

REVIEW

and Herald

March 3, 1966

★ "Instead of the Thorn"

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★ Golden Jubilee at
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*In our overseas hospitals
this is a day of opportunity for*

The Missionary Dietitian

By Esther T. de la Cruz

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Student nurses at the Ile-Ife hospital, West Nigeria, West Africa.

MY HUSBAND, Fil de la Cruz, who is equipped with specialties in general surgery, proctology, and thoracic surgery, was assigned to our mission hospital at Ile-Ife, Nigeria, in West Africa. I was given leave from my regular duties at Loma Linda University and accompanied him in the role of missionary wife.

Ile-Ife, a town with a population of 130,000, is in the western region of the country, where the people speak Yoruba. Most Nigerians, however, also speak English. Before the recent opening of a 50-bed government hospital, ours, with a bed capacity of 125, was the only one in the community. It has a school of nursing with an enrollment of 101 and a school of midwifery. We generally receive about 1,000 applications to our school of nursing each year, from all the regions of the country and from all religious denominations.

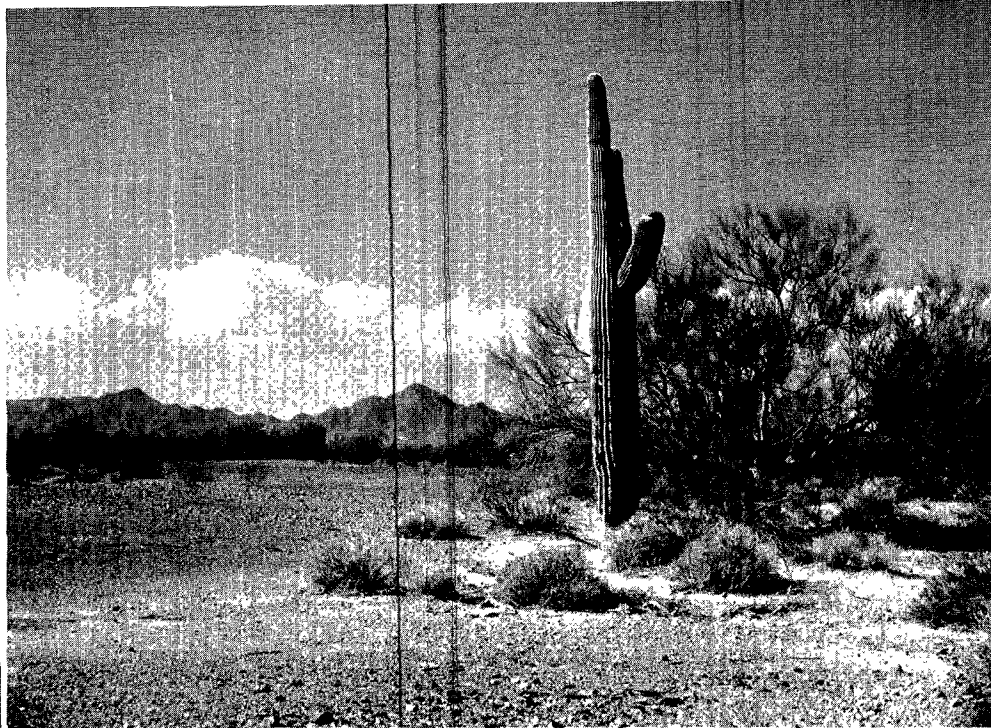
Malnutrition is a major health problem in Nigeria. There is widespread prevalence of anemia. In his report to the inaugural meeting of the Nutrition Society of Nigeria, which I attended, one professor from the University of Ibadan remarked that Nigeria is a classical arena for the deficiency diseases.

Many good foods are available, however. There are oranges, guavas, grapefruit, pineapple, mangoes, papayas, and bananas. Of the plant food products, there are maize, millet, yam, coco-yam, rice, cassava, plantain, peanuts, and oil palm. Some of the national dishes are boiled rice and soup, fried yam, fried plantain, spinach, pounded yam, amala and okra soup, corn porridge and bean bread, soups and stews.

Some time after our arrival at Ile-Ife I received a letter from the West African Union informing me of my appointment as director of food service and also stating the amount of salary. Thoughts of being a missionary wife with leisure for reading and writing were put aside, and I requested the business manager to show me the food service of the hospital. He told me they were not feeding the patients, but that he would be very willing to show me the kitchen where the student nurses' food was cooked.

To my surprise, there were only three stones, with a native cooking pot over an open fire and two other cooking pots! Standing beside these cooking pots was a drum of water, used for washing and drinking. Inside the small, roofed building

(Please turn to page 4)



When the Saviour comes into the life, and the showers of the Holy Spirit call forth the seed of truth, the flowers of a Christ-like character scent life with the fragrance of heaven.

A Meditation on Isaiah 55—

"Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?"

Isa. 55:2, R.S.V.

Instead of

THIS was God's personal question to His busy, busy people. Little by little Israel was being absorbed into a purely secular and commercial environment. Their lofty vision of their primary mission in life—to glorify God and make Him known—had dimmed. All their waking hours were occupied with gathering things and seeking creature comforts.

At the height of their prosperity God confronts them with the reality that life is found, not in *things* to hold in their hands or to wear on their bodies, but in a meaningful relationship that places them in proper perspective and opens undreamed-of ways of fulfilling the real purpose for which man was created. This is the essence of Isaiah 55, and the context for God's question, "Why do you spend your money for that which is not bread?" The tender appeals to heart and conscience, the urgent calls to repentance and obedience, the sure promises held out to ancient Israel, the further application to men and women in these atomic days, make this chapter one of poetic beauty and spiritual insight unsurpassed in all the Scriptures.

The chapter begins with God speaking to His exiled people in the familiar language of the market place: "'Ho, every one who thirsts,

come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price'" (verse 1, R.S.V.).

God completely ignores their material prosperity, as having done nothing to bring them fullness of life. Instead, He focuses entirely on their yet unsatisfied needs. To the Jew, water, wine, and milk would revive and gladden. They nourished human existence. But according to Isaiah, the people did not now have the real staples of life, nor would their present possessions buy them.

After the searching question, "Why do you spend your money for that which is not bread?" God offers something very old, something well known, to satisfy His people—the everlasting covenant. "'Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David'" (verse 3).

The word "covenant" suggested relationship to God. Jeremiah states it this way: "But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people" (Jer. 31:33, R.S.V.).

The relationship God intended was to be characterized by three things: a call to surrender and obedience, a call to Lordship, a call to fellowship. Each of these is implied in the words:

"Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon.'" (Isa. 55:6, 7, R.S.V.).

God's Sublime Ideal

In thought, God next calls His earth-bound people to look up into the magnificent sweep of sky stretched high above them, and says by way of contrast: "'For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.'"

God was saying that because His thoughts are not our thoughts and His ways are not our ways, we need His help in forsaking our hurtful thoughts and ways. In the following verses God's people are led to see the way He makes the terms of His covenant a reality in human experience: "'For as the rain and the snow come

down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it' " (verses 10, 11, R.S.V.).

In the last words of the chapter, Isaiah employs his favorite figure of speech to describe Israel's future—the figure of the transformation of a barren wilderness into a beautiful garden. Thus starved, worldly hearts that have in vain sought fullness from "thing-some" toil could be led into such a relationship with their God as to make them a memorial to His everlasting love.

The phrase, "instead of the thorn," sums up the intent of God's appeal to

your soul may be satisfied. I will make with you an everlasting covenant. Instead of the thorn, I offer you Jesus, in the fullness of His eternal being, the sufficiency of His personal love, the saving power of His sacrifice, the reality of His presence in your life. Through Him I, too, will be yours, and you will be mine.

Through Christ, God offers insight into emptiness, forgiveness in place of estrangement and selfishness, and perspective and power for living life to its fullest.

God's Pathway for Us

The way to this life is clearly outlined. Where the thoughts of God have not entered man's mind and become a part of life, and where man's desires and loves are foreign to God's will and mind, the ways he follows bring only separation and

disintegration. Therefore God says, "Seek ye the Lord while he may be found, . . . while he is near."

He is found in youth when the mind is more open, the conscience more tender. He is found all through life, in those quiet moments when we are alone, when we read His Book? when we listen to a sermon, when we fellowship with a friend, when we know He is speaking to us. He is found when He lays His hand on us and reveals our need, awakens us to the seriousness of life, and appeals to us to allow Him to have His way.

The word "while" is a warning that man cannot play with his deeper emotions once they have been stirred by God's Spirit. He cannot put off responding to appeals for surrender. He dare not resist the inclination to turn his life fully to God.

Next God says, "Let the wicked

the THORN

By Wilber Alexander

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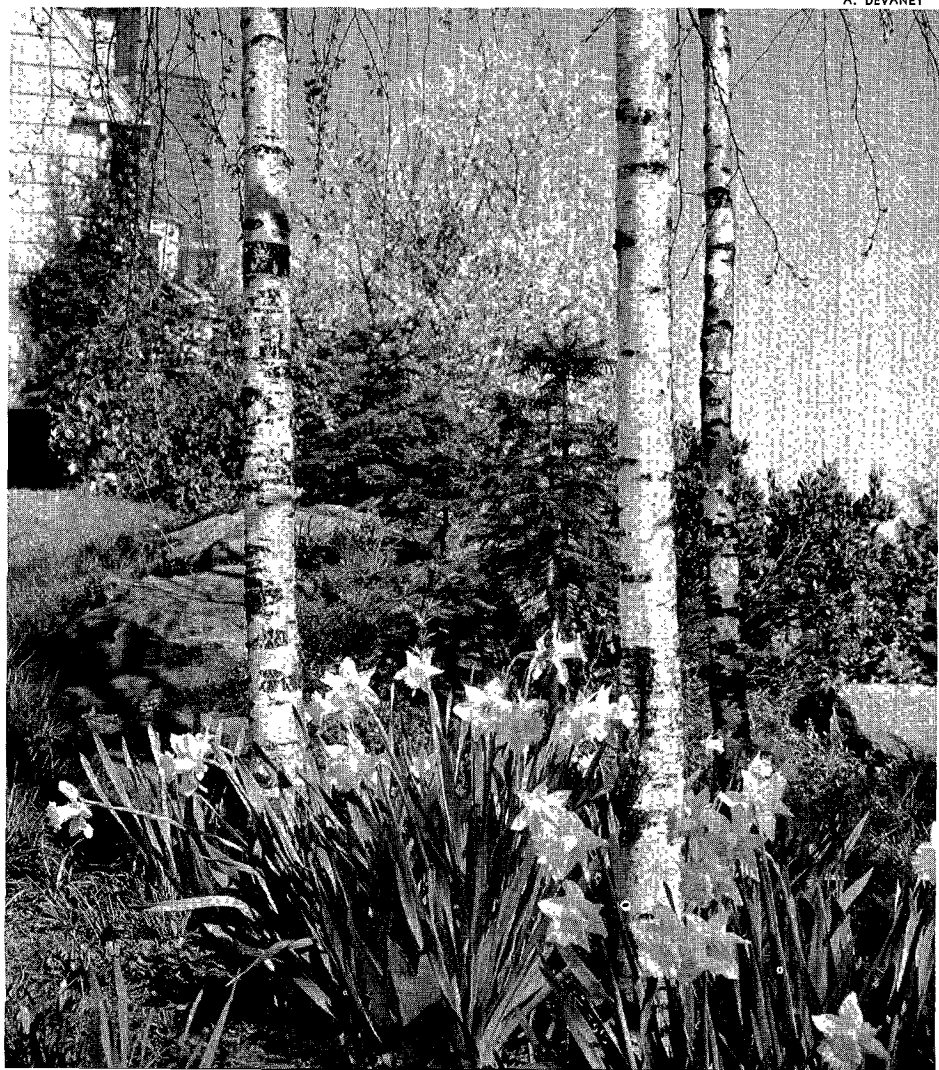
Israel, and becomes a point of reference for God's appeal to every man. In Scripture, the thorn is used as a simile for sin (cf. 2 Sam. 23:6), and in Isaiah 55 the emphasis is on a life that is, "instead of the thorn," a covenant relationship, a growing perfection, a credit to the cross of Christ.

