lost the light that had illuminated nature."—*The Ministry of Healing*, pp. 461, 462.

"But when they listened to the tempter and sinned against God, the light of the garments of heavenly innocence departed from them."—*Testimonies*, vol. 8, p. 256. "Their fig-leaf aprons were a pitiful substitute for the radiant garments of innocence they had forfeited."—*The SDA Bible Commentary*, on Gen. 3:7.

It is clear to me that God never intended human beings to go about with their bodies exposed. The few times that nakedness is spoken of by the Bible writers it is always accom-

panied with the most dire results.

History shows that immorality has usually preceded the downfall of nations. When Greece fell she had the mysteries, always accompanied by immoral practices entering into their worship. When Rome fell family life had been well nigh destroyed through corruption and immorality.

One out of four marriages in America ends in the divorce courts. One out of three in California ends in divorce, and in some years one out of two in Los Angeles; with six out of ten teen-age marriages. Seven million stepchildren must adjust to a new home and a new parent. A sociologist said recently that "the American family is headed for the ash heap of history."

The thought is expressed in Revelation 12:12 that Satan will put forth a supreme effort in these last days to lead the world away from God. To aid him in this endeavor he has invented a new technique. In *Testimonies*, volume 2, page 532, we read: "Satan invented the fashions which leave the limbs exposed." A brief statement but full of meaning. Such a fashion has become so common that most people think little of it any more.

The fact that this may be a last-day technique of Satan's harmonizes with a statement by an authority on women's fashions through the years. James Laver is the author of many books on the history of dress. In his article "What Will Fashion Uncover Next?" that appeared in *The Reader's Digest* for September, 1965, he discusses the fashions that have exposed various parts of the body in different periods

of history. In speaking of the V-neck and the way it was denounced by the pulpit as immoral, he has this to say: "All this, however, was nothing compared with the horror evoked by the post-war styles of the 1920's. Women were showing their legs! That shook contemporary moralists. Even the most 'immoral' periods of the past had been content with the glimpse of an ankle."

Civilized nations, and especially so-called Christian nations, have never tolerated the state of undress that we see all about us today. Go to museums and art galleries and you will note many paintings of women wearing yards and yards of cloth gracefully draped about the body from neckline to slipperline. The costumes of the Presidents' wives as displayed in the Smithsonian Institution afford some examples of refined modesty.

In the art gallery of the famous Huntington Library in Pasadena, California, are displayed paintings of distinguished ladies of the past, such as the youthful Pinky, Sara Moulton Barrett, and the Countess of Harington to name but a few, fully clothed with graceful folds of beautiful garments of rich design. In past generations even many women of less-than-desirable reputation were careful to dress modestly for their public appearances.

Only a generation ago persons of the opposite sex were required to stay on their own side of the college campus; and calling on a fair lady was restricted to a public parlor, and only by prearrangement with the dean. Today on many campuses students are

permitted to visit one another in their own private rooms during stated hours. At one university over 300 students staged a riot, protesting against the rule that the doors should be left open. At another university the fraternity invited a sorority to an all-night pajama party!

Statistics bear out the results of some of these practices in the low moral ebb that is sweeping the country. The speaker at a recent PTA convention in Chicago stated in her televised address that one out of five brides in America today is pregnant on her wedding day. In one year 250,000 infants were born to unwed mothers. "Dear Abby" stated over the air that she had helped place 3,000 such babies in homes for adoption.

Does all of this have anything to do with the clothes we wear? Yes, much. Some years ago a church official wrote an article in a leading magazine, and the whole thesis of his argument was that there is a sharp correlation between the low morals of our time and the short, tight-fitting clothes that are worn. In a newspaper a few months ago a noted psychologist was quoted as saying that the way many women appear on the streets of our cities they will have to take some of the blame for the rash of attacks on women that is sweeping the country. *U.S. News and World Report* for August 9, 1965, stated the number for 1964 to be 20,551, a 21 per cent increase over the previous year.

The same magazine for April 1, 1963, carried these headlines, "First Scream, Then Scram," Washington Police Tell Women How to Be Safe in a Big City." And again the following week, "Will City Streets Ever Be Safe Again?" Such headlines, however, are soon crowded off page one by later developments. Women working in some large Federal buildings have been attacked in the halls; so they must travel in groups for safety, or if by themselves, be accompanied by an armed guard.

If a person, man or woman, had appeared on the streets of almost any city of America 50 years ago clad as many are now on a summer day, the first policeman that happened along would have thrown his cloak about him and hustled him off, perhaps to the police station. It is difficult for us living today to realize the great change that has taken place in this respect.

In 1922 I was on the faculty of a high school in a small Western town. When the girls played basketball they wore a costume with a rather high hemline, but wore full-length stockings that fully covered the legs. Public opinion demanded it.

The next summer we went farther

West. On the Fourth of July we went some 30 miles away to a celebration put on by the ranchers and stockmen. We were total strangers, but we no more than got into the crowd when we heard them discussing the fact that there was a young woman there without stockings. Later on we saw her, and it did seem a bit bold.

Ten years later we were in California, and one day going home from church we saw a woman wearing shorts as she mowed her front-yard lawn. That was a shock to our sensibilities. Soon after that I sat in on a church school board meeting that had been called to discuss whether they should yield to a certain element in the church to allow the sixth-grade girls to come to school without stockings. A number of earnest prayers were offered, and the discussion continued for three hours before they fi-

## The Lamb

By MYRTLE LEORA NELSON

The little lambs were gathered there  
In wonderment to see  
The Holy Child, beneath the star,  
Who came to set men free;  
And who would be—Himself—a Lamb,  
One day on Calvary.

nally decided to yield to the pressure. During the course of the evening I made the statement that, the way things were going, the time would come when some Seventh-day Adventist women would be appearing in public wearing shorts. One woman on the board came near bringing her fist down on the desk when she said, "Brother McCully, that time will never come." I leave it with you whether I was right or wrong. Is it acceptable to do things now we formerly thought out of place?

A TV commercial showed two women discussing the merits of a certain brand of soap. At the close of the interview a voice said, "They didn't know there was a hidden camera in the room." It might be well to have a hidden camera in some of our churches so those on the platform could see themselves as "ithers" see them.

No one is suggesting that the clothing designs of today must be as they were some 100 years ago, but Christian modesty should ever be uppermost in the minds of those who await the coming of the Lord. The Spirit of Prophecy has given excellent counsel in this matter.

"Christians should not take pains to make themselves a gazingstock by

dress differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Testimonies*, vol. 1, pp. 458, 459.

"Christ's followers are to seek to improve the moral tone of the world, under the influence of the Spirit of God. They are not to come down to the world's level, thinking that by doing this they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings."—*That I May Know Him*, p. 305.

I want to pay tribute to the large army of our faithful sisters who are more concerned about following Christian principles than the latest fashions, who, year after year, go about the even tenor of their way without going through that up-and-down experience that so concerns the fashion-minded women of the world.

Some time ago I was talking with one of the highly respected elders of our church in the ministers' room while waiting for the others to gather to go on the platform. All at once he asked me a question that was not on the subject we had been discussing, but one that seemed to be on his mind. He said, "What do you think will happen to those who slavishly follow the fashions of the world?" This was a definite question that required some kind of answer. After a little hesitation I told him that, in my opinion, if they persisted in this course they probably would be sifted out along the way.

One day I told my Sabbath school class that it would be interesting to see how those of God's people are dressed who are not sifted out but are ready to go through the time of trouble.

May each of us so live and dress that when Jesus comes we will be worthy to ascend with those who are "all clothed with a glorious white mantle from their shoulders to their feet."—*Early Writings*, pp. 16, 17.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



DEAR ———:

I think of you so often and finally decided that it might be good to write and tell you so.

I haven't been going to church regularly because my husband's health is not such that he can be left alone. I could let others take my place and I go to church but I feel that it is *my* duty to care for my husband. So we spend Sabbaths together.

I read to him. Sometimes I play a bit on the piano and he will sing along a little, or whistle along some. Anyway it is nice to grow old together, and we are enjoying this part of old age. Especially so since we were separated one from the other for four months while I was confined in the hospital. Those four months were a blessing to both of us, however, for I needed the rest and he needed the change of environment.

Since I was released from the hospital we have had the pleasure of attending church together a number of times. Praise God!

We don't get all the church news when we don't go to church. But I had heard that you were home with your parents and had your three little boys with you. I supposed it was just for a visit. Later on I heard that the children were still with their grandparents and that you had gone away to work. Then I heard that your husband was not with you any more. That, of course, was disappointing news and made me sad. You seemed like such a nice couple. Both of you were members of the church.

An older sister  
in the church  
writes to a young mother  
seeking a divorce.

## HOME

By Thora Blake

I am hoping and believing that you will get together again, and be happy with your little family for the balance of your lives.

Whatever you do, do be true to your husband. Never speak ill of him to anyone. Mention his good points if you speak of him at all. This will help to keep the enemy's influence out.

Then keep forgiving him for any mistake he may have made.

Remember, the only way any one

of us will ever be able to enter the home God is preparing for us is, if God is willing to, and does forgive us. So let us forgive one another.

If you can't forgive, then pray to God, in Jesus' name, that He will give you power to forgive. He will give you that power. I know, because I have tried it.

There is a possibility that you may have hurt your husband some way. Not meaning to do so, but in a weak moment you may have said or done something that could have hurt him. In that case don't hesitate to confess to him your fault and ask his forgiveness.

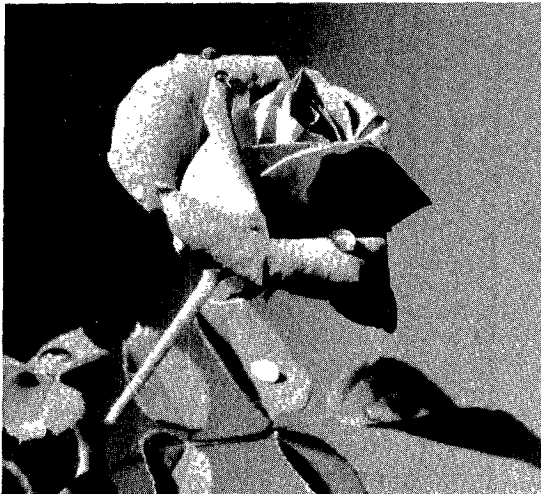
All things are possible with God. It is possible for you to get together with your husband again and live a happy, successful married life until death do you part.

This is better for your children. No one else can love them with a father's love except their own father.

You will find it hard to earn the living for your family. Never be tempted to let someone else come in to take their father's place. This would only make a new kind of trouble for you and for your children. Your husband is the one who can love and care for them best of all.

Remember, "With God all things are possible." He can return your husband to you. It is His will that people stay married until death parts them.

I have known Christian couples (some SDA's) who have flared up in a weak moment, but came back together again. One couple even went so far as to get a divorce and so had to be married over again, but they



## A Dream of Spring

By STELLA KENNEDY SALISBURY

The winter winds now wildly, fiercely blow,  
We shiver in the blinding, driving rain,  
No languid moon have we, but well we know  
Soon roses red and full will bloom again.

did it. Now they are old, and they are so glad that they came back to each other in youth.

A good prayer to pray daily is: "Keep us cleansed from all unrighteousness; keep us filled with Thy Holy Spirit; work out Thy will through us, and make our lives perfect from Thy standpoint."

If God fills us with His Holy Spirit then there isn't room for sin and we live happier lives.

I am looking forward to you and your husband making a success of your marriage yet, and establishing a happy home for your children with their own parents.

I love you, \_\_\_\_\_, and am praying for you and your husband.

## On Keeping House

IN FEBRUARY



By Carolyn E. Keeler

When February arrives it seems that spring is not far behind. There are so many things to do in February, it's a sort of catch-up month, when you can find time to go over all those clippings you have saved, put the recipes where they belong, and the poems, and the pictures you have cut out to use for Sabbath school work or in making scrapbooks, or for my beauty book (my own scrapbook of beautiful pictures that I save and like to look at now and then). One thing I must get done in February is to go through that notebook of shorthand notes I took at camp meeting last summer and transcribe them.