Through verse one God calls out into His world, "'Ho, every one who thirsts.'" Thirst reflects desire and need. Every person is a bundle of physical and emotional need with accompanying desires and thirsts.

In addition to all these, God implores thirst at a deeper level—a thirst for life in God, not always acknowledged or admitted, but present because man's capacity for responding to God is a part of his nature. This is the reason for His question, "'Why do you . . . labor for that which does not satisfy?'"

How strange that man should turn away from the very satisfaction for which his soul longs when it is offered by God. It is so easy and natural to confuse the thirst of the soul with the body's cry for pleasure, the mind's cry for knowledge, the cry from one's environment to accumulate and acquire things and position. None of these can satisfy man, for He can find satisfaction only in relating his whole life to his Creator.

God says in verse 3: Listen that



A. DEVANEY

forsake his way, and the unrighteous man his thoughts: let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

This is a clear appeal to repentance and reformation. Acting under the conviction of the Holy Spirit, one experiences wholehearted sorrow for sin and a turning from it, with the sure result of pardon. The strongest motive to repentance is the belief in God's loving forgiveness, in spite of the stubborn, rebellious life that breaks the heart of God. It is precisely here that His ways are above our ways.

There is great assurance for the seeking heart, in God's promise recorded in verse 11: "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that

which I purpose, and prosper in the things for which I sent it."

The word of God through the Holy Spirit can silently break up the soil of the hardest heart, until, instead of the thorn life, there is a life strong and beautiful as the cypress. Such a satisfied life, hungering and thirsting for righteousness only, becomes a memorial to God.

Jesus once said: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35, R.S.V.). These wonderful words, the New Testament counterpart of Isaiah's prophecy, are difficult to evade in our fidgety, greedy world. They answer every doubt, they meet every objection, they offer us the only satisfaction we can ever know.

Whatever else we miss in this life we must have Jesus.

The Missionary Dietitian

(Continued from page 1)

were green-attired, barefooted women talking together in Yoruba. They were sitting on low stools, with equipment on the floor, cooking and chopping spinach, paring yams, washing the rice and grinding onions on a native grinding stone, with spinach stems and roots and yam parings scattered all over. Nearby was an old, rusty wheelbarrow filled with leftover food and yam parings, with flies swarming about. There was a parade of multicolored huge lizards, sometimes up in the ceiling or running on the ground, waiting for food.

Inside another little room were stacks of dishes on improvised racks near an old, dilapidated cement sink. Cockroaches, ants, and rats ran here and there on these dishes used by the student nurses. A very small room with no windows, dark, black, and dingy, and cluttered with cobwebs was the place for storing yams, beans, rice, palm oil, and other food supplies. In the student nurses' dining room I saw student nurses sitting at bare wooden tables on long rows of wooden benches. One hand towel hung by the door. Some students were eating with their hands and some were using tablespoons. Flies flew in and out through the dining room door. With this vivid impression I went back to my house and asked myself, "Director of what?"

That same evening I wrote my reply to the West African Union, "Yes, I will gladly accept the appointment,

but I do not want to receive any salary." I decided to give my services to the mission hospital. With the conditions I saw, the salary could be used for improvements, and eventually for establishing a dietary department. So for three years I worked to help create the food service. Meanwhile, I did not know where to begin. I prayed for guidance, and faced the challenging task.

The next day I went to see the director of the school of nursing. I asked if I might teach nutrition and dietetics and cookery classes to the student nurses. To begin with, I chose the preliminary class. They were the student nurses on probation. I did not wish to begin my work by giving nutrition lectures in the town or in the villages or at camp meetings, but I did want to start with these young student nurses, so that when they were ready they would be the ones to teach nutrition, hygiene, and sanitation to their own people.

What a challenge! An associate professor teaching Master's degree candidates in a university, now teaching young student nurses in Africa! I conducted nutrition and dietetics classes for one and a half hours each week, and divided the cookery class into two sections. The class met in whatever house in the compound happened to be vacant.

Capping day was almost at hand, but we continued with our lessons on carbohydrates, fats, proteins, miner-

als, vitamins, and water. We progressed from nutrition and cookery class to hygiene and sanitation; from egg cookery to table etiquette, to the baking of banana cake and cassava cake.

After capping we continued the nutrition and dietetics classes, because these first-year students were preparing for a government examination. One of the subjects to be taken separately was dietetics. It was a happy day when the results of the examination came. All 35 students passed their dietetics examination. By then the seniors were preparing for their final government examination, and I taught them diet therapy.

I discovered that the student nurses on night duty were given cans of evaporated milk, ovaltine, and cubes of sugar for their night meals. They received these rations two weeks in advance. At one of our faculty meetings I recommended that student night nurses' meals consist of sandwiches, fruits in season, and milk. It was voted and passed.

By this time Dr. Herschel Lamp became acting medical director of our hospital. Being much interested in nutrition, he agreed to a program of training new personnel and to a remodeling of the old kitchen. We decided to train only the educated young girls. Many young girls aspiring to become student nurses applied for the job. Thus began the training of these girls in cleanliness. They learned the names of kitchen equipment, how to operate a gas stove, how to clean a refrigerator, and how to care for equipment. I required them to attend nutrition and cookery classes.

Dr. Lamp and I discussed beginning a food service for the patients in the near future. Thus it was that Dr. Lamp, my husband, and I went to Lagos to select a gas stove and a gas pan, keeping in mind the feeding of the patients as well as the student nurses. Our new business manager, A. Jorgenson, had arrived from Sierra Leone. He had also had ten years of experience with our work in Ethiopia. He agreed to our plan, and bought the gas stove and the gas pan. Meanwhile Dr. Lamp was transferred to the Middle-East Division as medical secretary.

Our student nurses had had nutrition, dietetics, and diet therapy, and I had trained a food supervisor, four cooks, two dishwashers, and one relief worker. It seemed that we were now ready to begin feeding our patients. But we had no trays, food carts, silverware, glasses, or other nec-

essary equipment. At this time Dr. A. Zeismer, Jr., became acting medical director. He also favored the idea of feeding the patients. Saucepans, buckets, enamel plates and bowls, plastic cups, and silverware were purchased. The carpentry shop began making cabinets, worktables, cupboards, and stools. Mr. Jorgenson had the kitchen remodeled and painted. Fluorescent lamps were installed, and an electric water heater. By now we had hot and cold running water and two stainless steel sinks. Three garbage cans with covers were provided.

August 9, 1964, was a red-letter day for our mission hospital, for we finally realized our dream of feeding the patients. No longer are there long lines of relatives at the hospital door three times a day waiting to take food to them. For the first time in the 30 years of Ile-Ife hospital, the peptic ulcer patient can be served a bland diet, a diabetic patient can have a calculated diet, a heart failure case a sodium-restricted diet, an obese person a low-caloric diet, and a malnutrition case a high-protein, high-caloric diet. It is a lactovegetarian diet, but we can scarcely afford milk or eggs for our patients. Most of our available eggs and milk have to be reserved for our malnutrition cases. We depend on beans, peanuts, and green leafy vegetables for our proteins.

There are no fancy food carts and no fine trays—only simple plates, and buckets of food carried by our student nurses from the kitchen to the wards. As they carry the patients' food one can see expressions of pride in their accomplishments—the learning of nutrition, dietetics, and diet therapy, which they have put into application. High-caloric diet, liquid diet, soft diet, low-salt diet—these are but a few of the terms they have learned. When the next nurses' schedule came out, after beginning the patients' food service, one could hear one student nurse asking another, "Where is your next assignment?" The answer was no longer, "Kitchen," but with pride and joy, "I shall be in the dietary service tomorrow!"

The chaplain's office, adjacent to our nurses' dining room, was converted into a dietitian's office, and the waiting room in front of it into an outpatient clinic for dietary instructions to patients on special diets. Dr. R. Shrewsbury, who became acting medical director after many years of experience in the mission field, is a great believer in diet therapy. With his encouragement, our outpatient clinic for dietary instructions became busier each day. When Dr. Shrewsbury is in clinic assignment, he sends us from 12 to 20 patients a day for dietary instructions, and this provides

an additional source of income for the hospital.

It is gratifying to hear the student nurses teaching their own people and to see the people listen to them attentively. Once I was listening to Moses Adeleke, one of our senior student nurses, give dietary instruction on a high-protein diet. This was what I heard: "Do you drink milk?" he asked the patient. The latter answered, "No, I do not drink milk." The student continued, "Drink milk every day, but when using evaporated milk, be sure to dilute it with half water."

The student nurses' dining room was next improved. The carpentry shop scrubbed, polished, and varnished the wooden tables and added formica tops. Then steel chairs were bought. The dining room floor was tiled, and the dining room painted inside and out. The front windows were enlarged to provide more lighting and ventilation, and curtains were made.

Our male student nurses have a boys' club. I suggested to the president of the club a project in food production. I thought I was through asking our business manager for favors, but I finally asked him to give me the piece of ground behind the male nurses' dormitory, so that the boys could clear the land and plant some fruit trees. The boys devoted one hour each week to this land, and now they have papayas, bananas, and pineapple growing on their little farm. In the future, fresh fruits will be served in their dining room, from their own produce.

Our main sources of protein are beans and peanuts. We need a grinder

for beans, to make bean cakes or bean bread, and a grinder for peanuts to make peanut butter. When we can afford these grinders we can serve peanut butter to our student nurses, and our cooks need no longer walk to town at four-thirty in the morning in order to grind beans, and back again to the hospital to make bean bread for breakfast for the patients and the student nurses.

In spite of having to boil water before drinking it; to soak the vegetables in chlorinated solution before using them; to bake our own bread, cakes, cookies, and rolls; to teach Sabbath school; to arrange flowers for the church; to feed outside visitors such as university officials, embassy officers and other foreign diplomats, FAO officers, UNICEF and WHO personnel, and USAID officers; to cook for potluck suppers; to entertain visiting missionaries; to cook for from 4 to 50 persons; to attend meetings; to be a school board member for two church schools; to be exposed to big ants, cobras, and sandflies, I do not want to leave the mission field. My task here is not yet done. The problems cannot compare with the real satisfaction derived from the opportunities for service and the gratefulness of the people.

Yes, there is real need for a dietitian in the mission field, particularly in the underdeveloped and the developing countries, where the majority of the population suffers from nutritional deficiencies. A sincere personal interest in the problems and a great capacity to love the people are two most important tools to carry to the mission field. Mission service is a privilege and a challenge.

"Where Can I Find That Statement by Sister White?"

"I saw it somewhere. I know it's there; but I don't know where to look. If only I could lay my hands on it!"

Most of you have probably, at one time or another, made a statement similar to this. Somewhere in the 54 published works of the Spirit of Prophecy is that elusive quotation. But where to find it? Or could it be that Mrs. White didn't make the statement at all, but somebody else did, and you are giving the credit to the Spirit of Prophecy? That happens altogether too often.

The *Index to the Writings of E. G. White*, a comparatively new three-volume treasury of information, will frequently help the student to find just what he is looking for. These three books were prepared at great expense to assist the careful student in finding the inspired written sources on many religious themes. Be sure to use these books if you have them! If you do not have the set we suggest that you obtain the three volumes at once.

In the course of a year the White Publications office at the General Conference receives hundreds of letters of inquiry from persons who might discover in the *Index* the written source of the inspired statement they are looking for. These inquiries are welcomed in the White Publications office. Indeed, they are encouraged. But the persistent use of the *Index* by the inquirer would not only answer most of these questions but also lead the student into a much wider treatment of the subject at hand. This priceless tool is one of the most valuable instruments of the church.

D. A. DELAFIELD

Christian Marital Relationships

APPROXIMATELY half of First Corinthians deals with the correction of defects in the church at Corinth. First, Paul gave instruction concerning the party strife that had developed; then he took up an outstanding case of moral dereliction. Toleration of this evil had damaged the church. Next he answered certain questions in a letter he had received from conscientious believers who were sincerely desirous of ordering their lives according to the will of God (see 1 Cor. 7:1). The issues discussed in chapters seven through eleven are: certain matters related to Christian marriage (chap. 7); the use, by Christians, of food that had been offered to idols (chaps. 8:1 to 11:1); the proper behavior of women in public worship (chap. 11:2-16); and the observance of the Lord's Supper (chap. 11:17-34).

Chapter seven launches the reader into an involved discussion of marriage relations, which, though directed to the early church, might well have been written with the twentieth century in mind. Remember that Paul was answering questions growing out of conduct in Corinth, where sexual impurity was rampant. Some believers questioned whether, in view of existing conditions, it would be better not to marry. Would it not be safer to remain unmarried?

The guiding principle to chapter seven is found in the closing verses of chapter six: "Avoid sexual looseness like the plague! Every other sin that a man commits is done outside his own body, but this is an offense against his own body. Have you forgotten that your body is the temple of the Holy Spirit, who lives in you, and that you are not the owner of your own body? You have been bought, and at what a price! Therefore bring glory to God both in your body and in your spirit, for they both belong to Him" (1 Cor. 6:18-20, Phillips).*

The Christian believer is not his own; he belongs to God by a double tie—Creation and redemption. For this reason Christians are doubly obligated to think, speak, and act, only and always, according to the will of God and not according to their own natural inclinations and desires. They are to remember that some things which may be lawful are not always

expedient. In all things, including the operation of natural functions, the body is to be under the mastery of God, who is to be glorified in everything that is done.

In the nineteenth verse of the seventh chapter Paul presents the standard Christians are to adopt in all things: "Obedience to God's commandments is everything" (Weymouth). With this ideal in mind, it is not difficult to follow Paul's reasoning in this chapter concerning proper attitudes and behavior within the marriage relation, and the matrimonial desires and plans of the unmarried.

A Clue to Chapter 7

A valuable clue to the right appreciation of the counsel in 1 Corinthians 7 is given in verse 26—in the words, "for the present distress." Verses 29 to 36 of this chapter reflect

Paul's belief that, in view of the prevailing—distressing—circumstances, a single person would probably be better able to devote himself wholly to the service of God, whereas a married person naturally gives considerable thought and time to his marital responsibilities. The expression, "the time is short," in verse 29 has increased force today for us who believe in the nearness of the second advent of Jesus. We should be eager to use all that God has provided for the blessing of mankind, in such a way that our relations with Him will be strengthened and our usefulness to our fellow men improved.

If the counsel given in 1 Corinthians 7:2-5 were faithfully followed, and the mutual obligations of marriage honored, an effective barrier would be erected against the wiles of Satan in his efforts to lead men and

A Letter From Our President

DEAR FELLOW BELIEVERS:

Recently we had opportunity to spend a short time with our civilian camp pastor in Europe, S. O. Francisco, visiting some of our boys in military service. What we saw was encouraging. The majority of our young men are faithful and true to the teachings of the church. We also met a number of our physicians and dentists who are in the service. Our men are scattered over Europe in various countries as Germany, France, Spain, and England. But, although scattered, they are bound together by the bond of devotion and loyalty to God's work. A number get together quite regularly for Sabbath school and church services. Frequently they have to travel considerable distance to do this. Others must keep the Sabbath alone, usually in not too congenial an atmosphere, living in the surroundings that they do.

We are glad for the excellent servicemen's centers that we now have in San Antonio, Texas, and in Frankfurt, Germany. It means much to these young men to find a place of refuge occasionally, and spend a few hours in these places in the company of those who are loyal and who love this message. There are definite plans to provide another center near Washington, D.C., and still another in Okinawa. In these areas there are considerable concentrations of Seventh-day Adventist young men in military service.

The responsibility of heading up this work has been placed in the Young People's Missionary Volunteer Department of the General Conference. This seems a logical place for it, since those concerned are principally young people. The supplying of literature, the supervision of servicemen's centers, the organization of yearly retreats, and the counseling with our chaplains, civilian and military, all come under this department. We believe this work is in good hands. When any of our boys have problems, the men in this department act immediately. Military authorities have frequently expressed appreciation for the interest that our church takes in its young men, and they, in turn, have cooperated admirably with us in meeting and solving problems. The very fact that help is available is appreciated by our soldier boys and leads them to recognize that the church is deeply interested in

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

women into the immoral abyss that results from the present-day disregard of the plain teachings of Scripture. Verses ten through 14 show that differences of religious belief are no ground for separation. In God's plan for men, no provision is made for divorce (see verse 39; also Gen. 2: 24; Matt. 19:4-6; Rom. 7:1-3). But owing to the perversion of God's ideal plan, and the consequent degeneration of man's mind, God has permitted divorce for the sole reason of unfaithfulness to the marriage vow (see Matt. 19:8, 9).

We live in a sex-crazed world like that of Noah, when "men married without consulting God or seeking His guidance and counsel. . . . In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world by becoming absorbed in the thoughts of marriage and in the marriage relation itself.

"The marriage relation is holy, but in this degenerate age it covers villainess of every description. It is abused

and has become a crime which now constitutes one of the signs of the last days."—*The Adventist Home*, pp. 121, 122.

Seventh-day Adventists need to walk very closely with Jesus, particularly when contemplating marriage, for Satan is "busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction."—*Testimonies*, vol. 2, p. 248.

The essential lesson of 1 Corinthians 7 is very simple. It is based on Christ's own words as recorded in Matthew 22:37-39. Ruled by supreme love to God and empathetic love for our fellow men, marriage will be entered into with an eye single to the honor and glory of God.

Food Offered to Idols

The use of food that had been sacrificed to idols is the next question that engaged the apostle's attention. This major subject runs from chapter eight to the first verse of chapter eleven. Here and there Paul digresses

them and in their welfare. Not long ago, an officer remarked to our civilian chaplain that the Seventh-day Adventist men were a superior lot. When the chaplain modestly replied that perhaps they had a little more education than the average, the officer answered, "Yes, but they are superior. They are reliable, serious, and dependable."

It is not the practice of our church to actively recruit men as military chaplains, but it recognizes that here is a field of great opportunity to do good. The military generally is careful to respect the conscientious convictions of its chaplains and the teachings of their church. No chaplain is required to do anything against the principles of his church or against his own conscience. He is recognized and respected as a minister of the gospel. In view of this considerate attitude on the part of the military, our church has not hesitated to give the necessary ecclesiastical endorsement to those who feel a call to serve in the capacity of chaplains.

At present there are 11 Seventh-day Adventist ministers serving in this field. Several have served with distinction for years and have regularly been promoted to higher ratings. The enlarged draft of men to meet the present situation in Southeast Asia will draw into military service many additional thousands of young men, among them hundreds of our own. The need for more chaplains leads some of our ministers to feel that perhaps God is calling them to help these boys so far from home and compelled by circumstances to live and carry on under conditions often perilous and difficult. One cannot but appreciate the feelings of sympathy that these men have and their desire to bring comfort and spiritual guidance to the young soldiers, often spiritually frustrated and so far away from home. To those who decide to serve in this capacity, we say, "God bless you and make your service fruitful." When the church gives its endorsement to those choosing to enter this service, it is only after careful investigation. They must be men of certain educational attainments in our schools, experienced, ordained, and they must be volunteers.

It is our earnest hope that those who find themselves in the military service of their country may not only prove trustworthy and dependable but, above all, that each one "may please him who hath chosen him to be a soldier," in His great spiritual cause.

R. R. Figueira

President, General Conference

from the main issue, to illustrate one point or another. The principles involved in the matter of food offered to idols are stated in chapter 8 and from chapter 9:1 to 10:13. Paul illustrated those principles by applying them to other topics, such as the support of the ministry by the laity, and the experiences of the children of Israel. Finally, Paul applies these principles governing the Christian's use of food offered to idols.

In Corinth, as in many other pagan cities of Paul's day, animals were slain and sacrificed to the gods in heathen temples. A portion of the sacrifice was given to the priests, and part of this found its way into the public markets, where it was sold at a cheaper rate than other food. This practice raised the question of the propriety of eating food that had been offered to idols. Two main points developed from this problem: Was it right for Christians to buy such food in the public market? and, Was it proper to eat food of that nature when being entertained in the home of a heathen friend who was an idolater? Many of the Christians were extremely poor, and food offered to idols provided a cheap source of supply.

Christians, their minds enlightened by the Holy Spirit, know that there is only one God. They know also that an idol is not a living god. Therefore, to them, the eating of food offered to idols can have no spiritual significance. But there is danger that their spiritual liberty in this matter may injure others who are not so enlightened. By asking about this problem, the Corinthian Christians had manifested a tenderness of conscience that revealed the sincerity of their desire to be obedient to the will of God and to avoid any activity that might bring spiritual injury to others.

In his reply to the question about food offered to idols, Paul stated the basic principle that our salvation is not dependent on the religious significance of the food we eat—or do not eat. It makes no difference to our relationship with God. However, care must be exercised that our less-informed brother shall not be scandalized by our behavior (see 1 Corinthians 8:8, 9).

Paul next proceeded to point out that any gratification of our own legitimate desires at the expense of someone else's conscience would be reckoned as a sin against Christ Himself (see verses 10-12). So serious is this aspect of the problem that the apostle expressed himself as being determined to refrain from the use of such food indefinitely, rather than offend a weaker brother by doing that which he, Paul, had liberty to do (verse 13).

By way of illustration, in 1 Corinthians 9, Paul refers to the right and privilege of Christian ministers to receive their material support from the people to whom they minister (see verses 7-14). Mention is made of the plan given by God for the maintenance of the priests during Old Testament times. They were not to engage in secular labor in order to provide for themselves and their families. Although fully entitled to depend on those whom he served, for his material needs, Paul had purposely refrained from claiming this privilege as his right. He would leave no ground for them to say that he preached the gospel for gain (see 1 Cor. 9:15-18). Here again, it was not wise to insist on a person's rights. Our behavior must be tempered by selfless love for others, and the Lord's work must take precedence over personal interests.

One of the prominent teachings of the Bible is the absolute necessity of strict self-control, particularly in matters that pertain to the physical nature of man (see Matt. 16:24; Rom. 8:13; Col. 3:5; 1 Cor. 9:25-27). Why does the Lord emphasize the need for subduing appetites that are so appealing to the natural heart? One good reason is given in Romans 8:6-8, where it is made clear that living to gratify the desires of the flesh leads to eternal ruin. The entrance of sin into the world produced such a change in the whole nature of man that his appetites must be brought under the control of Spirit-enlightened reason, otherwise physical deterioration, suffering, and death are hastened. Little wonder that Paul wrote so emphatically, "I bruise my own body and make it know its master, for fear that after preaching to others I should find myself rejected" (1 Cor. 9:27, N.E.B.).†

The first 13 verses of chapter 10 consist of a brief review of the history of ancient Israel, and show why they suffered so much during their long journey from Egypt to Canaan. Failure to exercise self-control and implicit faith in God's wise leadership led to the destruction of thousands. Then, as now, the seductive, sensuous lure of the world was permitted to undermine the faith of many who claimed to worship God. But God assures us that He will not permit Satan to approach us with any trial or temptation over which we cannot triumph—by strength Jesus has promised to supply (see 1 Cor. 10:13). This being the case, the only safe thing to do is to "flee" from all such temptations.

In the latter part of chapter ten

Paul concludes his instruction concerning the use of food offered to idols. He makes it clear that the Christian believer who lives by the principle set forth in Matthew 22, verses 37 to 40, will do nothing to offend a brother, and will glorify God in whatever he does (see verse 31).

Principles Governing Public Worship

Chapter 11 of this remarkable Epistle divides easily into two parts: verses 2-16 dealing with worship, and verses 17-34 with the proper way to observe the Lord's Supper.

According to ancient custom, it was considered improper for women to appear in public without the head properly covered. Some Christian women in Corinth, rejoicing in Christian liberty, had been disregarding this custom. Paul instructed them that believers should conform to lo-

cal custom in which no violation of Christian principles is involved.