Oh, yes, and go through the nursery and seed catalogs—my wish books—and try to order what I want and yet cut it down to fit our budget. I think this summer I'll try some cherry tomatoes. They are just little beauties and delicious. Our cousin, Mrs. Lena Reynolds, of Shinglehouse, gave me several last summer while I was visiting her. She had them in a pot on the porch. They are very meaty, and serve as a decoration if you wish or as a salad ingredient.

All winter long I have nursed along a windowbox of Swiss giant pansy plants. I didn't get them planted early enough last summer to be large enough to remain outdoors all winter. There were times when I despaired of their ever doing anything much. They seemed just to stay little.

We have been happy to receive snapshots of our youngest grandson; now he is seven months old. He was found to be allergic to milk so the

doctor prescribed Soyolac, and Bobby is thriving on that.

Here is a recipe you might like to try. It is for patties or croquettes, and you will need some VegeChee for these. 2 cups of VegeChee, 3 eggs (beaten slightly), 1 cup cracker crumbs, 2 tablespoons butter, 6 tablespoons chopped onion, 1/3 cup finely chopped celery, 1/4 teaspoon sage, 1 cup tomato purée. Braise the onion, celery, and sage in the butter until cooked. Then mix together all ingredients. Form into patties and fry for about 20 minutes. Serves 6.

Trying to memorize something? Have it near your ironing board and as you iron look at a few lines and try to perfect them in your memory. You can do two things at one time this way. I keep trying to say over quite often during the winter Robert Frost's lovely little poem about the woods filling up with snow, and having promises to keep and miles to go before I sleep. The two middle stanzas always were hard for me to remember. Sometimes at night you can go over some memory work or try composing a poem when you can't sleep. Many precious verses from the Bible

come to one's mind at such times too.

Not far from the valley where we have been living the past year is a farm purchased by a doctor from the city. He has remodeled the big old house. The thing about this place that impresses me as we drive by once in a while is this big field enclosed by mock orange shrubbery. In the early summer it is just beautiful and, oh, the fragrance from that field.

There are so many beautiful things to enjoy, but the most beautiful of all is the beauty of holiness, the beauty of love manifest. You may enter a gray old house that just cries out for a coat of paint, but the windows shine and the curtains are white and there are red geraniums at the windows, and inside the warmth of friendliness and love just enfolds you.

There is also the beauty of devotion, of dedication—the beauty of unselfish service in the devotion of a child for a crippled parent, the beauty of daily service in the one dedicated to a great ideal of making the world better. There is the beauty of speech. The English language contains so many lovely, strong, courageous words. Why don't we use them more often?

## Fellowship of Prayer

### "Thank God for Answered Prayers!"

"Thank you most sincerely for your prayers in the past for my children. A year ago our prayers were answered for my son. . . . Last June he was honorably discharged from the service. . . . Last Thanksgiving he was united in marriage with a very sweet and dedicated Adventist young girl. They are happy in the Lord. Help me pray they will keep faithful to the end.

"Also a year ago you dear people joined me in prayer for my son-in-law, who was gradually leaving the church. My daughter kept faithful and patient and drew closer than ever to her Saviour. Now her husband is beginning to take more interest in family worship and attends Sabbath school and church more and more. I believe in due time he will come all the way back. Help my daughter and me to continue to pray to that end. Thank God for answered prayers!"—Mrs. S., of Colorado.

### "Please Pray . . ."

"Thank you for your prayers in behalf of my family. They have been remarkably answered."—Mrs. B., of Oregon.

"My dear husband is not a Christian, and is a lonely, reserved person. He really needs me. I have been told that I could die at any time because of a heart condition. Please pray that the Lord will work a great miracle in this house—my heart, my husband's conversion and health, a lady taking Bible studies, and for the dear children and grandchildren and in-laws, a total of 20. Several years ago I asked prayer for my two daughters, and am happy to report both are active in church work, and all of my grandchildren of school age are in church schools or colleges. I have much to be thankful for. . . . Also please pray for my aged mother, who at 97 is not converted, but her mind is clear."—Mrs. B., of Oregon.

"Some years ago I sent in the names of my three sons for prayer. A few months ago my oldest son was rebaptized and is very faithful. I praise the Lord. I know what He has done for this son He can do for the other two and their families."—Mrs. C., of California.

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.





## A Bizarre Diet

Some time ago a mental patient in the Brooklyn, New York, State Hospital was suffering from swollen ankles. Doctors sought the cause. They gave him a careful checkup, then—believe it or not—recovered 258 objects from his stomach. Included in the items were 26 keys, 39 nail files, three sets of rosary beads, 16 religious medals, one bracelet, one necklace, three metal chains, one beer-can opener, one knife blade, four nail clippers, three pairs of tweezers, and 88 assorted coins.

Occasionally we hear people express variations on this theme: "Tobacco and liquor can't be too bad. So-and-so smokes and drinks, and he's 85." To us this is a woefully weak argument for intemperance. The fact that the body can survive ill-treatment is hardly a recommendation for the use of poisons; rather, it calls attention to the wisdom and skill of the One who made the body. The mental patient swallowed 258 foreign objects and survived; but what does this prove? Nothing, except that he would have been better off if he had refused to indulge his appetite for bizarre "foods."

The same holds true in the realm of the mind. "We are what we eat." When people feed on a diet of literary nail files, beer-can openers, and knife blades, they are bound to become spiritually sick. They may not show the effects immediately. Fellow church members may not notice at once that faith has been weakened, the tastes perverted, or moral standards corrupted, but time will reveal that serious damage has been done.

The only wise course for men and women to follow, if they want optimum health of body and mind, is to eat "that which is good" (Isa. 55:2). Those who truly love the Lord will refuse any other diet, even as did Daniel and his companions of old.

K. H. W.

## The Inerrancy of Scripture—2

Last week we referred briefly to the Evangelical Theological Society (ETS) and to its creed, "The Bible alone and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs." We mentioned also that Seventh-day Adventists share with Evangelicals the conviction that the Bible is the inspired Word of God to man. For a number of years we have appreciated the privilege of Christian fellowship with ETS members at their annual meetings, and the opportunity for a mutual sharing of convictions with respect to the great fundamentals of the Christian faith.

We find ourselves in complete agreement with the ETS Doctrinal Basis, to the full extent of its affirmation that "the Bible in its entirety, is the Word of God written." This is, and always has been, a cardinal point of Seventh-day Adventist belief. But to affirm that "the Bible alone . . . is the Word of God written" seems to go beyond—and contrary to—what the inspired writers themselves have to say on the matter. This disclaimer fences God in, as it were, by forbidding Him to address His people in writing, except through the ancient canonical writers. Furthermore, it would oblige us, should God address us directly in our day as He once did through the prophets of old, to turn a deaf ear, in disbelief that

the voice could be His. Where in Scripture do we read that God took an oath of perpetual silence when the last of the canonical writers laid down his reed pen?

The Old Testament writers refer to a number of authentic prophetic writings that never found a place in the Sacred Canon (2 Chron. 9:29). In the New Testament, Paul mentions a former letter he had addressed to the church at Corinth, and speaks of the gift of prophecy abiding in the church (1 Cor. 5:9; Eph. 4:11-13). Luke cites, as if they were inspired, "many" who had previously composed gospel narratives (Luke 1:1). The Bible writers refer to these noncanonical prophetic and apostolic writings as if they were as fully inspired and authoritative as those that eventually became a part of the canon. The word "alone" in the ETS Doctrinal Basis thus seems to deny what the Bible writers themselves affirm.

The word "alone" would also exclude the messages of counsel God has sent to His people today, through the writings of Ellen G. White. Not for a moment do we believe that these writings are, or that they should be thought of, as an addition to the Sacred Canon. But we do accept God's voice speaking to us through them, and believe that voice to be fully as authentic and authoritative for us today as the writings of the Bible are for all men in all ages.

Next week we shall consider the concluding phrase, ". . . and therefore inerrant in the autographs."

R. F. C.

(Continued next week)

## Life With Purpose

Bogged down in the dull routine of daily living, faced with the almost impossible task of remaining solvent on a small income, chained to a house or business, many a person has cried out in anguish, "What is the purpose of life? Why was I born?"

Often during the last year of her life, a 21-year-old Pennsylvania housewife sought answers to these questions. She had suffered much. She had lost a baby. She had undergone five operations. She knew she was dying of cancer.

In a letter that she asked to be kept sealed until after her death, she said to her husband, her relatives, and friends: "I feel that this has been my task here on earth—to bring you to the Lord. And even though I have suffered, I have no regrets. I would suffer again for such a cause."

The courage revealed by this young woman was inspiring. And the philosophy that she developed might well be adopted by all who claim to be Christians. For what is the purpose of life? Is it merely to earn a paycheck, to show a business profit, to keep house, or to engage in sports?

No. We have been born to bring glory to God, to help carry on His work in the world—to feed the hungry, clothe the naked, lift up the fallen, encourage the downcast, and lead the lost back to the Father's house. Any life that blesses others through unselfish ministry has purpose, and though it be cut short by death its influence will continue throughout eternity in the lives of those it helped lead to the Master.

K. H. W.

# Reports From Far and Near



The Djakarta Evangelistic Center, situated on the main boulevard of Djakarta. The wording at right, above the library section, is the Indonesian name of the center.

## Grand Opening of Center in Djakarta, Indonesia

By Wendell L. Wilcox, President  
West Indonesia Union Mission

The beautiful five-story Djakarta Evangelistic Center was dedicated August 1, 1965. This fine, white-faced structure was built for approximately \$250,000, a gift to Indonesia from the Sabbath schools around the world.

The spacious auditorium and balcony will accommodate 1,200 people. A fellowship hall that will seat between 300 and 500 is on the third floor. In conjunction with this is a kitchen that can be used for cooking schools and food demonstration programs. The fourth and fifth floors are now being used by the West Indonesia Union Mission for its headquarters, which until recently was located in Bandung, Java.

A Voice of Prophecy recording studio, also located in the evangelistic center building, is now being equipped. This studio will serve some 22 radio stations that are presently broadcasting the three angels' messages to the 105 million people of the West Indonesia Union territory.

Several high-ranking Indonesian government officials took part in the dedication ceremonies held August 1, 1965, at 10:00 A.M. Sunday morning. Among them were: Dr. K. N. Saifuddin Zuhri, Minister of Religion; Major General Dr. Soemarno, Minister of Internal Affairs and also governor of the Djakarta area; Dr. J. W. Rumambi, Minister of Liaison; and Assistant Minister of Religion Mr. Abednego, who also represented President Sukarno. Mrs. Abednego cut the ribbon as the name of the center was unveiled. The 157-member combined church choirs

of the Djakarta area, provided the special music.

That same evening C. P. Sorensen, president of the Far Eastern Division, gave the dedicatory address as almost 1,000 Adventists gathered in the main auditorium of the center.

One week after the grand opening a series of meetings was launched, with J. B. Umboh, director of the center, as the speaker. A number of young ministerial interns were connected with these meetings.

Please pray that this center will be a mighty soul-saving institution for God.

## Servicemen's Weekend in Saigon

By C. D. Martin, Secretary  
National Service Organization  
Far Eastern Division

In spite of increased threats against United States troops in Saigon over the Viet Cong anniversary weekend of December 17-19, a peaceful and inspirational program was conducted for Seventh-day Adventist soldiers in Vietnam. Because of combat conditions the military authorities were not able to authorize a country-wide religious retreat. Yet, in spite of not being able to have an "official" retreat, it was gratifying that 50 servicemen and staff attended.

It was a busy time on the Viet Nam Mission compound as the men arrived and were directed to the church school rooms where their cots were set up. The president of the mission, Ralph Neall, his wife, and other missionaries worked hard making necessary preparations for housing and feeding the servicemen. The program moved along well. On Sabbath, with more than 70 in attendance, it was found that men had come in from Vinh-long (in the delta area south of Saigon), Anke, Quinhon, Nhatrang, Phanrang, Bienhoa, Cholon, and Saigon itself. Unfortunately, some of the men in the immediate Saigon area were not permitted to attend because of existing conditions.