Remembering the background of the Corinthian believers, we can understand how easy it would be for them to allow their former associations and idolatrous worship to influence them in the observance of the Lord's Supper. Abuses had crept in, and some were using these occasions to gratify their gluttonous appetites. Others were humiliating their poorer brethren (verses 21, 22). Everyone who participates in this sacred service is admonished to spend time beforehand communing with God, searching his heart to be sure that all is right between him and God. Then he can partake worthily (verses 27-30). God draws near to the contrite soul who, intelligently and reverently, participates in this solemn ordinance.

(Continued next week)

The Strain of Pretense

By Ernest Lloyd

We live in a world of varnish and veneer. So it is in character—a world in which the majority try to pass themselves off for something greater and better than the reality. They pose as being wiser, richer, more attractive, and more learned than they really are. The same is true in religious life.

In our Lord's time on earth religious society was one complicated pretense. Then He came. Look at Him! Real and genuine to the core as He walked among men in old Galilee! He is at heart what He is on the surface. He is "the same yesterday, and to day, and for ever." He means all that He says; His acts exactly parallel His words. John says that He is full of truth, full of reality, full of sincerity. Furthermore, His remnant people are to be like Him. It will be said of them as it was said of Nathaniel, that in them is no guile—no pretense.

In these modern days the strain of pretense has sapped the spiritual life of

many professed Christians. We see it in our own ranks, and nonchurchgoers living around us see through this thin veneer of pretense and sham. How greatly we need simplicity of character today! The apostle Paul speaks of "the simplicity that is in Christ." Paul was much concerned lest the simplicity of the gospel of Christ be lost in a multitude of words and in a maze of controversy. The religion of the Lord Jesus had to be simple because it was for all people in every land.

Modern life, in both the world and the church, tends to complexity. The deepest need of our life today in the home, in the church, and in the nation is simplicity. The presence and practice of these two great qualities eliminate endless trouble and much worry. In our choices, desires, and purposes, we work either for simplicity or against it. True disciples of Christ will align themselves on the side of simplicity. It is the safe side. It is the Lord's side.

In His life and teachings Jesus came into constant conflict with religious pretense.

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MANNING DE V. LEE, ARTIST



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

Southern Asia Correspondence-3

Delhi, India

DELHI is the only one of India's large cities to offer more than a millennium of history in stone. Bombay and Madras were small trading ports and Calcutta was a village of mud flats at a time when Delhi served as the capital of an empire for 500 years. It was from here that various Hindu and Moslem dynasties and finally the Moguls (Moslem invaders who decided to make India their homeland) ruled India until they were displaced by the British. The British established the seat of authority at Delhi in 1911 and continued here until 1947, completing their dream capital of New Delhi just in time to turn it over to the new nation of India.

Now the Indians have rung up the curtain on yet another act of history in this intriguing place. These twin cities (Delhi and New Delhi) are, in fact, eight cities, not superimposed in archeological layers, but developed side by side. The first of these was Kutb Minar (about six miles south of Delhi's present center) and the eighth is, of course, New Delhi, which was designed as a capital city. These eight cities, historians believe, date back to about 1000 B.C.

In any case, Delhi is very old as well as very modern. The axis of this beautifully arranged city runs from the Purana Kila (an early Mogul fort) to the presidential palace. A magnificent view greets one from the ramp running up between the two blocks of the secretariat, or executive branch of government. New Delhi has systematically planned roads radiating from a central shopping center, Connaught Circus. Here are well-laid-out homes with large compounds, parks, lawns, fountains, and modern public buildings. India is proud of the two British architects, Sir Edwin Lutyens and Sir Herbert Baker, who planned the city.

Last week we mentioned that two major ethnic strains share the honors in India. We became acquainted with the Dravidians, who dwell today mainly in the four southern states (Andhra, Madras, Mysore, and Kerala). In the north, the Aryan branch prevails. This is a Caucasian strain related to the ethnic groups of the same name in Europe. Within the two geographical areas (north and south) racial differences are less significant than are those of caste, religion, and local dialect. Yet, be-

tween north and south there are important linguistic and racial differences that affect the national life.

Though extremely diversified and amorphous, Hinduism, the religion of 84 per cent of the population of India, looks for authority to the Vedas, the ancient ritualistic and moralistic writings of the Aryan invaders. These writings are often of a lofty, intellectual tone. Thirty-three greater deities fill the Vedic pantheon. They presumably enjoy the same foods as men on earth, and obtain these foods by way of sacrifices that only the Brahmans can perform. The Brahmans, therefore, are the links between men and the gods. Great masses of Hindu villagers often worship spirits and demons. The caste system originated in Hinduism, and today regulates nearly all phases of daily life. It places severe restrictions on intermarriage, interdining, other forms of social intercourse, and choice of occupation. For this reason, Hinduism is properly referred to as more than a religion. It is a way of life.

Here at Delhi, then, we are in the heart of the Hindu Aryan country—the land of Sanskrit-Persian-based languages, which are totally unrelated to the Dravidian languages of the south. As a matter of fact, only the English language bridges this great Indian chasm and unifies the country.

Delhi a Center of Adventist Work

Delhi of course is the headquarters city for the Northwestern Union of Seventh-day Adventists. The church owns several valuable properties in the area, and the work is developing. O. W. Lange, president, and C. N. John, treasurer, lead the 142 ministerial and institutional workers in a strong, diversified program. The 25 churches scattered across three local fields have nearly 2,500 members. The 22 colporteur-evangelists have boosted publishing house sales to an all-time high.

Reporting on the educational work, W. F. Storz, union educational secretary, told of progress in the union's 17 day schools and one boarding school. The latter is the Roorkee Secondary School, with E. A. Streeter as principal. Last year 150 youthful applicants were turned away because of a lack of space. All activities of the school have been crowned with success. Twenty young people were bap-

tized, and 30 continue in a baptismal class for further instruction. Success at the government examinations this year was 100 per cent! The school choir, under L. R. Burns, appeared recently on an all-India radio program.

In the north, tension and fighting along the Pakistan border have complicated, but not restricted, the church's activities. In Kashmir, two Spicer College graduates and the president of the field joined forces in evangelistic work despite raids and bombings. Study groups continue. D. K. Down, a worker from Australia, organized an evangelistic campaign at Saharanpur. The Lord went before him, and through the Voice of Prophecy a large interest was created. A new church of some 25 members is now being organized at Saharanpur.

Returning to the two Spicer College graduates to the north, a thrilling report is in the making. Two inhabitants of Kashmir (a former Hindu and a former Moslem) enrolled some 600 students in the Voice of Prophecy, and many became graduates. These two zealous laymen held branch Sabbath schools. James Campbell, president of the north field, helped crystallize the interest, and now several deeply interested persons have determined to join the people that keep the commandments of God and have the faith of Jesus.

Plans are afoot to improve greatly the Seventh-day Adventist facilities in Delhi. Soon we will hear more about that. Meanwhile, J. G. Corban is meeting unusual success in the Delhi evangelistic campaign. Attendance has varied from 200 to 1,000, with non-Christians (Hindus, Sikhs, and Moslems) representing more than 70 per cent of the listeners. A strong nucleus of some 100 continue regularly at the meetings, while already more than 20 attend Sabbath school and church weekly. Many of these are Hindus. Attendance at the baptismal class would indicate that more than 25 will soon participate in the first baptismal ceremony.

The Northwest territory has a larger population than the United States of America. The task is great, almost overwhelming, in a land of history, culture, and prejudice. Yet, the light of encouragement is breaking through in most unusual ways. For instance, in one place a Moslem mosque has been donated to "Moslem" Seventh-day Adventists, and now has been dedicated as a church. In the midst of war, workers have been made bold and courageous to carry on their work despite disruption and personal danger. During the past two days of the annual Northwestern Union's budget com-

mittee meeting, several fine stories have come to our attention. One is from the area of military operations:

A young ministerial worker lives near the northern border. He was transferred there not many days before the outbreak of disturbances. Being new in the area, he was not well acquainted with the topography and international borders. One night while on a visitation tour he strayed across the border, not knowing that trouble had started. He was accosted and taken to a security police station. Under severe questioning he explained that he was a minister. "A minister of what church?" was the immediate question. "I am a Seventh-day Adventist minister," the young man responded unhesitatingly. "Where is your Bible?" was the next question. Unfortunately, the young

minister did not have his Bible with him. But the police officer soon produced one and said, "If you are a Seventh-day Adventist minister, take your Bible and give us a study on God's holy day." The young man was somewhat upset by the arrest and the military trappings of his questioners, yet he arose, stood very straight, opened his Bible, and proceeded to comply with the officer's order. "That is enough," said the officer. "You are a Seventh-day Adventist all right. I suggest that you move to a quieter area, and when trouble ceases, come back and continue your study of the Bible with us. We will be ready to listen to you."

Another Sabbath day and a year-end committee meeting are now in the past. A full Indian moon has risen upon a darkened city. Workers

and members are at rest. But soon the sun will be back in the sky again, and God's faithful will be on their way in service. The colporteur-evangelists will continue to visit the millions. Through visits, good deeds, and smiles church members will spread the good news of the better life. Teachers will stand before their students. The mail man will continue the delivery of Voice of Prophecy lessons to a growing number of enrollees. And evangelists will stand before the people with a gospel, not only in word but in power. May God renew the strength of His people and increase the effectiveness of their witness until the light of righteousness has dispelled all darkness, and the glories of the eternal kingdom have become a universal reality.

W. R. BEACH

A Story FOR THE YOUNGER SET

The Vanilla Wafers-2

(Concluded)

By Elizabeth Spalding McFadden

MERRY BETH had gone over to play with Bonnie, but all the Grimes family were away. Merry Beth had opened the door, and as she looked around she found a box of vanilla wafers. She took some and ate them on the way home.

When Merry Beth reached home, mother asked, "Did you have a nice time playing with Bonnie, dear?"



"Yes," Merry Beth heard herself lie to her mother. Then she turned and ran into her room. Oh, how could she lie to her mother? Bonnie hadn't even been there, and she had told mother she had a nice time playing with her! Why hadn't mother asked if she had a good time at Grimes's house or something? Then she thought, "But I didn't have a good time at Grimes's house. It was horrible, really, and all because I went inside when they weren't at home." Quickly, Merry Beth ran outside, because mother might find her in here and ask what was wrong. But there was nothing interesting to do outside.

Merry Beth's dolls were all in the house, but she didn't want to go back in to get them. So she began to draw pictures in the sandy dust at the bottom of the steps. This made her think about the story in the Bible when Jesus had written the sins of the men in the sand, and she thought,

"What if He should write down here, 'Merry Beth stole vanilla wafers from Mrs. Grimes?'" She turned away impatiently from the sand. Why did everything make her think of what she had done wrong?

At supper Merry Beth was unusually quiet. Mother noticed, but did not say anything just then. Not until she was getting Merry Beth ready for bed did she ask, "What's wrong, dear? Didn't you and Bonnie get along this afternoon?"

Merry Beth looked at her mother for a moment. She couldn't tell her another lie! Oh, dear, what could she say? Then suddenly she burst into tears and poured the whole story into mother's ears. She felt better after that, because mother held her close and told her how sorry she was that her little girl had done so many wrong things all in one afternoon.

"But Jesus will forgive you, dear, if you are sorry and if you ask Him now. Tomorrow I will go with you to tell Mrs. Grimes, and you can give her some money from your piggy bank to pay for the stolen cookies."

"Oh, Mother! Must I tell Mrs. Grimes?" Merry Beth sobbed.

"Well, how else can Jesus forgive you? The Bible says that if we confess our sins He will forgive us. But if our sins hurt someone else we must confess to them too. Mrs. Grimes will forgive you, dear. I'm sure she will."

"But she will never want me to play with Bonnie or the baby again, Mother. She—"

Merry Beth could hardly say it, but she forced it out, "She won't want a thief to play with her children, Mother," and Merry Beth broke into sobs again.

Mother held her close and let her cry; then she slipped to her knees, drawing Merry Beth with her. First, mother prayed and asked Jesus to forgive her little girl, and then Merry Beth prayed. She poured out her heart to Jesus in her short little prayer, and then she felt much better. Mother tucked her in bed, and Merry Beth fell fast asleep.

It was hard to tell Mrs. Grimes the next day how naughty she had been, but with her hand held tightly in mother's, Merry Beth did it. Mrs. Grimes was very kind, and she didn't want to take the money Merry Beth held out to her, but mother insisted, so she finally did take it.

"May I still come to play with Bonnie and the baby sometimes, Mrs. Grimes?" asked Merry Beth timidly.

"Of course, Merry Beth," Mrs. Grimes smiled at her. Then she knelt and put her arms around her. "I think you are a very brave little girl to tell me," she said, "and I'm glad Bonnie can play with you. I hope I can teach Bonnie to feel bad when she does wrong things like you did, so she will make them right too."

"Maybe I could take Bonnie to Sabbath school with me sometimes, Mrs. Grimes," said Merry Beth eagerly. "There she could learn about Jesus."

"All right. I will talk to her daddy about it," answered Mrs. Grimes. "He never seems to have time to take us to Sunday school, so maybe he won't mind if Bonnie goes with you."

And that is how it happened that Merry Beth began bringing a little visitor with her nearly every Sabbath.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The True Values of Life

By W. John Cannon, *Chairman*
Behavioral Science Department, Columbia Union College

I RECENTLY read this item: "Americans used to shout, 'Give me liberty.' Now they just leave off the last word."

Are we becoming a "give me" people? It would almost seem so. We are looking around for benefits we can get the easy way. Hundreds of thousands of dollars are offered as attractive prizes in quiz shows, and TV giveaways. To sell gasoline and other products, lotteries and lucky tickets offer the opportunity to win large sums of money. The lucky people "have it made." Everyone is looking for a short cut to "success"—success, of course, being measured by an easy life without problems and difficulties. The successful man, presumably, has all pleasure and no pain. In short, are we becoming worshipers of a new form of hedonism? Are we largely subscribing to the belief that life's goal is the search for pleasure and the avoidance of pain? Can happiness be measured in terms of wealth?

There are some concepts basically wrong with this philosophy. In the first place, life does not work out that way. While in England I visited one

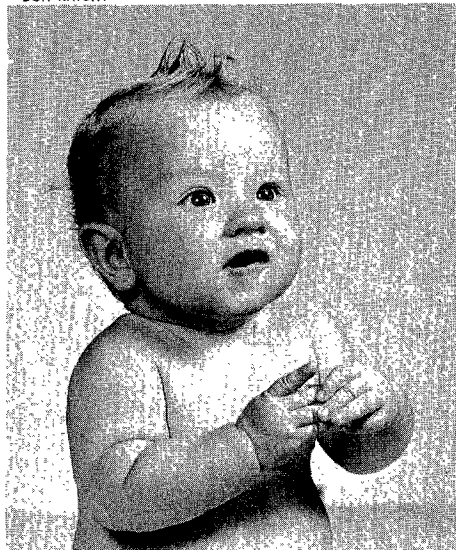
of the great families. They lived in a beautiful castle in the middle of a huge estate. The family income ran into fantastic figures. Yet wealth and luxury did not seem to bring them pleasure and happiness. It takes much more than creature comforts to make true happiness. A few days later I visited a poor widow in a small cottage, living on a mere pittance. She was truly happy. She lacked much this life may have to offer, but the peace in her heart and her hope in the Lord seemed to more than compensate for the lack of money and goods. Could it be that our values have become twisted?

If we are worshipping at the shrine of the money god, are we not serving a false god? Sometimes we say we cannot live without money. There will come a day when we cannot live with it (Isa. 2:20). One thing seems certain. The accumulation of wealth and beautiful homes does not guarantee happiness and peace of mind. If it did, we would not find the conditions that exist here in the United States. Recently, on a panel discussing family living in the District of

Columbia, several experts in the field said that more than 50 per cent of the families in the United States are in trouble. Yet never was the nation so prosperous as now. Affluence and happiness are not synonymous.

The second thing wrong with this philosophy is that such a view of life takes away both the fiber and the meaning from living. It is still more "blessed to give than to receive." There is still more real joy in serving than in being served. Goals are not only desirable but essential to health and happiness. W. S. Anderson, in his book *The Key to Power and Personal Peace* (quoted in *Science of the Mind*, June, 1964, p. 33), says, "A noteworthy purpose is essential to good health, for the organs and functions of the body respond to the goal set in the mind." In his book *The Will to Live*, Arnold Hutschnecker, M.D., says, "The will to live in civilized man is a combined biological and psychological drive. As long as we have something to live for, the will to live carries us through the moments of crisis, which are inevitable in every life."

DON KNIGHT



Prayer of a Young Mother

By Myrtle Leora Nelson

Baby is learning to stand and to stride;
He tumbles and gets up and tumbles again.
Mother looks on with a glow of pride—
He's not ready to give up in spite of pain.
Now she is holding his tiny hand.
"Someday his legs will be sturdy and sound,"
She thinks as she guides his steps with a prayer:
"Lord, help me to lead him to higher ground."

But working for a goal means discipline. This means denying self of many pleasures to serve a final purpose. Churchill inspired a nation at the time of Dunkirk by setting a goal for the British people. He knew it would cost blood and sweat and tears. Most worth-while goals cost struggle and some hardship. The love of ease and worth-while goals do not seem to fit into the same plan. Every worthy aim calls for self-discipline and self-denial, if the objective is to be gained.

Hebrews 12:1 says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Loss of the Fiber of Life

One wonders whether some of the fiber of life has slipped away somewhere. For instance, 50 years ago setting up a home was the result of hard work and much effort. Ofttimes a home was built by one's own hands, and much scraping and saving went into the acquiring of the needed furniture. Frequently it took some years after marriage before the house would be reasonably complete. This did not make home building a chore and a burden, but every stick and stone made home a place of memories and a labor of love. The hours of sacrifice and effort made it that way.

Today the building of a home may be much easier. With the help of generous parents and friends, together with installment paying, we can arrange to have the house furnishings delivered with one visit of a store's truck. The attractive ads make ownership appear so easy. As a result, many become so deeply involved that payments are a burden. Could this be one of the reasons why home is not home to so many?

To the Christian there is a third problem. The ease-centered view fixes on this life. The "bird in the hand" concept provides for the span of three-score years and ten. There is no plan for an afterlife. On the other hand, the Christian centers his hope of final happiness and satisfaction in the kingdom to come. This life is a preparation. It is a time to develop character. Strength of character develops under stress and test. One learns valuable lessons in the university of hard knocks. A man's true worth often shows best in moments of strain and adversity. The sheltered tree of the forest soon falls if the surrounding trees are cut away, but the lone tree on the coast line has developed strong roots to withstand the gales and storms (Matt. 7:17).

There is a fourth problem suggested by the Christian way of life. The easy plan for living is a selfish one. Self-centeredness poisons the wellsprings of life. Christ taught the way of sacrifice and self-denial. "God so loved the world, that he gave . . ." Jesus said, "He that followeth Me, let him take up his cross." The Christian finds himself at war with many popular beliefs, modes, and customs. In the world you shall have tribulation. Some may have a wishbone where the backbone ought to be. Not so with the Christian. He will stand for right come what may. The world needs this kind of individual.

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." "But," as the writer points out, "such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the

higher nature—the surrender of self for the service of love to God and man."—*Education*, p. 57.

The values young people build into their lives are mainly those we pass on to them. Absolute integrity, honesty, truthfulness, self-discipline, pleasure in a task well done, are the bricks we give them with which to build. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"If as teachers in the home the father and mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been."—*Child Guidance*, p. 235. This is not determinism. The responsibility of parents is to *provide* the materials of building and the direction. The final choice is with the individual as he matures.

To the youth the servant of the Lord makes this appeal: "O that every one might realize that he is the arbiter of his own destiny! Your happiness for this life, and for the future immortal life lies with yourself."—*Messages to Young People*, p. 31.

(To be concluded)

Fellowship of Prayer

"Every Request . . . Has Been Answered"

"Please pray that, if it is the Lord's will, we will be able to keep our home. . . . It looks now almost certain that we will lose it unless the Lord intervenes. Every request I have sent in to the Fellowship has been answered. Thank the Lord for His mercy. Also I request that my oldest son will be able to overcome dishonesty."—Name withheld.

"How wonderful that prayer changes things, and how marvelously it has changed things for our family. I still can hardly believe what is true. My older daughter had left college and was working. She was smoking and going to bars and was bitter toward the church. I decided to send her name to you. She began to change her attitude and hated bars. She wanted to stop smoking so that she could return to college. We had quite a little ceremony burying the last pack of cigarettes and having prayer that they would never be a part of her life again. In June she started a summer course in one of our colleges. She is doing good work and gaining each day. You can imagine my joy. I shall always pray at sunset as a part of the Fellowship of Prayer. Thank you kindly for organizing the prayer circle. I feel a closeness with all other parents in a common plea that God will hear and answer our prayers for our children, that they indeed may be plucked from the clutches of Satan."—Mrs. H., of Michigan.

"I wrote to you about my husband, asking that he would give his heart to God. He did before he passed away. He had been going to church about five months, and he never missed after he started going. The Lord answered the prayers of the Fellowship of Prayer."—Mrs. B., of Washington.

"Some time ago I wrote asking you to please pray for friends who were having a struggle over flesh eating. Now I want to thank you for praying for them. That prayer was answered in a very short while."—Mrs. S., of Florida.

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 Postscript to Vatican Council II

The glory and the glamour, the pomp and the parade, of Vatican II Council were so brilliant and blinding that a great host of people failed to note one important event at the close of the Council. Or, we might say it this way: Most everyone was so weary of reading so many stories on the Council, with appropriate interpretations, that they failed to note an impressive little story, a kind of postscript item, that was most meaningful.

Many observers from the Orthodox, Anglican, and Protestant churches had been in attendance at the Council. Instead of their being permitted to wander on home with no formal parting greetings, the Pope arranged a service in the basilica of St. Paul's Outside-the-Walls. In connection with that service, Pope Paul VI and the conciliar fathers took leave of the observers.

We draw this news item from the official Ecumenical Press Service sent regularly to religious editors. Said the Pope to the observers: "We have come to know you a little better, not only as individual representatives of your different confessions, but as Christian communities who live, pray and work in the name of Christ, as doctrinal systems and religious concepts and (this we say quite frankly) as Christian treasures of great value." Then he added that the departure of the observers "leaves us with a sense of loneliness which we did not experience before the Council."

The Ecumenical Press Service observes that this official meeting "is regarded in Rome not merely as unprecedented, but as an event of tremendous historical significance. The participation of the Pope himself in a service which included Roman Catholics, Protestants, and Orthodox, prayers and hymns in Latin, French, English, and Greek, would have been quite inconceivable even a few years ago." The Pope offered the opening prayer, a Methodist minister read a passage from the Scriptures, a Catholic priest read a passage in French from the book of Romans, a Greek Orthodox official read certain passages of Scripture in Greek.

On the same day—December 4, 1965—a letter was read to the Council from the observers, in which they expressed their gratitude for the way they had been received and said, in part: "What happens internally within one church is of interest to all others. We are firmly convinced that the communion which has been achieved up to this moment can still grow and that it surely will grow."

Rapidly Moving Events

Well might the Ecumenical Press Service observe, in commenting on this whole matter of the relationship of the Pope to the other communions, that what happened in that connection "would have been quite inconceivable even a few years ago."

Now, for a very long while Adventists have declared that the Bible prophecy pictures the day when Rome once again, though only for a little moment of earth's last days, becomes the dominant power, and that all others would bow to her. That didn't appear to be likely in the foreseeable future in those long years when the pope, by his own words, was a "prisoner in the Vatican." Nor did it look likely for quite some years after Mussolini,

of evil memory, gave to the pope the small territory of Vatican City as sovereign.

No, what we have seen happen has been happening very fast, so fast as to be breathtaking. And again, to borrow the words we just quoted: "Quite inconceivable even a few years ago."

We should never lose sight of the fact, one of the most striking facts of our modern and tumultuous times, that there are not only great events occurring, but occurring with great rapidity, and thus often quite unexpectedly. It becomes more easy every year to see how the last of the last events could suddenly come upon us, and the day of the Lord be at hand.