The opening service of the retreat was held Friday evening in the improvised chapel in the school dormitory. There was a warm feeling of fellowship as the retreat master, Chaplain Earl T. Lee, Adventist chaplain of the U.S. Army

Sp/6 Ronald B. Joy is greeted by C. D. Martin, director, National Service Organization of the Far Eastern Division, and shown where to register. Chaplain Earl T. Lee, retreat master, and Captain Carlyle McDunnah look on.





Servicemen and leaders attending the Saigon retreat, December 17-19, which was held on the Viet Nam Mission compound. The building in the background is the school where the men were housed.

based in Quinhon, extended a hearty welcome. The message of the evening was given by the writer.

Sabbath morning amid the sounds of helicopters "chopping" overhead and jet fighters streaking through the skies, the services continued. The 7:30 devotional sermonet was given by J. H. Lantry, MV secretary, Southeast Asia Union Mission. Pfc. Daniel Drake of California was Sabbath school superintendent. Maj. D. E. Littell, one of our active Adventist doctors, conducted the missionary period. He related several personal experiences showing how God has blessed his attempts to distribute literature and witness to the men in his unit at Ankhe.

After the opening features and the scripture reading by Capt. Gary Anderson, an Adventist dentist from Colorado, the morning sermon was given by Chaplain Lee. It was a timely message, "God's Guiding Hands," and at the close of the service the men came forward and shook the hand of the speaker as an expression of their determination to let God's hands guide them through their days in Vietnam and in the days ahead. It was a meaningful hour of devotion and consecration.

Sabbath afternoon was spent in an active discussion period called "Let's Face It." Members of the staff formed a panel and answered questions relating to problems in military service. Interest ran high. As the Sabbath closed, the servicemen joined the Vietnamese church members for a vesper service at the central church adjoining the hospital. The audience was then invited over to the mission compound for an evening of recreation and fellowship. To close the evening's activities a motion picture was shown and a special Christmas celebration was conducted. The special, air-lifted presents sent by Mrs. Gertrude Honicker and the State Dorcas Federation of Pennsylvania added much to the happiness of the occasion.

Two religious services were conducted Sunday morning with Ralph Neall, Viet Nam Mission president, and T. V. Zytoskoske, acting education secretary of the Far Eastern Division, as speakers. Pfc. Wesley Dormer, of New York, Pfc. Jack Mracek, of California, and Sp/4 Steve

Thorsen, of California, assisted with these services.

A large chartered bus, with screened windows as a precaution against hand grenades, took the group on a 2½-hour tour of Saigon. Cameras were clicking constantly as pagodas, temples, palaces, and government buildings provided much to see. The last stop on the tour was the large military post exchange. For some of the men who had come in from isolated combat areas it was a treat just to walk along the counters and see the goods on display.

After a Sunday evening meeting and a final Monday morning devotional service, the cots were moved out, school desks put back in place, and the mission compound placed back in order. The men packed their bags, boarded the C-123's, jeeps, and trucks, and headed back to their home stations. But before they did, over and over again they said, "You'll never know what this retreat has meant to us. We have really been blessed by the spiritual food we have been given."

The following are some of the men who attended the Saigon retreat: Pfc. Dennis N. Dickhaut, Sp/6 Ronald B. Joy, Capt. Carlyle McDunnah, Pfc. Jack Mracek, Sp/4 Marvin Christiansen, Capt. Gary Anderson, Pfc. Ronald M. Smith, Pfc. Billy R. Tillman, Pfc. Jose Sanchez

Gonzales, Pfc. Gary Elmendorf, Pfc. Chris Dancel, Pfc. Wesley Dormer, Pfc. John Frye, Sp/4 Ronald Groger, Pfc. Moses Nealy, Pfc. Jon C. Limeback, Pfc. Walter W. Labrenz, Pfc. Leon E. Harris, Maj. D. E. Littell, Pfc. Donald Johnson, Pvt. Timmie A. Walter, Pfc. Daniel Drake, Pfc. Donald J. Heusser, Sp/4 Henry Graham, Pfc. David L. Brinton, and Sp/4 Steve Thorsen.

## Trophy Night in the Southern Union

By W. P. Bradley, *Associate Secretary General Conference*

Trophy night at the Southern Union's annual convention of literature evangelists is an event watched with great interest by all the conferences as they await the announcement of the final totals of literature sales. As the year 1965 came to a close, about 225 literature evangelists and their families, plus a number of visitors, met at Daytona Beach, Florida, under the chairmanship of Eric Ristau, union publishing department secretary. On the evening of December 30, which was trophy night, recognition was given to the following firsts:

Conference with the highest deliveries:

## Navaho Christmas Party, 1965

Sunday, December 26, was a beautiful day at the Monument Valley Mission, Utah. The sky was blue and the air was balmy, even though the ground was covered with several inches of snow and ice.

Soon after nine o'clock the cars began coming up our icy hill. By 10:30 the church was packed with more than 250 happy Indians. They saw films on jumping horses, bear cubs, and skunks. And did they laugh and clap! When it was over they all filed quietly out the rear door through the children's room where they received large sacks of nuts, oranges, candy, and apples. The children received toys donated by friends all over the United States.

This was repeated three times. By late afternoon more than 1,100 had passed through the gift line. At one time there were 74 cars and pickups in our small parking area.

When the day was over all the mission workers had the same thought, "We must work hard through the coming year, and get our large recreation hall." About \$2,000 is now in hand, but we must raise \$31,500 in order to get a 50- by 80-foot steel building. This also will serve as our welfare center.

J. LLOYD MASON, M.D., *Administrator Monument Valley Mission Hospital*

Alabama-Mississippi—total for 1965, \$542,939.98.

Literature evangelist (men) with the most deliveries: Walter Bowen, of Alabama-Mississippi, \$34,000.31.

Literature evangelist (women) with the most deliveries: Mrs. Esther Black, of Florida, \$25,053.85.

A very impressive sight that evening was the assembling on the platform of 17 men and women, all from Alabama-Mississippi, whose combined deliveries in 1965 totaled more than one-quarter of a million dollars in value.

Present at the convention were two distinguished workers in the literature field: Mrs. Charlotte Waldo, of Florida, who started in 1916 and is in her fiftieth consecutive year of literature distribution. At the age of 82 she delivered more than \$6,000 in 1965. Also B. G. Maguiere, of the Carolina Conference, who has sold SDA literature continuously for 49 years and puts in more than 2,000 hours in active labor every year.

Viewed as a whole, every local conference of the seven within the Southern Union passed the \$200,000 mark; and two, Alabama-Mississippi and Carolina, sold more than one-half million each. The union total for 1965 was \$2,573,000.

Many of the colporteurs had the joy of seeing souls baptized during 1965 as the result of their labors. J. W. Sharp, age 21, who has been selling our literature three years, saw 11 of his customers baptized in 1965. W. B. Lyles, who has distributed our publications for ten years, has had 36 of his customers baptized through the years.

The men and women who distribute our beautiful literature, full of truth and blessing, need our prayers; they certainly have God's blessing. And there should be many more strong workers in their ranks. Theirs is a spiritual work of the highest order. May the Word of God continue to speak to the peoples of earth through the agency of these vehicles of truth, the books and periodicals distributed by our part-time and full-time literature evangelists.

## Branch Sabbath School "Explosion" in Colombia

By J. C. Nikkels  
*Departmental Secretary  
Pacific Colombia Mission*

"¿A cómo son [“How much do these cost?”]” asked a little ten-year-old, timidly pointing at the stack of songbooks and other materials I had offered for sale to the teachers and division leaders at a recent Sabbath school workshop in Colombia.

Somewhat puzzled by her interest and her persistent attendance at all our class sessions, I began to ask her why she wanted to know. At that moment her pastor passed by and introduced me to two more juniors who, like Omayra Jiménez, are busy directing branch Sabbath schools in Palmira, Colombia.

Now my curiosity was fully aroused, and I made arrangements with the pastor to visit their groups on a future Sabbath afternoon. What a thrill it was to hear little Omayra tell a Bible story to a group of 25 children gathered in an empty garage.

On the opposite side of town Martha Durán, a 13-year-old, was busy teaching about 40 youngsters some children's songs. They met in a patio in front of the house of a sympathizing adult, and thus attracted even passers-by with their singing.

I soon discovered that these were not the only juniors who were sharing their faith. While visiting other churches I met several children from 9 to 15 years of age, who were directing branch Sabbath schools, sometimes even for adults!

Organizing branch Sabbath schools, or *filiales*, as we call them in Spanish, has now become a favorite missionary occupation of many Adventists in the Pacific Colombia Mission. During the second quarter of 1965 a total of 180 *filiales* were organized, and this activity coincided with the greatest number of baptisms ever recorded in the history of this mission. On a per capita basis, this mission

leads the Colombia-Venezuela Union in branch Sabbath schools. We now have one organized *filial* for every five baptized members. Sabbath after Sabbath 1,400 non-Adventists are studying the Bible and singing the songs of Zion.

The group of members at Buenaventura actually operates 22 branch Sabbath schools, four of which are conducted by children. Their supergoal is one branch for each member.

God has given us the greatest amount of freedom ever experienced in Colombia. Religious prejudice is disappearing rapidly, and hunger for the Word is manifesting itself in many places.

## Southeast Asia Union Session

By K. H. Emmerson  
*Assistant Treasurer  
General Conference*

The fourteenth biennial session of the Southeast Asia Union Mission convened in Singapore on the evening of January 2. H. W. Bedwell, union president, and G. O. Bruce, secretary-treasurer, welcomed the delegates from Vietnam, Thailand, Malaysia, Singapore, Sabah, Sarawak, and Brunei. Political conditions in Laos and Cambodia made it impossible for these fields to be represented at the meetings. The delegates were joined by representatives from the Far Eastern Division—A. E. Gibb, secretary; E. L. Longway, field secretary; H. E. McClure, Sabbath school secretary; and L. A. Shipowick, home missionary secretary; and K. H. Emmerson of the General Conference.

The year 1965 was a banner year for baptisms, 1,079 believers joining the 82 churches. The membership of the union is now well over 10,000. An excellent spirit of unity, dedication, and optimism was evidenced by all the delegates attending the meeting, representing the six hospitals, one dental clinic, one junior college, and seven secondary schools, of which three are mission schools. During the past biennium 26 major and 13 small evangelistic efforts have been held. The Sabbath school membership has increased to approximately 150 per cent of church membership, passing the 16,000 mark.

The title for 1965 showed a large increase over 1964. Mission offerings also are on the increase. The budget for 1966 brought renewed courage to the field leaders, as the amount distributed was the largest in the history of the union. This large increase was made possible because of the substantial contributions made to the mission program by the hospitals within the union territory and by the large appropriation from the 1965 Autumn Council.

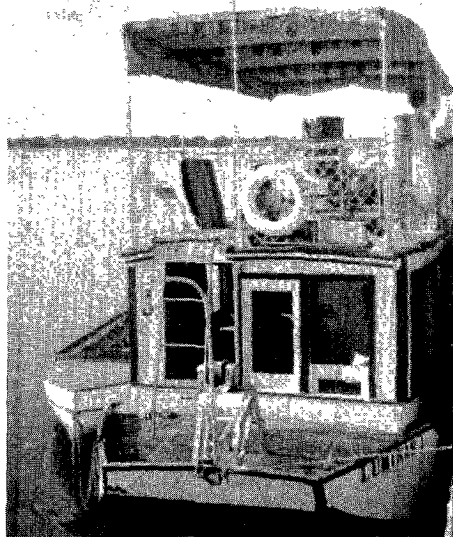
In the little country of Sabah in old Borneo, where in 1965 the largest number of baptisms in the union were realized, a large appropriation was made for the opening up of new work on the Bengkoka Peninsula. This was the church's answer to the continual urgent pleas of the heathen villages for a worker to enter with the gospel of love.

During the last few months of 1965 a lay worker entered several villages, and

One of the newest branch Sabbath schools in the Pacific Colombia Mission. It is conducted by a church school teacher in Puerto Tejada, Colombia.