Is it not high time that we give more attention to the repeated warnings of Scripture, of which the following is typical: "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44)? No, we cannot know the day nor the hour of the coming of our Lord, but all about us testifies that the days and the hours of earth's last troubled time are moving by with appalling rapidity. It is well that we watch the *timing*, the speedy timing of the events, as well as watch the events themselves.

F. D. N.

No Peace Apart From the Prince

It was a plaintive note that Ex-President Harry Truman sounded recently at ceremonies dedicating the Hebrew University's Center for the Advancement of Peace, named in his honor. In a speech read for him in part by old friend David Noyes, Mr. Truman said of his personal effort for peace:

"It all seems to have been in vain. Memories are short, and appetites for power and glory are insatiable. Old tyrants depart. New ones take their place. Old allies become the foe. The recent enemy becomes the friend. It's all very baffling and trying."

President Lyndon Johnson, who had flown to Independence, Missouri, for the occasion, doubtless had little difficulty internalizing the ex-President's message. His own massive efforts to obtain a cessation of hostilities in Vietnam had just proved fruitless. After traveling 30,000 miles, and visiting 12 countries, Ambassador at Large W. Averell Harriman returned to Washington empty-handed—no dove of peace, not even a splinter from an olive branch. When Dean Rusk, Secretary of State, likewise returned without results, *Time* magazine reported that "neither official could disguise his disillusion."

Truly, peace is difficult to achieve in this sin-troubled world. The reason is clear: Too many of earth's inhabitants have closed their hearts to the influence of God's Spirit. They reject the authority of God's Word. They ignore the great principles of truth and righteousness on which God's government is founded. The result is not merely an absence of peace but a tremendous harvest of hatred, bitterness, envy, subversion, disloyalty, distrust, suspicion, selfishness, torture, suffering, and death.

If God's Word Were Heeded

Those who sincerely desire peace should remember that "there is no peace . . . unto the wicked" (Isa. 48:22). True peace comes from God, and is bestowed on those

who love Him and seek to be like Him. "In obedience to God's law there is great gain. In conformity to the divine requirements there is a transforming power that brings peace and good will among men. If the teachings of God's word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and in social life would find no place. From every home would go forth an influence that would make men and women strong in spiritual insight and in moral power, and thus nations and individuals would be placed on vantage-ground."—*Prophets and Kings*, p. 192.

"If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them."—*Testimonies*, vol. 9, p. 13.

Though disappointed in his efforts for peace, Mr. Truman added: "We cannot lose hope, we cannot despair. For it is all too obvious that if we do not abolish war on this earth, then surely, one day, war will abolish us from the earth."

Whether man succeeds or fails in his attempt to abolish war, the Prince of Peace is soon coming to untangle the bewildering skein of human affairs. He will bring order out of chaos, set every wrong right, and bring in everlasting peace. With such a hope, why should anyone despair? And how dare anyone selfishly keep this cheering message to himself?

K. H. W.

"Where Are the Nine?"

Through the years we have made a practice of printing requests for literature from various of our people overseas. To make sure that literature is requested only by those who will use it aright, we require that all requests for literature be sent to us via the conference office. Now, we are glad to publish these requests. We feel it enables us to bring together our people who much want to use the literature overseas, and those who have the literature to give.

We have just received a letter from an earnest Adventist in California who tells of a program he has worked on for quite a while of sending literature overseas to various people who have asked for it. He tells of the amount of money in postage that has been represented. It is a goodly sum. But he goes on to say that a very great majority to whom he sends this literature never acknowledge receipt of it. This leads him to wonder whether the papers ever reach them. He hates to think that any of our dear people would be so forgetful as not to express their thanks by a letter. We wonder whether this missionary-minded brother's experience is like unto that of some others who have responded to appeals for literature. If it is, we'll be glad to hear from you, and be sure to give the names and addresses of those who made the requests through the REVIEW and the numbers of times you have sent bundles of papers. As a last resort, we may find it necessary to strike from the "Literature Wanted" column of the REVIEW those names and addresses. We think that senders of missionary literature are entitled to know what happens to the literature they send. At least they are entitled to know whether the literature arrived safely. We don't want to appear arbitrary. We do not feel that way. But we must draw a line somewhere, so that we can be sure that space given to requests for literature is justified.

We know that some, perhaps many of those overseas who send in such literature requests, are not subscribers

to the REVIEW. That's understandable. They have their own division papers and other literature of their nationality. We would therefore make a public appeal to the editors of these papers overseas to print this short editorial note from the REVIEW. We thank you in advance for doing this.

F. D. N.

Drunkenness—Disease or Crime?

Time magazine (February 4, 1966) comments that a recent court decision "promises to echo across the U.S." The case in question involves 58-year-old Joe Driver, who has spent two thirds of his life in jail for drinking. He has been arrested more than 200 times. Recently when he was haled into court the third time in a year, the judge sentenced him to two years in prison. His lawyers appealed the case to the Fourth Circuit Court of Appeals, presided over by Judge Albert Bryan. In his decision Judge Bryan declared:

"The alcoholic's presence in public is not his act. It may be likened to the movement of an imbecile, or a person in a delirium. The upshot of our decision is that the state cannot stamp an unpretending chronic alcoholic as a criminal if his drunken public display is involuntary as the result of disease. However, nothing we have said precludes appropriate detention of him for treatment and rehabilitation so long as he is not marked a criminal."

The view that alcoholism is a disease, not a crime, has long been held by many sociologists and medical personnel. Until now, however, the law has rejected this thesis. It has said that being drunk in public is a criminal offense; violators must be punished.

What Judge Bryan is saying by his decision is that alcohol is an acceptable beverage for human consumption. He is saying that there is nothing wrong with liquor; the wrong is with the person! Since the alcoholic simply can't "handle his liquor," he should be excused for his drunken actions as should "an imbecile, or a person in a delirium." If this argument is carried to its logical conclusion, the drinker would not be responsible for highway deaths involving liquor, immoral behavior while drunk, or cruelty to one's family while "under the influence."

Even though Judge Bryan considers public drunkenness a disease rather than a crime, God's Word categorizes it as "the kind of behaviour that belongs to the lower nature" (Gal. 5:19, N.E.B.).* This behavior includes "fornication, impurity, and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies; drinking bouts, orgies, and the like" (verses 20, 21). Through the apostle Paul God says: "I warn you, as I warned you before, that those who behave in such ways will never inherit the kingdom of God."

Clearly, drunkenness is not merely a disease. (Will God keep people out of the kingdom for being ill with smallpox, leukemia, or cholera?) It is a form of evil behavior that is to be conquered by the power of God. Treatment on the physical level is good, but it is possible that ultimate victory may be achieved only by surrender to God. Punishment by human law may indeed be a weak corrective, but the power of Christ can "save to the uttermost." Let every alcoholic hear God's voice saying, "There is 'One who can keep you from falling and set you in the presence of his glory, jubilant and above reproach'" (Jude 24, N.E.B.).*

K. H. W.

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

Reports From Far and Near

GOLDEN JUBILEE Celebrated at Spicer College

By F. J. Crump, Pastor, College Church

How should the fiftieth birthday of a college be observed in a teeming land of 460 million people, multitudes of non-Christian religions, an international situation momentarily threatening renewed war, race riots so recent that a minority member's store was just burned within 50 feet of the campus, and rice rationing so stringent that none would be available for a banquet?

Spicer Memorial College, Southern Asia's senior educational institution, was 50 years old in 1965. Three outstanding events marked the anniversary.

Inaugurating the golden jubilee week, November 23-28, was a ribbon-cutting ceremony officially opening a gleaming aluminum and steel industrial arts building. Dr. N. V. Gadgil, vice-chancellor of nearby Poona University, cut the ribbon opening the door of valuable training in trade skills to Spicer's 350 young men.

Climaxing the week Mrs. Bertha Lowry, mother of the division president and wife of the late G. G. Lowry, first president of Spicer College, laid the foundation stone for a new home economics building. As she deftly wielded a trowel and placed mortar behind the appropriately carved stone, nearly 50 years were bridged since she herself taught Indian girls the home sciences they will now learn in this new structure. Special guest for the jubilee, Mrs. Lowry retired to America only 10 years ago, after spending 43 years in mission service in Asia.

Although less dramatic publicly, the third high point of the week records permanently Spicer's past history of struggle and success. George R. Jensen, head of the department of religion, authored a 130-page illustrated history of the college. Printed only a week previously and entitled *Spicer Memorial College—a Dynamic Demonstration of an Ideal*, this 50-year compilation of God's providences was made public during anniversary week.

Mrs. Bertha G. Lowry sets the foundation stone for the new home economics building at Spicer Memorial College as Dr. M. E. Cherian, president of the college, looks on.



From its beginning in South India in 1915 the college has graduated a large group of dedicated workers, 617 in all, with 342 at present engaged in the work. The president of the college is M. E. Cherian, who recently qualified for his Ph.D. degree in the field of political science, the first and only Indian Seventh-day Adventist to do so.

Special guests from abroad for the jubilee were R. R. Figuhr, W. R. Beach, and E. W. Tarr, president, secretary, and public relations director, respectively, of the General Conference, while many early graduates and friends visited the campus and renewed pleasant memories.

With the opening of a new building and another begun, both in the framework of the history of God's leading over 50 years, Spicer Memorial College begins its second half century of service to the cause of God in Southern Asia.

Progress in the South China Island Union

By W. E. Murray, Vice-President
General Conference

Near the metropolitan area of Hong Kong-Kowloon, with its population of some four million at the crossroads of Asia, the 1965 session of the South China Island Union was held. Our meeting place was in the buildings of a Protestant mission, and the accommoda-

tions were a beautiful auditorium, dining room, as well as housing facilities. This mission is situated on a mountain among the beautiful surroundings of Kowloon about 15 miles from the center of the city.

C. B. Miller, the president, with his fellow staff members had made careful plans for the meeting and all was in order when the first session began on December 9. Reports from field leaders and department heads showed a steady growth of members and institutional activities.

In the territory of the union there is a population of some 16 million. The educational work is carried on by three training schools, one in Kowloon and two in Taiwan. Medical ministry comes to the territory through two hospitals, one in Taipei, Taiwan, and the other in the environs of Kowloon, together with numerous clinics.

Literature is being produced in Chinese by a publishing organization that hires the actual printing done by commercial shops. They have strong hopes of having a complete publishing setup sometime soon.

The membership stood at 7,450 at the end of last September. Baptisms for 1964 totaled 870, and during the same year four new churches were organized, bringing the total to 35. The per cent of increase of membership for 1964 was 12.7.

In the reports of the three local missions a note of progress was sounded in



Seven Ordained in Colombia-Venezuela Union

Seven ministers from various organizations of the Colombia-Venezuela Union were ordained in an impressive ceremony held at Medellín, Colombia, on November 27, 1965, the last Sabbath of the union quadrennial session. This was one of the largest groups ever ordained in that union. Fifty-four ordained ministers participated in the ordination. Those ordained were Esteban Beleño, Manuel Castro, Alfredo Gaona, Guillermo Kriehoff, Miguel Angel Lopez, Joel Manosalva, and C. E. Schmidt.

DAVID H. BAASCH, Secretary
Inter-American Division

all lines of departmental work. In the Hong Kong-Macau area the 3,000 members are pressing out to places where we have few or no members, with an active campaign of evangelism in all departments. The reports of the two missions of Taiwan gave marked evidence of carrying on new work, especially for the tribal peoples of the mountain districts.

We were happy to participate in the dedication of a new auditorium on the campus of the training school at Clear Water Bay on Sabbath, November 27. This building was the contribution of Mr. Shun Chan, one of our laymen in the Kowloon area, and was dedicated to the memory of his father. The seating capacity is about 500 or 600. This outstanding gift from our brother is a most excellent addition to the campus.

The Tsuen Wan Sanitarium and Hospital is in the part of Kowloon by the same name, which is a humming, thriving factory city of some 200,000 population. The bed capacity is about 50. It is planned to build another medical institution on the Hong Kong side within a short time. The funds for the building of these two institutions are being raised locally.