Left: *Luminar I*, the launch on the São Francisco River, captained by Cipriano Moraes. Right: Twenty souls who were baptized recently, won through launch work on Brazil's São Francisco River. Second from right, Cipriano Moraes; second from left, R. C. Bottsford.

already eight families have left heathenism to accept Christ. With the funds made available in 1966 a strong program can be started in this new territory.

With the spirit of dedication, zeal, and love that is manifested by the workers and laity throughout the union, God will surely bless their efforts to reach a goal of 1,200 baptisms in 1966.

## Progress Along the São Francisco River

By R. C. Bottsford, *Departmental Secretary Bahia and Sergipe Mission*

One of the life streams of the state of Bahia, here in this vast country of Brazil, is the São Francisco River. In many areas it is the only highway connecting the larger towns.

The *Luminar I*, operated by the Bahia and Sergipe Mission, has worked along the river for many years; but few results have been seen in the way of souls baptized. Recently we have added an extra worker to the launch staff. He works in the towns where we have small clinical outposts. The message is preached and the people are visited systematically. This has produced wonderful results. In the first 11 months of 1965 more than 50 were baptized.

Brother Cipriano Moraes, a young missionary from Portugal, has been in charge of *Luminar I* for the past four years. He is doing an excellent job. As most captains of our missionary launches, he has learned to live side by side with danger, trusting always in the Lord for protection.

I had the privilege of visiting the launch for two days not long ago and

was pleased with what I saw. Three hundred people gathered under a mango tree for the 11 o'clock worship service. All came to hear the message, many of them for the first time. They were eager for the truth. In the afternoon we held a baptism. G. M. Kretschmar baptized 20 precious souls.

In this same area one can see terrible human misery. One woman who came to the captain of the launch said she was 48 years old and had given birth to 29 children, of which only nine anemic shadows of humanity remained! First we give food to satisfy the material hunger of the people, then we preach the Word to meet their spiritual need.

The *Luminar I* was formerly in the state of Minas with Leslie C. Scofield as captain, but later as he built the larger boat *Luminar II*, the first was given to the Bahia Mission. It has been serving a wonderful purpose ever since. Many lives have been saved from physical and spiritual death. Remember this noble work in your prayers.

## Vacation Bible Schools in Greece

Mrs. Ramona Germanis (at far right), wife of the president of the Greek Mission, is shown here with her helpers and children who took part in the second Vacation Bible School held in Greece. Of her experience she writes:

"We held our first school in our Nikaia church near Piraeus, the port of Athens. Fifteen children, from four to 14 years of age, registered. Our second school was held June 26 to July 4, 1965. We enrolled 24 children, 13 of whom came from non-Adventist homes. One little boy was so excited about attending the school that he woke at five o'clock each morning!

"At the end of the week, the children presented a program for their parents, and displayed the handicrafts they had made while with us. This made a deep impression, and has made us determine to plan for another, even better school next year."

B. E. SETON, *Departmental Secretary Southern European Division*



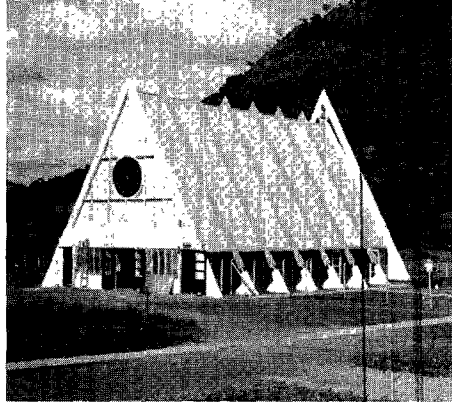
## Report From Central America

By K. F. Ambs, *Assistant Treasurer General Conference*

"Hospital Adventista" announced the sign at the entrance to our small but active hospital at La Trinidad, Nicaragua. Situated in a mountainous rural area, it was an ideal setting for the annual committee meetings of the Central American Union Mission.

Drs. Fred Moor and Vernon Sparks, with E. J. Heisler, administrator, and their families, were hosts for the representatives from six missions, the Panama Conference, and institutions in this union serving a kaleidoscope of peoples and nations.

G. E. Maxson and D. P. Huey, president and secretary-treasurer, respectively, came over from union headquarters in Guatemala. Their able direction of the work in this large territory with more than 14 million population, 205 Seventh-day Adventist churches, and almost 20,000 members, is aggressive in nature, evangelistic in tone, and dedicated to the



New church at Hospital Adventista, La Trinidad, Nicaragua. The Central American Union Mission meetings were held in this church.

soon finishing of the work in Central America.

On Friday evening, December 3, the meetings began in the newly completed A-frame church on the hospital grounds. An earnest call to consecration, presented by David Baasch, Inter-American Division secretary, and delivered in Spanish to a capacity audience of workers and members, set the tone for the meetings to follow.

All day Sabbath, except for a few hours in the afternoon when the hospital staff, young members and old, engaged in branch Sabbath school endeavors, the meetings continued. Saturday night was given over to reports from the field.

And such thrilling reports they were. David Garcia from Costa Rica reported that with only six workers in their mission they already had 185 baptisms for 1965 and have set a goal of 300 for 1966.

I. M. Nation, acting principal of Central American Vocational College in Costa Rica, told of the Ingathering at the college. The goal for the school was 5,500 colons. On the day set aside for the campaign students and teachers solicited more than 6,000 colons.

In Nicaragua the area's first MV camp was recently conducted. Donald Crane was in charge, and although troubled by rain, hordes of mosquitoes, and other hindrances, the camp was a real success. Of 20 nonmember young people in attendance 12 have since been baptized. In the meantime the mission has secured a permanent MV campsite on beautiful Lake Masaya, only about 20 miles from Managua, the capital city of Nicaragua and headquarters of the Nicaragua Mission.

Among the Mosquito Indians on the Nicaragua coast, work has gone slowly, but recently a worker entered these territories and opened work among them. Now we have one church and requests from 36 villages for someone to come and preach.

W. H. Waller of Honduras stated that although Honduras was entered 75 years ago with the Advent message, only about half the country has thus far been evangelized. The six field workers accounted for 187 baptisms in 1965.

Our new school in Honduras had an enrollment of 94 students, mostly non-Adventists. Of these, 41 were baptized in 1965. The students of the school under Jim Bechtel's leadership conduct ten weekly branch Sabbath schools with 200 members.

Daniel Moncada spoke for the small country of El Salvador. Though very small, El Salvador has a population of 3 million. A disrupting earthquake on May 3, 1965, practically brought the economy of El Salvador to a standstill, but fortunately the mission had already passed its Ingathering goal before that date. About 50 Adventist families lost their homes, but none lost their lives. Baptisms in 1965 were more than 220.

W. T. Collins brought greetings from some 5,000 members in Guatemala, "The land of eternal spring." On a recent Sabbath 12 pastors, working together, baptized 182 members at one service.

Branch Sabbath schools, 1,400 of them in Guatemala, account for much of the success of the evangelistic program. With only four ordained ministers and four Bible instructors, Guatemala nevertheless hopes to reach 750 baptisms for 1965 when all reports are in.

For British Honduras, Winston Cunningham reported 240 Vacation Bible Schools, a growing Bible correspondence school work, four church schools, and plans on foot for eight more. A new chapel was dedicated on November 17, 1965, permitting another group to transfer their worship services from under the trees to a permanent building.

The Sabbath evening closed with a color film showing the work among the San Blas Indians, who live in a remote island section of Panama. Ed Schneider, president of the Panama Conference, told thrilling stories of the beginning of the work among these and other primitive tribes.

The Cuna Indians on the coast of Panama wear gold rings in their noses. When they accept Christianity and remove these rings they are at once ostracized. In spite of this, eight souls have stepped out and been baptized.

Among the Guaymie Indians, workers have to date baptized 50 new members. Some of the candidates walked for two days to be at the place of baptism.

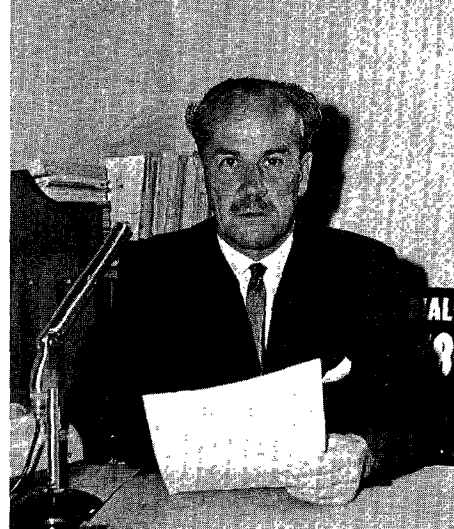
And so the work of preaching, teaching, and healing goes on in the countries comprising the Central American Union Mission. Many brave souls are stepping out into the light of the glorious gospel of Christ.

## One Million Calls to Dial-A-Prayer in Sydney

By R. K. Brown  
Public Relations Secretary  
Greater Sydney Conference

In a special room high up in the Sydney General Post Office, officials were tense with excitement as they awaited the one millionth call to Dial-A-Prayer. It was Tuesday afternoon, and at 4:06 a needy heart somewhere among Sydney's two and a quarter million people was dialing 48-0221.

Dial-A-Prayer originated in Sydney four years ago. It was the division public relations secretary, E. H. J. Steed, who saw the possibilities for using the telephone to reach people with a spiritual message. Since August, 1961, Dial-A-Prayer has spread to the capital cities of



Pastor H. W. Kingston, of Wahroonga, Sydney, recording a series of one-minute prayers for the Dial-A-Prayer service. On the average, 1,000 people telephone daily to hear the prayer. Pastor Kingston is the minister of the 830-member Wahroonga church, the largest in the Australasian Division.

Australia and many other countries in the world.

The unqualified success of Dial-A-Prayer is confirmed by the fact that on the average 1,000 people are dialing every day after four years of operation. The service has received hundreds of letters, which testify to the comfort and strength that Dial-A-Prayer has been to them. As one letter stated, "It is just heavenly to hear the pastor pray."

The letters we receive tell of people who are distressed, lonely, bereaved, disappointed, sad, or just in need of guidance and counsel. The letters come from the young and the aged. They include students, businessmen, housewives, nurses, professionals, and tradesmen. We answer all letters personally, giving counsel, offering suitable reading material, or suggesting a study of God's Word through a correspondence course to establish a solid foundation for faith.

Here are a few typical letters:

"I am a Roman Catholic, but whenever my heart is heavy and filled with sorrow I dial your number and pray with you. Recently I have had some very heavy burdens. My husband has been unable to work for more than two years. A fortnight ago I lost my father with cancer. Also, my son is being divorced next year, owing to very unhappy circumstances. God bless you and accept my sincere appreciation for your help to troubled hearts."

"This afternoon I had the privilege of listening to your Dial-A-Prayer for the first time, and it has helped me considerably. As I am a teen-ager, I am faced with many problems and difficulties. I am thankful that there is such a place where one can call in a moment of despair. It is always good to know that help is as close as the telephone."

"Before sleeping each evening, I climb into bed and dial your number. As I drop off to sleep I am concentrating on your message. Somehow my courage and confidence are strengthened. Thank you for your selfless work on behalf of suffering humanity."

The key figure in Dial-A-Prayer is the "Telephone Pastor." At present he is

Pastor H. W. Kingston, minister of the 830-member Wahroonga church, largest church in the Australasian Division. Pastor Kingston records a series of one-minute prayers that are changed every day on the electronic telephone machines. Into this one-minute prayer the pastor puts a message that he hopes will encourage and comfort 1,000 people for that day. What a challenge to a man of God.

In the first three years of operation, the Dial-A-Prayer pastor was Pastor W. R. L. Scragg, then division radio-TV secretary, now principal of New Zealand Missionary College.

Sydney now heads toward the second million calls at the rate of 1,000 a day.

## From Weakness to Strength in the Philippines

By L. E. Montaña  
Radio-TV Secretary  
Central Philippine Union Mission

"The mission officers seem to have forgotten us. Since this is a hard place to work, they are sending their preachers to places where the fields are greener!" This was the remark of a sister, the treasurer of a small company of about ten believers in Tagbilaran, capital of the island province of Bohol, a territory of the Central Philippine Union Mission. It was addressed to J. M. Coloma, former secretary-treasurer of the old East Visayan Mission, and me while we were looking for a place to hold a major evangelistic campaign in 1964.

This sister's remark echoed the sentiment of the few believers in the place. The inhabitants are known for their conservatism and slowness to accept new things, especially in the field of religion.

Our union answered the challenge by sending me to hold a campaign in the area. With me were I. B. Ravelo and J. V. Sagulo from the old East Visayan Mission, Orlando Aguirre, Jr., and David Recalde (interns from the West Visayan Mission), Rey Sinco (intern from Negros Mission), Mrs. L. E. Montaña, and later on, Cesar Colo (intern from East Visayan Mission).

A concrete tennis court was rented, and we began construction of a tabernacle. It was called the Flight to Space Auditorium, and opened on April 12, 1964. We built a smaller meeting place on our church lot at the edge of town, and held similar meetings there on some nights. With this arrangement we were able to hold meetings five nights a week in each structure. The plan was to finish the smaller tabernacle as a church to house the converts.

In spite of strong opposition, no measure was left untried to give the message. A Voice of Prophecy Bible Correspondence School resulted in the graduation of more than 85 students. Gloria Somoso, in charge of promoting the Vacation Bible School program in our union, led out in organizing two Vacation Bible Schools, ably assisted by Delma Quirante and Romelda Jereos, daughters of our educational secretary and secretary-treasurer, respectively.

A generous amount of welfare supplies was distributed to the needy. A medical team from our Miller Sanitarium and Hospital held free clinics and gave medical lectures on smoking, drinking, and proper diet.

Two weeks after the presentation of the Sabbath, an invitation was given to attend the "First Big Sabbath Celebration in Tagbilaran." A big crowd attended.

We were thankful to the Lord that a total of 48 persons yielded to the call of the Saviour and were baptized.

The problem confronting us was to finish the evangelistic structure into a real church building. This project found a response among the members of the evangelistic team and some members. Foremost among those who shouldered the financial responsibilities of the construction was Gloria N. Lim, an influential businesswoman, first cousin of the Hon. Emmanuel Pelaez, the vice-president of our republic. She is the church treasurer whose remarks at the beginning of this narrative prompted us to face the challenge. Though married to an unbelieving husband, she felt such a burden for finishing the church that she gave from her personal funds enough to complete it.

Sister Lim went more than the second mile. She also built at her own expense



Our small company of believers in Tagbilaran, Bohol, met on the first floor of this building when the evangelistic team arrived the early part of 1964. At right is Sister Gloria N. Lim, the local church treasurer, through whose generosity the new church was completed.

a two-story parsonage behind the church. This is now the residence of the pastor and district worker of the province. At the beginning of this school year a church school was opened, and convened in the first floor of the parsonage.

This is the story of the Tagbilaran church, which barely more than a year ago was a weak group, apparently almost ready to die. Today the congregation is strong, with its own building housing a happy group of believers who eagerly await the Lord's return.

Some of the believers in front of the newly completed church at Tagbilaran, Philippines. Behind this building now stands a parsonage and a church school.



## Zamboanga Scene of Record Colporteur Meet

By D. A. Roth, Assistant Secretary  
Far Eastern Division

The flower city of the Philippines, Zamboanga in southern Mindanao, was the scene recently of perhaps the largest Adventist literature evangelist institute ever held in the world field.

By boat, bus, bicycle, and airplane a total of 613 bookmen of the North, Central, and South Philippine union missions came to the week-long meeting, November 12 to 18, at Pasonanca Park, a Boy Scout assembly and convention center.





A number of women literature evangelists from various sections of the Philippines wore their distinctive costumes during the institute at Zamboanga City.

The event marked the first time that the Philippine union missions sponsored a tri-union meeting of this kind.

Main instruction at the institute was given by the General Conference representative, William A. Higgins, associate secretary of the Publishing Department; and the Far Eastern Division representatives, E. A. Brodeur, secretary of the publishing department, and John T. Mason, assistant secretary.

Only licensed and credentialed literature evangelists of the three union missions were in attendance—no beginners. All the union and local mission offices and publishing department leaders supported the institute with their attendance.

The chairman of the convention was E. A. Brodeur. He was assisted by J. T. Mason, and other union mission publishing department secretaries. Each day was packed with instruction, inspiration, music, and fellowship.

I had the privilege of attending part of this unusual publishing meeting. I have attended many literature evangelist institutes and meetings, mostly in North America, but I have never seen greater spirit and enthusiasm than that displayed by this group of bookmen.

During the session Pastor Brodeur and

I met a colporteur, Roque Vitin, who is an active lay worker in his church. Through his door-to-door contacts he has raised up a new church in the North Philippine Union Mission. Then he proceeded to recruit new literature evangelists from his converts. At the institute in Zamboanga City he had 15 of these recruits with him, all of whom are now full-time literature evangelists.

We also met a group of 35 bookmen who sell nothing but single copies of *The Great Controversy*. They pass up sets, which are easier to sell, to concentrate on this book.

I walked around the camp after a meeting one day and chatted with some of the younger literature evangelists in their cabins. One young woman was so filled with enthusiasm that she could hardly wait to get back to work. I asked her to give a sample canvass, and before she got very far into her canvass about 50 others joined our small group as she told about the national health magazine she sells.

Evening meetings were devoted to reports by union missions. Outstanding among the presentations was the one given Tuesday evening by the North Philippine Union Mission depicting the history of the Philippines and how the literature-evangelistic work got started.

This large group of Philippine literature evangelists sell nothing but *The Great Controversy*. The photo was taken during the tri-union institute at Zamboanga City.



## From Home Base to Front Line

Dr. and Mrs. Thomas E. Gibson, Jr., and son, left San Francisco, California, January 3, for Guam, returning after furlough. The maiden name of Sister Gibson was Emily Delores Davis. Dr. Gibson is a physician in the Far Eastern Island Mission Clinic.

Shirley May Hutchins, of Portland, Oregon, left Los Angeles, California, January 10, for Singapore. She has accepted appointment as a secretary in the Far Eastern Division headquarters office.

Elder and Mrs. Robert E. Seamount, of Oak Harbor, Washington, left Corona, California, January 16, for Lima, Peru. Before marriage the name of Sister Seamount was Ellen Frances Venable. Brother Seamount is to serve as a pilot-evangelist in Peru.

Mr. and Mrs. Nicolas Samojluk and two children, he having been engaged in teaching work at La Sierra, California, sailed from Los Angeles, California, on the S.S. *Brazil Maru*, January 16, for Argentina. They are returning to their home country. Brother Samojluk is to teach English at River Plate College.

W. R. BEACH

## A One-Day Clinic in Goshen, Sabah

By Hazel Howard Peters

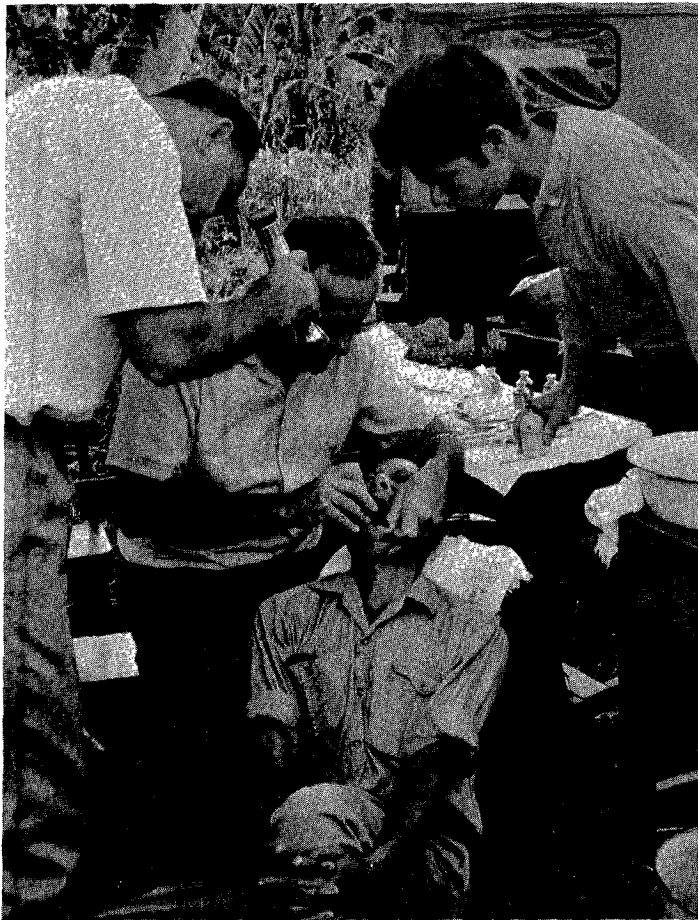
On his recent visit to the Far East to discover the opportunities, needs, and challenges of mission lands for dental ministry, Dr. Charles T. Smith, dean of the Loma Linda University School of Dentistry, and Mrs. Smith spent several days in the Sabah Mission, Malaysia. With Dr. and Mrs. Smith was Dr. R. F. Waddell, medical secretary of the Far Eastern Division. Early the morning after their arrival my husband, Andrew Peters, president of the mission, and I took our guests by Land Rover the 68 miles from mission headquarters to Goshen, where we have more than 1,000 church members. Clinic was set up under the shade of a large tree on our church and school grounds there, and Dr. Smith was soon busy practicing dentistry. Several cases presented complications and took time, but Dr. Smith showed skill in improvising under the primitive conditions. He did not lack for dental patients all day.

Meanwhile, Dr. Waddell found himself surrounded by patients seeking his help. By the time we had to leave late in the afternoon, he had seen 131 patients.

We regretted that we could not spend more time here, for there still remained a group waiting for relief from their dental sufferings—but we could not stay longer. Most of the patients were Seventh-day Adventists, though a few were heathen.

It had not rained for several days, thus the road was dusty. At the end of this busy day the whole group blended into the





Left: Dr. Charles T. Smith, dean of Loma Linda University School of Dentistry, examines a patient during a one-day dental clinic in Goshen, Sabah. Assisting are Andrew Peters (left) and son, Daniel. Right: Ralph F. Waddell, M.D. (left), medical secretary of the Far Eastern Division, discusses a matter with Geoffrey Gundok, the translator, during the clinic.

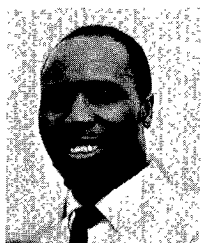
reddish-earth color of the dirt road—as we had been liberally dusted along the road for hours.

The next morning before flying on, Pastor Peters took Doctors Smith and Waddell to meet an appointment with the chief medical officers and the head dental officer of Sabah.

Sabah, with an approximate population of 476,000, has had only two qualified, degreed dentists for a long time; another two dentists have arrived—making four degreed dentists for this large population. A dedicated Seventh-day Adventist dentist would find a wonderful opportunity for missionary dental ministry in this needy field of Sabah.

## A Kimberley Diamond Stands the Test

By F. C. Pelser, *Union Evangelist*  
*South African Union*



Gilbert Ngwenya

GILBERT NGWENYA works in Kimberley as office manager for an African lawyer. In this diamond-mining area he is a diamond himself.

After my evangelistic meeting one Sunday night he asked if I would see his employer on his behalf for Sabbath privileges. Early the next morning he telephoned from his

office to plead the urgency of the matter. He had arranged an appointment for me with his lawyer-employer.

The lawyer was friendly but unable to see anyone's point of view but his own. "Saturday is the day when many of my clients are free to come and see me. Often on that day I am 100 miles from here in one of my branch offices, and Gilbert is the only man who can represent me. You suggest a way out of the difficulty and I am prepared to listen."

It was obvious that the one suggestion he did not want to accept was that Gilbert be allowed to keep the Sabbath. If I could persuade all his other employees to work on Sundays instead of Saturdays, he might be able to persuade his clients to come in on Sundays. "But then," he added pathetically, pulling a wry face, "I don't like to work on Sundays myself—I go fishing!"