One of the interesting medical projects of the Kowloon area is a floating houseboat clinic at a place called Saikung. It is carried on by the personnel of the Tsuen Wan institution. Our *Sea Light* clinic floats among a large number of houseboats where live thousands in the bay area. As high as 100 outpatients are treated each Sunday afternoon.

The publishing house is carrying on an admirable program of printing the Advent message in Chinese. In the autumn of 1964 an edition of 2,000 *Adventist Home* was published. Bible textbooks in Chinese are being produced for our schools on all levels, and this is of inestimable value to our educational institutions. The book *Prophets and Kings*, in addition to a good number of works already being sold, will be published in 1967. Work is now being done on the

preparation of *Life at Its Best*. Soon it too will be ready for sale to the public. The church periodical *Last Day Shepherd's Call* is printed by the South China missionary college at Clear Water Bay. Four thousand copies circulate monthly among our members in the union. The publication of a new Chinese hymnal with 505 hymns is now in process. Hymnals are also being produced for our tribal members in Taiwan.

One of the large and important projects of the union now is the building of an evangelistic center in Kowloon. A plot of land located on Hillwood Road, off Nathan Road about a block, is now being acquired for this building. This is a choice location in downtown Kowloon.

It is the hope that a center of this kind will be a great asset in presenting the Advent message to this great city.

On December 10 and 11 it was my interesting experience to visit our churches in the Portuguese colony of Macau, about an hour and a quarter by hydrofoil boat from Hong Kong. It has a population of some 250,000 and is one of the most densely populated areas of the world. Although it was a colony of Portugal for about four centuries, the language of the people is Chinese.

In this city we have a church of some 80 members. They hold their meetings in a large, two-story residence; a school of some 70 students with nine teachers occupies the original servants' quarters. It was a distinct pleasure to meet this church group in two public meetings and to become acquainted with the pastor, John Chow, and Mrs. Chow, as well as the head teacher in the school, Caesar Imperio from the Philippines.

May the Lord be ever near to our dedicated workers in the South China Island Union, and may 1966 be a year of a great harvest of baptisms in their interesting territory.

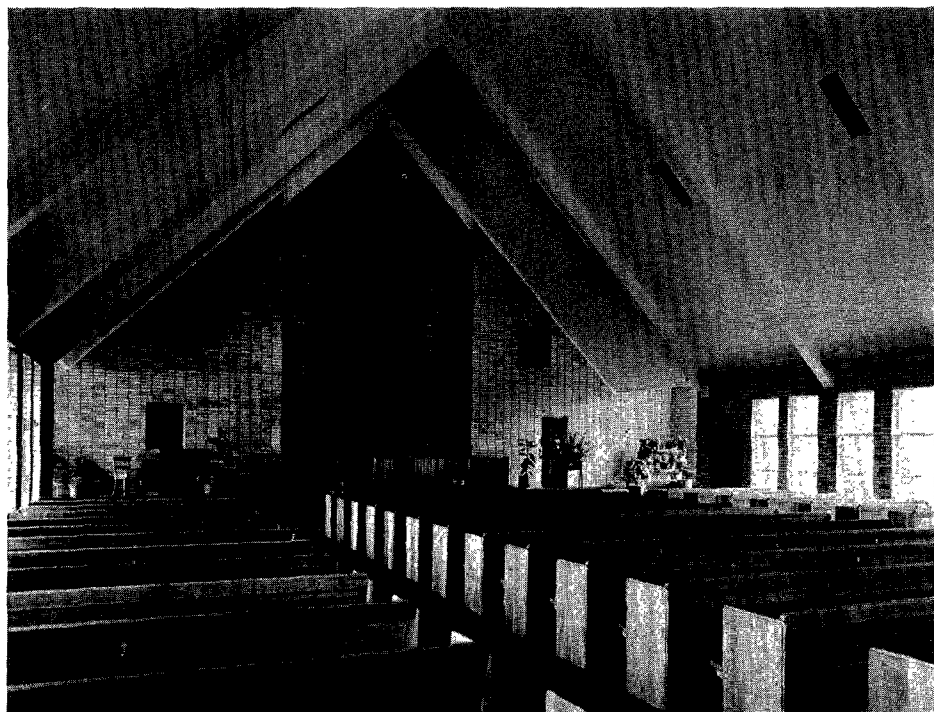
New Church Opens in Tasmania

By R. H. H. Thomas
Public Relations Director
Tasmanian Conference

A new £43,000 (U.S.\$96,000) church building has been opened in Tasmania. This church is situated in the rapidly developing, prosperous city of Glenorchy about six miles from the center of Hobart.

The opening of the church in September rated top news in the papers and other news media. Four pages were de-

Interior of the new Seventh-day Adventist church in Glenorchy, Tasmania.





Pastor W. J. Cole hands to Helen Lowrie, daughter of the mayor of Glenorchy, the key to the new church in that Tasmanian community.

voted to the event in the Saturday-night edition of the Hobart and Southern Tasmanian paper, the *Mercury*. There were numerous photographs of the many different features of the church. Historical facts about the first Adventists in the city of Hobart appeared alongside the latest facts and figures of the church in Tasmania and in the world.

Many of the basic beliefs of the church were woven into the story where Sabbath school rooms, baptistry, and youth rooms were mentioned. All in all, the church was represented as an up-and-coming Christian church that has an eye to the future; one that is interested in the community, its youth, and its welfare.

On the Sunday night after the opening, two TV stations gave three-minute coverages of all the aspects of the ceremony as well as some of the features of the church. Radio stations gave excellent reports in the evening.

The main auditorium seats approximately 400 and is lighted by indirect lighting set into the steel roof trusses and side walls where the roof and the walls meet. To supply music for the services, a church model Hammond organ with a twin sound system has been installed. Adequate space is available in the rear of the building for Dorcas Welfare activities including cooking demonstrations, Sabbath school classes for all grades, and storage space for disaster relief services.

Special guests for the opening were L. C. Naden, Australasian Division president; J. B. Keith, union president; A. D. Pietz, Tasmanian Conference president; the mayor of Glenorchy, Alderman K. F. Lowrie; and Aldermen Jacques, Pritchard, Martin, Wright (town clerk), and Bridgen (public relations); and the living charter members of the original Glenorchy Adventist church, Mr. and Mrs. A. W. Roberts, Mr. and Mrs. A. Abraham, and F. Abraham.

N. Roberts, the head elder of the Glenorchy church, introduced the program, gave the visitors and guests a special welcome, then handed over the remainder of the program to the church pastor, W. J. Cole. The mayor, Mr. Lowrie, officially opened the new church.

Las Vegas Kiwanis Club Sponsors Listen

By Gordon F. Dalrymple, Editor
Faith for Today Publications

Three years ago a special projects committee of the Las Vegas, Nevada, Kiwanis Club became concerned about the problem of juvenile delinquency and narcotics addiction in that city. Judge David Zenoff, today a justice of the Nevada State Supreme Court, was at that time president of the club.

Wishing to inform young people as to what nicotine, alcohol, and narcotics do to the human system and the impact they make on the mental, moral, and physical development of the individual, the club membership assented to a plan proposed by the club's special projects committee, of which Max Harden, an insurance executive, was chairman.

At the meeting that formally launched the project, high school principals, plus radio, television, newspaper, and wire services representatives were present. On hand also were two officials from *Listen* magazine.

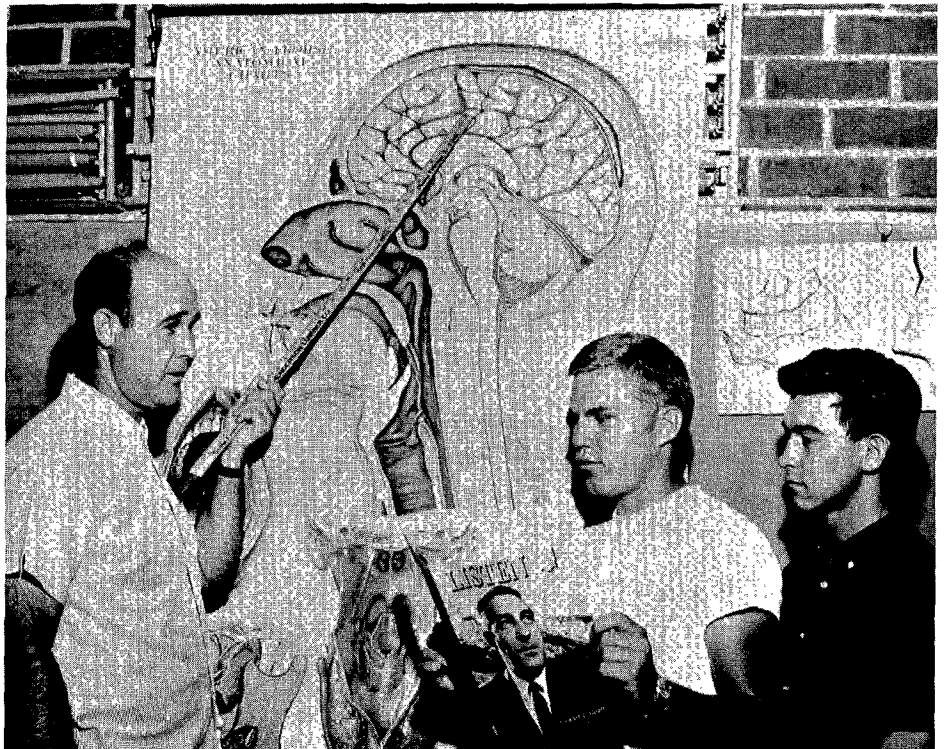
The youth education project has reached out to junior and senior high schools in Las Vegas, North Las Vegas, Henderson, Boulder City, Wolverton, and Bunkerville, Nevada. The six-point Kiwanis-sponsored narcotics education program has included (1) educational films featured in school assemblies, (2) instructional lectures in guidance, (3) special materials relating to the narcotics, alcohol, and cigarette problems, including latest scientific findings, (4) teaching guides used in educating high school youth and



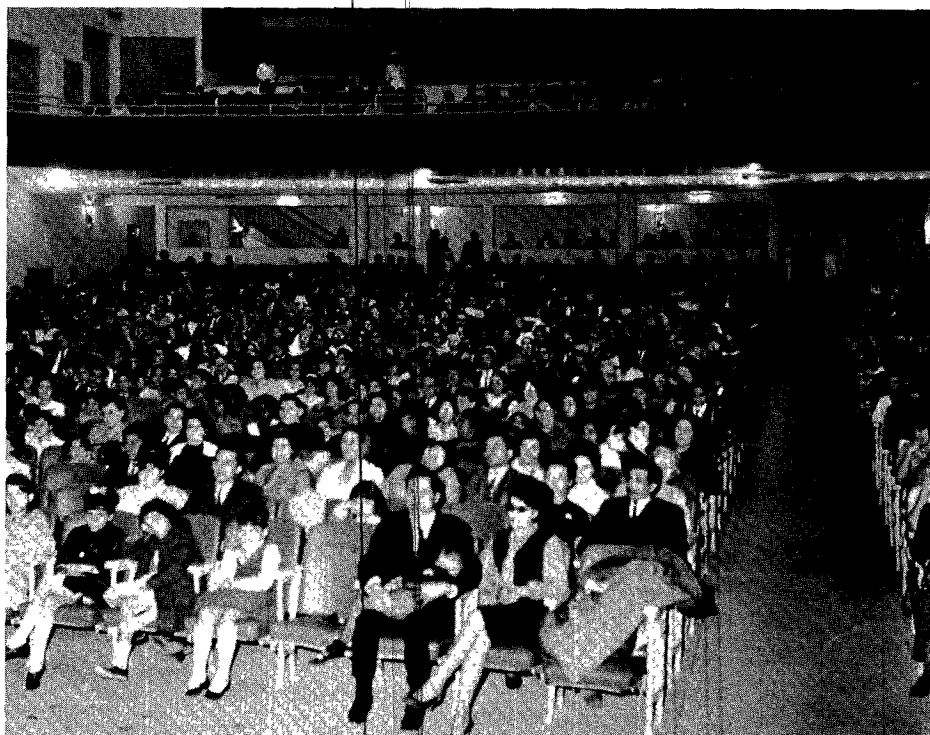
G. Vern Albright, chairman of the Kiwanis Youth Projects Committee in Las Vegas, discusses use of *Listen* magazine in area high schools with committee members Mark Gamett, director of Kiwanis (left), and Dr. Dan Ripplinger, dentist (right). The Kiwanis Club sponsors 755 *Listen* magazines to high schools in the Las Vegas area.

emphasizing key points in *Listen* magazine articles, (5) *Listen* magazine sent to high school classrooms, (6) panel discussions centering around narcotics, alcohol, and tobacco problems, conducted before school assemblies.