"I think I have a practical suggestion," I said, looking directly at Gilbert. "Solve your employer's problem by resigning your job. Then he can employ someone who has no scruples about working on God's holy day, his business will not be interfered with, and you can attend church."

My suggestion plunged the lawyer into consternation. "What would I do without Gilbert?" he asked in dismay. "Everybody knows him and trusts him! He knows me and my business as nobody else does. And where else would he get a job? Jobs are scarce! There is a surplus labor market. He'll be without a job for months at least."

At my suggestion we knelt in prayer—one white man, two Bantu men. I prayed particularly for the lawyer. When I left, it was plain that he was touched.

As I got into my car Gilbert dropped this quiet word into my ear: "Pastor, I will never work on the Sabbath again, no matter what happens."

The next Sabbath he was at church instead of at the law office. His boss was chagrined, but Gilbert said, "I will see to it that your business does not suffer, but God must come first."

Every Sabbath this happened. The lawyer tried to find a substitute for Gilbert so that he could discharge him. No suitable candidate for the job could be discovered. The lawyer's exasperation at times knew no bounds, but Gilbert's resolve was firm. Eventually, when it was found that the business, instead of suffering, was flourishing more than ever, the exasperation changed to surprise and then to resignation.

Gilbert had stood the test. He joined the baptismal class and bore a powerful testimony to God's goodness and keeping power as he descended the steps into the baptismal font.

This is one person's experience. But in my public evangelism of the past three years among the whites, Coloureds, and Bantu of South Africa, it has been my privilege to baptize almost 300 believers. Multiply Gilbert by 300—what a triumph for faith in the power of God, and what a testimony to the miracle-working power of the great winner of souls, the Holy Spirit.



Joe Espinosa and Mrs. Daniel Cisneros look at a book his father had sold her husband 33 years ago.

## A Colporteur, a Convert, and a Reunion

By C. Elwyn Platner  
Departmental Secretary  
Southeastern California Conference

On Thanksgiving Day, 1932, near Questa, New Mexico, a literature evangelist and his son stopped their pickup under a tree and bowed their heads in prayer. Feeling the effects of a meager income at the height of the depression, Jose S. Espinosa and his son, Joe, had eaten only a light breakfast and were now praying that somehow the Lord would guide them to a place where they could enjoy a complete Thanksgiving dinner.

Mr. Espinosa continued canvassing until about noon, but still no one had invited them to share Thanksgiving dinner. They stopped at a small grocery, which had remained open for the day, and purchased some cheese and a few crackers. Then they drove to the edge of town.

Stopping again under a tree, they began to eat. But just a few moments later a man came riding up on a horse and asked what they were doing. After Mr. Espinosa's response the man commented that he and his family had been expecting guests who had just telephoned that they could not come for dinner. Couldn't Mr. Espinosa and his son come in their place? The dinner was ready and waiting on the table.

The invitation did not need to be repeated. Following the full course dinner, Mr. Espinosa and his new friends studied the Bible. At the conclusion of the afternoon the host, Daniel Cisneros, purchased a copy of *Hacia le Edad de Oro* ("The Golden Age").

Eventually Mr. Cisneros and his family were baptized, and Seventh-day Adventist work began in that town with him as the leader.

At a recent Spanish-speaking members' conference-wide rally in La Sierra,

California, Mrs. Cisneros, now in her 80's, again met the young lad who has now become Southeastern California Conference evangelist for the Spanish-speaking people. Elder Espinosa asked whether she still had the book his father had sold them. To prove that she did, she sent for it so he could relate the story to the people at the meeting.

"When we call on God for such everyday things as food, sometimes He will not only answer our requests in a way we do not expect but create opportunities to witness for Him at the same time," Elder Espinosa remarked.

## God Answers Prayer in Australia

By T. E. A. Sedgman

Kalgoorlie-Boulder, a gold mining town nearly 400 miles from Perth, the capital of Western Australia, has a population of approximately 20,000. Situated in the semidesert of the rolling Nullabor Plains, it has an Adventist population of 60 members. In this town, surrounded by gold mines from which millions of dollars' worth of gold have been dug, is a large School of Mines with a worldwide reputation. Students from as far away as Tanzania come for courses in mining-geology, metallurgy, et cetera.

Three of our young men, one of whom comes from Tanzania, recently faced a serious problem over Sabbath examinations, scheduled to be held from 7:00 P.M. to 10:00 P.M. Friday. Requests for the examinations to be held at some other time were firmly refused by the authorities.

The situation looked discouraging for the young men, as they were important year-end examinations. Our president, W. E. Rudge, was alerted, and representations were made to the undersecretary of mines to intervene in behalf of the boys. Meanwhile the church pastor led the congregation on Sabbath in a season of earnest prayer for the three young men.

At first the undersecretary thought a solution could be found, by permitting the local pastor to supervise the boys at 2:00 P.M. Friday till 5:00 P.M. and then hold them in isolation until the examinations began at 7:00 P.M., but after visiting Kalgoorlie the undersecretary felt that this would not be feasible.

Pastor Rudge then approached the minister of mines, and put a strong case to him, showing where our youth had been granted exemption for conscience' sake in universities and other institutions. The minister was impressed and promised to see what could be done. All this time prayer was being offered.

Great was the joy when it was known that our prayers were answered and the young men were allowed to sit for the examinations at a time other than the Sabbath, and were placed under the surveillance of the pastor from 5:00 P.M. till 7:30 P.M. on Friday night.

Surely, when the church prays earnestly and every effort is made to solve the problem, unseen helpers work for us to change an impossible situation.

## Eight Baptized From Bandung Seminar

By Mangapul Hutapea  
Assistant Chaplain  
Rumah Sakit Advent

To fulfill our mission of bringing not only physical healing but spiritual refreshing to sin-sick souls, the Rumah Sakit Advent chaplains conducted a health-and-welfare seminar, August 1 to 21, 1965. The first ten meetings were held in the auditorium of Kina Fabric, and the last eight at the Rumah Sakit Advent auditorium. The meetings were well attended. On August 21 the seminar ended with a presentation of Bibles and health and religious books to those who attended regularly and came on time.

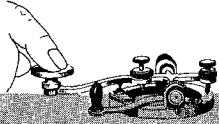
The evening meetings consisted of two main parts—health talks by the doctors and some graduate nurses of our hospital: Dr. J. C. Holm, Dr. A. H. Mamora, Dr. E. B. K. Supit, Wim Sumarandak, R.N., Oscar Nababan, R.N., Naomi Walean, R.N.; and sermonets by Chaplain Rifai Burhanu'ddin and the writer. The first harvest took place on October 2, when eight persons (four women and four men) were baptized by Pastor Burhanu'ddin. The first fruits are now rejoicing in the blessed hope.

Mr. J. Latumahina was a heavy smoker. He had known and believed the gospel truth for 19 years, but tobacco had kept him captive for 42 years. After hearing Dr. Supit talk on the evil effects of smoking, he felt a desire to quit the practice. Several days after that he had influenza. Upon advice of the doctor, his wife gave him orange juice whenever he wanted to drink. After his recovery he was able to stop smoking, but not without a hard struggle. He suffered four sleepless nights fighting the battle to gain victory. What a day of rejoicing and thanksgiving it was when he fully surrendered his life to his Maker and was baptized. His wife and children have been faithful members for some time.

Other new members had wonderful stories to tell. And even among several who are not yet baptized there are some thrilling testimonies. One heavy smoker was very much interested in the health messages given by the doctors and nurses, and each night after he reached home he called his friends and discussed with them all he heard in the meetings. When the seminar was ended he received regular Bible studies in his home. He plans to be baptized ere long.

J. Latumahina, of Bandung, Java, being baptized by Pastor Rifai Burhanu'ddin. This man had known the Advent message for 19 years. He was a heavy smoker for 42 years.





# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► The Greater New York Conference in 1965 set records in tithe and membership. Membership stood at 4,861, a net gain of 201 for the year. Tithe income rose to \$937,995.68.

► On December 3, His Excellency Lord Martonmere, governor of Bermuda, officially opened Bermuda Mission's new junior academy building. That same evening, L. E. Smart, educational secretary of the Atlantic Union Conference, officiated at the dedication of this new school building. Mrs. Marion Simmons, elementary supervisor for the Atlantic Union, led in the Act of Dedication and read the charge. The new building provides three large classrooms, a science laboratory, a library, a home economics department, and a chapel that can seat 350. Much of the work was done by the church members and pastors under the supervision of James E. Pearman, the builder.

► One hundred youth leaders gathered for the MV Pathfinder Institute held December 10-12 at Camp Berkshire, Wingdale, New York. A high light of the institute was the presentation of Operation Go. Among those who led out in the program were L. L. Reile, conference president; E. L. Taylor, conference MV secretary; R. F. Medford, conference educational secretary; C. W. Griffith, Atlantic Union Conference MV secretary; and M. A. Dopp, MV secretary of Southern New England Conference.

► On December 18 a district-wide baptism was conducted in Rochester, New York. Of the 15 baptized, nine united with the East Palmyra church, three with the Rochester Browning Memorial church, and three with the Rochester Genesee Park church. Preceding the baptismal service A. J. Patzer, New York Conference president, addressed a large group of members from all three churches. These souls were the result of evangelism by the pastor.



## Central Union

Reported by  
Mrs. Clara Anderson

► P. C. Winley, publishing secretary of the Central States Conference, has been invited to be pastor of the Topeka and Junction City, Kansas, district. Robert LaGrone, from the South Central Conference, will take his place as publishing secretary.

► Because of serious illness M. A. Burgess, home missionary and Sabbath school secretary of the Central States Conference, has stepped down from his heavy responsibilities. He is making a good recovery

and will be able to take a lighter work load. W. A. Darby, pastor of the Wichita church, is assuming the responsibilities of the Sabbath school and home missionary departments in the conference.

► From Denver comes a report of Ingathering interest. Sister H. H. Harlan has been doing Ingathering since she was baptized in 1923. A couple, Brother and Sister Fred Brackett, have been doing Ingathering for 54 years—for the past 18 years they have worked the South Denver area together. Sister Harlan is 74 while Brother and Sister Fred Brackett are 85 and 84 years, respectively.

► One hundred and sixty-eight hospital workers and volunteers took a two-day special training session at Porter Memorial Hospital for the emergency removal of

patients. Films were used in the training session, but the actual practice of removal of patients proved most beneficial. A candy stripper was the patient.



## Columbia Union

Reported by  
Morten Juberg

► Literature evangelists from throughout the Columbia Union Conference met at Oglebay Park near Wheeling, West Virginia, for a three-day institute, January 14-16. Every conference showed a gain in sales over the previous year. Total deliveries for the union conference in 1965 were \$1,876,336.

► Alva M. Karolyi, departmental secre-



## World View Maintained at Boulder Nursing School

When Fred W. Maas (class of 1911) came to Boulder in 1908 the Boulder Colorado Sanitarium School of Nursing had graduated only 83 in its ten classes. The first class (1898) began their studies in 1896, a year after the founding of the sanitarium.

The Boulder Colorado Sanitarium School of Nursing (now Union College School of Nursing) was one of the denomination's first. Dr. Kate Lindsay, distant relative of Dr. David Livingstone, who came to Boulder in 1896, had a leading part in its inception.

When a tour was arranged recently for the Union College School of Nursing students, a point of interest in Boulder Memorial Hospital lobby was the map (above) depicting sister institutions around the world. The map was made by a former Memorial Hospital chief accountant, Cleo Johnson, now business manager of Benghazi Adventist Hospital in Libya.

At a recent open house Fred Maas (second from left), posed before the map with other Boulder Colorado Sanitarium and Hospital graduate nurses. From left: Atta Lumry Lines '15; Mr. Maas; Jannie Belz Kraft '57; Mable Livingood '32; and Mrs. John Thacker '51.

ALTEN A. BRINGLE, *Director Community Relations*  
Boulder Memorial Hospital

tary in the West Virginia Conference, has accepted a call to the New York Conference as home missionary and Sabbath school secretary.

► Construction will begin in March on a \$100,000 addition to the Greater Baltimore Academy. The addition will include a gymnasium, administrative offices, and vocational training rooms.

► R. W. Taylor, pastor of the Lebanon, Pennsylvania, church, is the speaker on a new weekly radio program, "The March of Truth." The program is heard each Sunday at 12:15 P.M. on station WLBR.

► For the past eight years members of the Rockville, Maryland, church had tried unsuccessfully to purchase land for a new church. Recently a half acre, well located, was made available at a moderate price and was purchased.

► Officers and sponsors of academy chapters of the American Temperance Society recently made a field trip to New York City under the leadership of Otis Graves, temperance secretary of the Potomac Conference. Taking part in the field trip were representatives from Shenandoah Valley Academy, Echo Valley Academy, and Takoma Academy.

► A major in sociology will be added to the behavioral science department of Columbia Union College this fall, according to Dr. W. J. Cannon, chairman of the department.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The annual colporteur institute for the union conference was held at Upper Columbia Academy recently. One hundred fifty literature evangelists and their families were present, including 17 new workers who were attending their first institute. Good gains were reported in all soul-winning activities. Totals for 1965 were: value of literature sold, \$407,018.09; pieces of literature given away, 150,384; Bible course enrollments, 12,534; prayers in non-Adventist homes, 19,321; baptisms, 101.

► Eleven Walla Walla College seniors and three graduates have received acceptance notices to the fall class of medicine at Loma Linda University: Keith Colburn, Richard Hart, David R. Rice, Vanoy Smith, Wendall Wettstein, Fedeke Gemechu, John D. Jacobson, Roberta R. Palmer, Gerald S. Schoepflin, Jerrold A. Vest, Merrill J. Shidler, Lee Gates, William A. McKay, and Timothy Neufeld.



## Northern Union

Reported by  
L. H. Netteburg

► A. R. Klein, with his son, Eddie, Mrs. Max Shank, and David Hawthorne, appeared on a half-hour telecast, December 22, in Ottumwa, Iowa. They were given opportunity to tell about their local work

and to explain the worldwide program of Adventist health and welfare work. One feature on the program explained the Pathfinder Halloween adventure, "Treats, No Tricks."

► Seventy-five thousand special tracts entitled "Life at Its Best" have been ordered by Iowa churches to be used on Visitation Day, March 5.

► On December 4 the Ottumwa, Iowa, church carried an advertisement for the free Bible courses in the Ottumwa Courier.

► The first daily broadcast (Monday through Friday) of the Voice of Prophecy in Iowa can be heard over radio station KGRN in Grinnell, Iowa, at 10:30 A.M. Roger Bothwell has arranged for the broadcast to prepare the way for public evangelism at a later date.

► Five people were baptized in the Morgan, Minnesota, church on Sabbath, December 18. Lewis Anderson, stewardship secretary of the conference, conducted the baptism for Robert Weisner, temporary district leader.



## Southern Union

Reported by  
Oscar L. Heinrich

► R. E. Pleasants, church development secretary of the Florida Conference, was recently elected Sabbath school secretary for the conference. He will carry this along with his duties as CDS director.

► W. L. Mazat, home missionary and Sabbath school secretary of the Florida Conference, has accepted a call to be home missionary secretary of the Southern Union. He also will carry the radio and television work.

► C. R. French, pastor of the Altamonte Springs, Florida, district, was recently elected home missionary secretary of the Florida Conference.

► Evangelistic efforts the last six months of 1965 in the Augusta, Georgia, church of the South Atlantic Conference netted 75 additions to the church. The efforts were held by L. G. Rahming and evangelistic company.

► Six youth of the Memphis Junior Academy were baptized by E. E. Duncan, Memphis First church pastor, at the close of a recent Week of Prayer. James Hudgins is school principal.

► A ministerial convention was held for all ministers of the Southern Union Conference, in Atlanta, Georgia, January 4-6. An estimated 400 workers attended the meetings. H. E. Metcalf, union ministerial secretary, led out in the ordination of 15 men to the gospel ministry. Those ordained were A. J. Hess and C. W. Reed of the Alabama-Mississippi Conference; O. H. Rausch of the Carolina Conference; Ralph LaFave, E. J. McMurry, and George N. Wilson of the Florida Conference; E. O. McCoun, Fred Minner, and Ira Pound of the Georgia-Cumberland Conference; Quinton Burks, A. L. Lynd, Walter Ruba, and E. D. Tetz of the Kentucky-Tennessee Conference; Thomas

Jackson of the South Central Conference; Gerhard Hasel of Southern Missionary College.



## Southwestern Union

Reported by  
J. N. Morgan

► The Oklahoma Conference celebrated its first Silver Vanguard Conference attainment on December 23. Forty-two churches raised a total of \$93,475. The conference program was under the direction of W. A. Dessain and Robert Rider.

► Hospital administrators from five Texas Conference hospitals and nursing care facilities met for a two-day council at Hayes County Memorial Hospital, San Marcos, Texas, December 6 and 7.

► Evangelistic meetings in Carlsbad, New Mexico, have concluded with eight persons being baptized and eight others planning to be baptized soon. Texas Conference revivalist Lavern Tucker was the guest minister for this series.

► The Deming, New Mexico, church is conducting a branch Sabbath school south of the border at Palomas, Mexico.

► Eight persons united with the San Angelo congregation on December 18 as a result of evangelistic meetings by the Barron-Turner evangelistic team.

► George Green, pastor of the churches in the Hot Springs district in the Arkansas-Louisiana Conference, has accepted a call to similar work in the Alabama-Mississippi Conference and will be located in Huntsville, Alabama.

► Morris H. Rossier, pastor of the Monroe district in the Arkansas-Louisiana Conference, will be transferred to the Hot Springs district in Arkansas.

► W. B. Moore, former publishing department secretary in the Arkansas-Louisiana Conference, has assumed the leadership of the Monroe district.

► M. Dan McIntosh, who has been an associate in the publishing department of the Arkansas-Louisiana Conference, has accepted a call to the Texico Conference as publishing department assistant. He will be located in Midland, Texas.

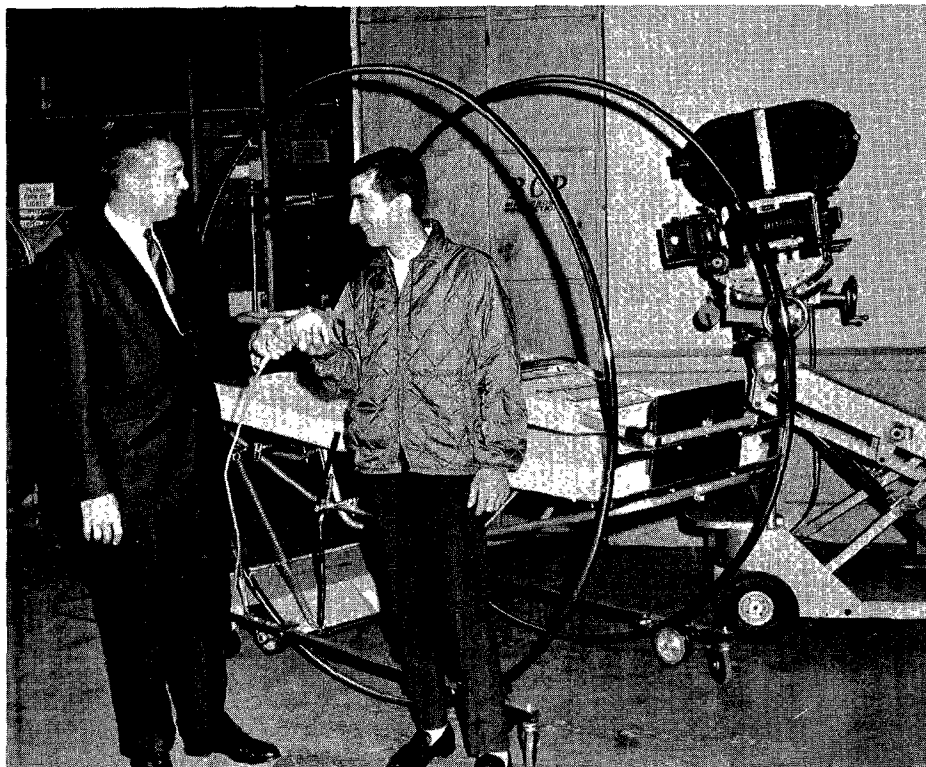


## Loma Linda University

Reported by  
Sandra Craig

► A milestone in the history of Seventh-day Adventist medical service was reached January 25 when Loma Linda University's new medical center was "topped-out." University, construction, and civic officials viewed the final pouring of concrete by the 198-foot mobile crane, signaling the structural completion of the 11-floor medical center. According to the project superintendent, 40 per cent of the building is now completed. The remaining 60 per cent, the finish work, will take one year and will involve 100 subcontractors. When ready for occupancy in the spring of 1967 the hospital will have a capacity





### Stricken Navaho Given Special Bed

A number of Adventist doctors in the Los Angeles area shared their Christmas with an injured Indian in Monument Valley, Utah. They furnished almost \$1,000 to purchase a special Cir-O-Lectric bed for Henry Littleman, a paraplegic.

The project started last summer after three SDA youth leaders, Ray James and Emmett Watts of Glendale, and Harry A. Van Pelt of La Crescenta, visited the Monument Valley Mission and Hospital and saw the need for this special equipment.

The circular-constructed bed makes it possible for the patient to be turned completely over as needed for treatment and position changes. It is similar to the bed used by Senator Ted Kennedy after his airplane accident.

The bed itself was seen by millions as it was used on the set of the Ben Casey television series before it was bought for the hospital.

Henry was injured in a mining accident and expressed sincere joy when he was placed in the bed at a Christmas party at the mission hospital.

Along with this project the youth leaders have organized young people in raising approximately \$1,500 to build and furnish a machine shop at the Navaho Mission School in Holbrook, Arizona. Seventy young people from five Adventist academies donated many hours of work to improve the facilities at the Navaho school, during vacation periods.

In the picture, Pastor Van Pelt turns over the electric bed to Jerry Mason, son of J. Lloyd Mason, Monument Valley Hospital Administrator.

S. A. YAKUSH, Departmental Secretary  
Southern California Conference

of 510 beds, and will house the University School of Nursing and teaching amphitheaters, and will provide room for clinical research and animal care.

► Acceptances to the 1966-1967 freshman class of Loma Linda University School of Medicine have been announced by Dean of Admissions Walter B. Clark. Most of the 85 students who will enter the medical school next year are currently studying at Seventh-day Adventist liberal arts colleges in the United States, although some graduates of past years are among them. A total of 650 applications were considered this year, according to Mr. Clark.

► Seventeen students have been admitted thus far to the Loma Linda University School of Dentistry class of 1970. As applicants complete their requirements,

the list of acceptances will be expanded to ensure a 1966-1967 freshman class of approximately 60.

### NOTICES

#### General Conference Session

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

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

#### General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Cor-

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

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

#### General Conference Association of Seventh-day Adventists

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

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

#### North American Conference Corporation of Seventh-day Adventists

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

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

## Church Calendar

Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Temperance Commitment Day	February 26
Visitation Evangelism	March 5
Church Missionary Offering	March 5

## REVIEW and HERALD

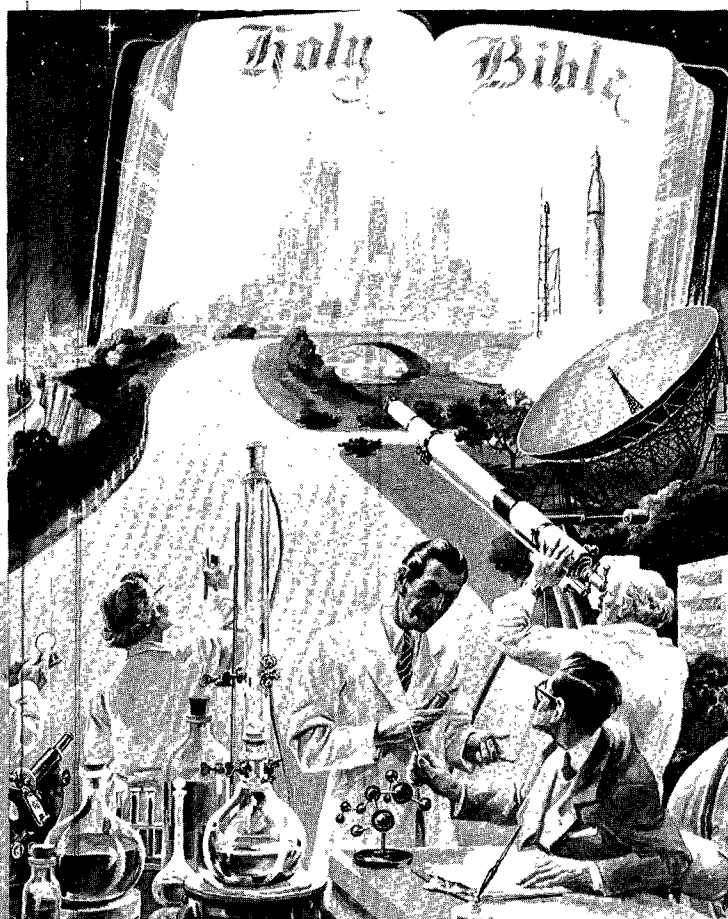
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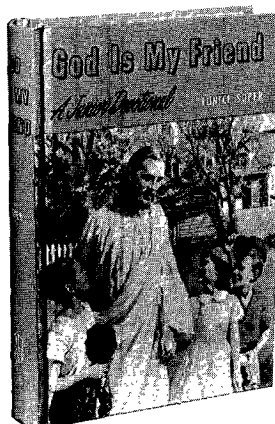
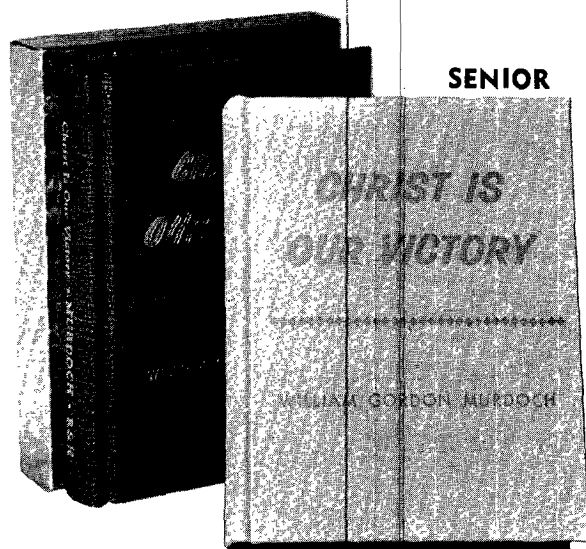
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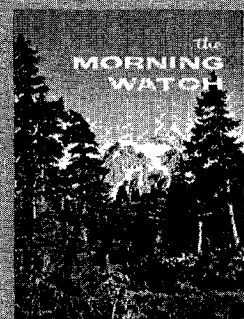
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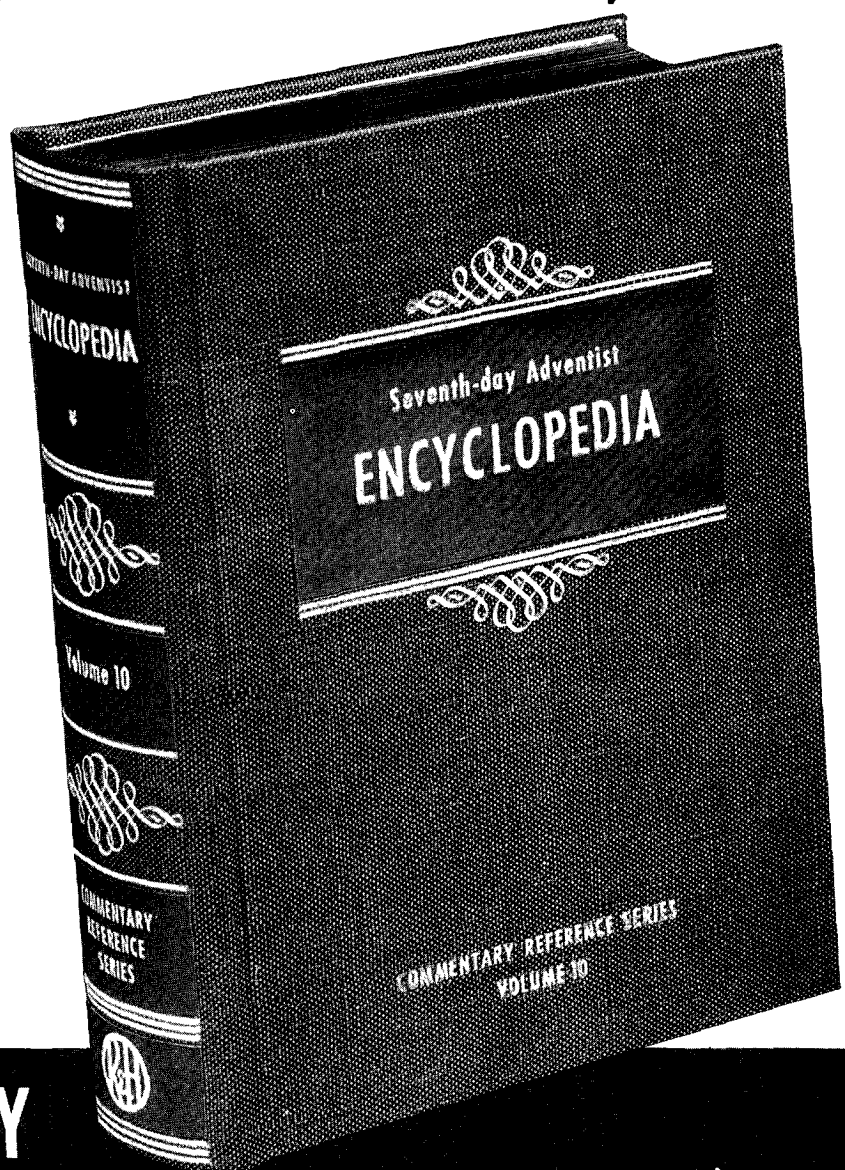
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# News of Note

## Another Million Dollars for Evangelism

From Africa, from Asia, from Europe, from North and South America, as well as from the islands scattered throughout the many seas, come reports of evangelistic advances made possible by the Million Dollar Evangelistic Offering of the last General Conference Session. What a testimony to what a million dollars can do for Christ!

The great cities of the world have felt the impact of Seventh-day Adventist evangelistic thrusts, such as Rio de Janeiro, São Paulo, and Belém, Brazil; Mexico City, Mexico; Montevideo, Uruguay; Lima and Arequipa, Peru; Bogotá and Cali, Colombia; Santiago, Chile; and Caracas, Venezuela. Baptisms from these campaigns run into thousands.

Trans-Africa tells us that 90,000 persons will have come into the church during the present quadrennium. An average of two and three thousand evangelistic efforts are held in the Trans-Africa Division each year, largely financed from evangelistic funds. Dar es Salaam and other major cities of Africa received help from this great offering.

The Far Eastern Division tells how Million Dollar Offering funds, combined with other evangelistic monies, have helped hold fruitful campaigns in the cities of Davao and Dumaquete, Philippines, each of which brought more than 100 persons into church fellowship. Five evangelistic centers are in operation in the Far East and two additional ones are now being established. Evangelistic funds help to keep them going.

From Europe and Southern Asia also have come words of appreciation for the added impetus given to evangelism through the Million Dollar Offering. The last million dollars was a good investment, and it has brought encouraging and satisfying returns.

Now we come to another General Conference session and another opportunity to invest directly in soul winning. Once again we are asking for a million dollars for world evangelism. Seventh-day Adventist institutions and denominational organizations and, most of all, individual people will unitedly give for the one great cause that means everything to our church—soul winning. This is the time to plan and pray for this great act of faith and devotion to God's cause.

R. R. FIGUHR

## Drinker's Dial Launched in Denver

On Thursday, January 27, Drinker's Dial was launched in Denver, Colorado, as a community service of the Porter Memorial Hospital. Twelve consecutive telephone messages were prepared by Chaplain E. F. Irish and the hospital

Medical Staff Advisory Committee, offering advice and encouragement to people with drinking problems in the Greater Denver area.

According to A. W. Vanderman, hospital public relations director, television, newspaper, and radio publicity blanketed Denver with favorable comments, triggering thousands of phone calls from worried drinkers eager to learn the symptoms of alcoholism and what they can do to help break the habit.

Drinker's Dial is being offered in connection with the existing rehabilitation program already in operation at Porter Memorial Hospital. A similar Drinker's Dial will soon be launched in the Washington, D.C., area as a community service of the Sligo church. Personal help also will be offered to people with a drinking problem.

E. J. FOLKENBERG

## In This Issue

Take special note of the article by W. P. Bradley on page 15 of this REVIEW. It reports on the exciting climax of the year's activities by literature evangelists in the Southern Union Conference. This union led the world field with more than 2.5 million dollars' worth of literature delivered in 1965.

## Medical Specialists Give Aid to Mission Hospitals

Dr. Roger Barnes, head of the urology department of the School of Medicine, Loma Linda University, has just returned from a three months' clinical and teaching visitation to most of our hospitals of the Trans-Africa Division. Dr. Barnes has made a number of trips among our mission hospitals, giving assistance in clinics and conducting medical and surgical seminars in the field of urology. He gave a year to the Vellore Medical School, South India, to help build a department of urology in that institution.

In his most recent medical itinerary, Dr. Barnes visited hospitals all the way from Benghazi on the Mediterranean to our institutions in southern Africa. He has given the General Conference a report of his findings in these institutions, and the correspondence from the field indicates that his help in these institutions has been greatly appreciated.

A recent dispatch from Religious News Service tells of other Christian physicians making contributions of time and skill to the mission institutions of their church. Dr. Coyle Williams, an orthopedic surgeon from San Antonio, Texas, tithed a month of his time and skill to the Presbyterian Medical Center in Chongu, Korea. He introduced rehabilitation surgery for crippled children. During his recent stay in Korea, Dr. Williams performed 80 operations, examined 372

orthopedic patients in the outpatient clinic, besides giving class lectures daily to the doctors on the hospital staff. He instructed these physicians in the techniques of orthopedic correction of polio and cerebral palsy conditions.

It is a highly commendable service which these well-qualified physicians are rendering to peoples in less-favored parts of the world. There are frequently urgent requests for our well-qualified men to serve in important medical centers overseas.

T. R. FLAIZ, M.D.



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

ANKARA, TURKEY—An order was issued here by Minister of State Refet Sezgin barring muzzeins (Moslem holy men) from using loud-speakers and amplifiers to call the faithful to prayer. Offenders were warned that penalties would be "severe." Mr. Sezgin had recently told a press conference in Istanbul that people from all parts of the country had been complaining to him that the muzzeins, instead of mounting the minaret stairs to make the prayer calls five times a day, had installed tape recorders instead to broadcast the calls.

SCRANTON, PA.—Some Protestant delegate-observers at Vatican II who were not in a position to pay their way to the Roman Catholic conclave were assisted by the Vatican, a leading world Methodist figure said here in an address that highly praised the Vatican Council. Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council, said he knew personally of "at least two" instances where financial aid was given to observers from Asia and Africa after they wrote to the Vatican saying their churches could not send them.

NASHVILLE, TENN.—A Roman Catholic priest was named here to the presidency of the Society of Biblical Literature for the first time in the history of the 86-year-old organization. Elevated to the head office of the SBL (known until last year as the Society of Biblical Literature and Exegesis) was Father John L. McKenzie, S.J., widely known Catholic Biblical scholar who is a visiting professor at the University of Chicago.

GRAY, GA.—A resolution urging that Emory University professor Dr. Thomas J. J. Altizer—the controversial "God is dead" exponent—be reprimanded or fired was passed here by a Middle Georgia district of The Methodist Church. The vote was 61 to 18. The Reverend James M. Moore, Jr., of Griffin, superintendent of the district, said this was the first such official action concerning Dr. Altizer, associate professor of religion at Emory—a Methodist institution.