J. T. LaVoie, Las Vegas police sergeant in charge of the Las Vegas juvenile division, states he feels that the Kiwanis project has been a significant help in educating youth in the area about nar-



Don Smith, health teacher at Basic High School in Henderson, Nevada, describes the speed with which alcohol affects the human brain. Students Terry Shearin (left) and Roger Wilson (right) study an article in *Listen* magazine telling of the effects of alcohol on the central nervous system.



Spanish church members and friends attending the inauguration of the new Spanish Evangelistic Center, Brooklyn, New York. The building seats 1,700.

cotics problems. The surest proof of the success of the *Listen* magazine project has been the fact that the last two years the program has been continued and high school principals have been most enthusiastic.

Students, too, have been enthusiastic. One young man, Roger Wilson, a student at Basic High School, said: "*Listen* magazine is one of the most interesting papers I have ever read. It presents scientific facts in an appealing way. I now have the information I need to make right choices in life. The information on narcotics and narcotics problems has been invaluable."

Other communities may want to adopt a similar program to acquaint young people with the dangers of narcotics. You can help by: (1) contacting local Kiwanis officials about the possibility of their sponsoring such a project in their city, (2) sponsoring *Listen* magazine for high school youth, (3) working with your temperance secretary in a program to bring films, lecturers, and information and materials to youth in your community.

New York Spanish Evangelistic Center

By Silvio Fernandez

The Spanish evangelistic center in Brooklyn, New York, was inaugurated and presented to the Lord, October 30, 1965.

Present as guest speaker was R. A. Anderson, secretary of the General Conference Ministerial Association. His message was translated by Rogelio Weiss, one of the younger ministers of the Greater New York Conference.

Other guests included F. R. Millard,

president, and K. W. Tilghman, secretary-treasurer, of the Atlantic Union Conference; and L. L. Reile, president, and D. E. Latham, secretary-treasurer, of the Greater New York Conference.

The flow of Spanish-language people from other lands to New York City has increased the evangelistic challenge to give the third angel's message to the more than one million persons in this metropolis using this language. Church quarters for the burgeoning Spanish-lan-



Hospital Administrators and Chaplains Meet in Texas

Hospital administrators and chaplains from the five Texas Conference hospitals and nursing-care facilities met for a two-day council at the Hays Memorial Hospital, San Marcos, Texas, December 6 and 7. The purpose of the meeting was to make plans for a larger healing ministry in behalf of the more than 6,000 patients who are admitted to the Texas medical-care facilities each year.

The program was under the direction of the Texas Conference medical department and C. A. Reeves, chaplain of the Florida Sanitarium and Hospital. Eleven resolutions were recommended by the council for study by the conference administration as further steps toward a larger soul-winning work in our hospitals.

ALTUS HAYES

Texas Conference Medical Secretary

guage membership, now numbering more than 1,800, were very inadequate and properties scarce, and if available at all, very costly. It was therefore a god-send that the Rainbow Theater, a million-dollar edifice, was obtained for \$125,000. With a seating capacity of 1,700 people—1,200 on the main floor—it had stood empty for several years. Silvio Fernandez will be in charge of evangelism at the center, with Conrado Visser as assistant.

On November 6, 1965, 40 persons were baptized. The first evangelistic series began November 13, with a first-fruits baptism of 19 in December.

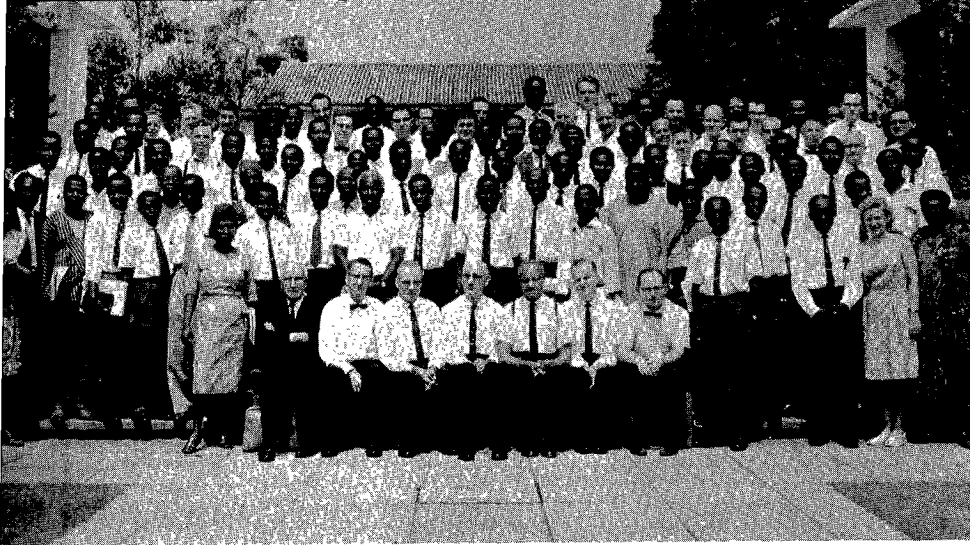
We believe that with the new center the Spanish-language work will now go forward with new impetus. Remember the work in this great city in your prayers.

Advances in West Africa

By Erwin E. Roenfelt, President
Northern European Division

Immediately following our camp meeting in Accra, Ghana, a number of important meetings convened in that city at which representatives from the whole of the West African Union were present. These meetings were held on the campus of the University of Ghana. It being the holiday season, the university was on vacation, and so assembly rooms for the meetings and accommodations for the delegates were made available to meet our needs.

The first meeting to convene was the treasurers' council, the first gathering of this kind ever to be held in this field. All of the union and local treasurers were present. Present also were C. L. Torrey, treasurer of the General Conference, and R. Unnersten, treasurer of the Northern European Division. Their counsel to the treasurers in connection with the prob-



Delegates and workers who attended the constituency meeting of the West African Union. Front row: N. B. Nielsen, Th. Kristensen, E. E. Roenfelt, C. L. Torrey, C. E. Moseley, Jr., R. Unnersten, B. B. Beach.

lems they face from time to time was greatly appreciated. J. Muderspach, treasurer of the West African Union, was chairman of this council.

There are vacancies in the treasury staffs here in West Africa that need to be filled without delay. We are hoping and praying that good, efficient, and devoted men can be found to fill them.

The treasurers' council convened from December 26 to 28, 1965. On the evening of December 28 the constituency meeting of the West African Union opened under the chairmanship of Thorvald Kristensen, president of the field. This continued until the night of January 2, 1966. At this meeting were C. L. Torrey and C. E. Moseley, of the General Conference; and R. Unnersten, B. B. Beach, and the writer, of the Northern European Division. Approximately one hundred delegates from the union and the respective missions were present.

The time of this meeting was more than fully occupied with general and committee work. The reports that were presented by the union officers were most encouraging and revealed progress in every feature of the work. That West Africa has grown into a large and developing field was evident. The membership of the union now stands at more than 35,000. The Sabbath school membership exceeds 88,000. During the two years 1964 and 1965, there were 6,245 converts baptized. At present there are more than 15,000 persons in the baptismal and hearers' classes.

There are 2,210 national and expatriate workers employed. With the population of West Africa now above 80 million, how many more workers we need to carry God's message to these needy people! The crying need is for more workers and for funds to support them. May God raise up the men needed for this hour!

The reports presented by the union departmental leaders were stimulating and encouraging. More than 100,000 Bible studies were given by church members during the period under review. Two hundred thousand pieces of literature were distributed and 300,000 missionary visits were made. Thirteen thousand Advent youth need to be trained

for service. There are 30,255 students attending the 178 schools that are being conducted. These schools range from primary to college level.

One hundred and four regular colporteurs are now in the field. These literature workers are faithful and energetic, with the result that not only are they distributing a vast amount of our message-filled literature but they have been instrumental in leading people to accept the Advent faith.

Our hospitals and dispensaries are doing an excellent work. The staffs of these institutions are becoming increasingly busy as they endeavor to care for the growing numbers of people who come seeking medical aid.

The most recent development in regard to our medical work in West Africa is the leper work we have undertaken in Sierra Leone. There are more than 100,000 certified lepers in that small area of the huge African continent. Our workers at the Masanga Leprosarium, including Dr. Magnussen, who recently came from the United States to serve as the doctor in this hospital, face an overwhelming task. They are doing a work that merits the admiration of our people both at home and abroad. A program of leper rehabilitation is to be put into effect without delay at this institution.

The West African Union Mission is comprised of ten independent countries. We have active work in eight of them. The country most recently entered is Togo, in which the Togo Mission is now fully established. H. Kempf, who had served in the Ivory Coast for a number of years, was invited to pioneer our work in this new country. He and his family arrived in April, 1964, and as a result of some providential happenings, he was able to establish our work. Already nine villages have been entered with the message, 250 people regularly attend our church services, 17 have been baptized, 72 have been enrolled in baptismal and hearers' classes, and two primary schools with 100 children have been opened. From Togo the influence of our work has spread into Dahomey, a neighboring country not yet entered, and interests in the message have been aroused.

The evenings of the constituency meeting were devoted to reports from

the presidents of the local missions, who, with the assistance of workers from their fields, gave us bird's-eye views of the work, which were most encouraging and thrilling. Despite shortage of workers and funds, and in the face of obstacles and hardships, the work is moving on. All of us were again convinced that the work of God in the earth will be finished, not by might nor by power, but by the Spirit of God.

The Sabbath of the constituency meeting was a memorable day for all of our people in Accra. The excellent and well-appointed university assembly hall was made available for the Sabbath school and church service. Delegates to the meeting, our Accra church members, and visitors among whom were persons of high standing from the embassies of other countries, filled the hall. The Spirit of God was present and the people were greatly blessed and cheered.

After the constituency meeting was over and the delegates had dispersed, a number of days were spent in union committee and institutional board meetings. In the committee meeting a long agenda of items was studied and actions were taken which, it is hoped, will strengthen and expedite the work in all of its phases.

One of the actions that particularly pleased me was the placing of calls for Bible teachers for our secondary schools. Eight Bible teachers are urgently needed in schools that do not have such teachers. The General Conference at its latest Fall Council generously granted us a special appropriation to help in this matter. How gratified we felt as we took action placing calls for four additional Bible teachers! But how can we find funds to make possible the calling of the other four so greatly needed?

C. E. Moseley has already been mentioned in this report. The General Conference magnanimously made his services available to West Africa for the months of January and February. He conducted a large evangelistic campaign in Kumasi, one of the largest cities of Ghana. In that populous center he held at least four meetings for the public each week. Associated with him was a large group of young workers for whose benefit and further training in evangelism he held holding classes each morning. During the rest of each day they engaged in personal evangelism in the homes of interested people. Expectations in respect to the fruitfulness of this campaign are high.

Courageous, Loyal Youth in the Philippines

By P. P. Ramos
Departmental Secretary
South Philippine Union Mission

"No, we cannot allow fanatics to study here. We do not permit absences from classes on Saturdays just so you can attend your Sabbath services."

These were not the words of an infidel. They came from the lips of the principal of a Protestant-operated school of nursing in the Philippines, where several of our young women were enrolled. Eber,



Five Philippine young women who gave up their ambition to be nurses in order to be true to God. Left to right: Eber Tandug, Jeannie Villamor, Judith Sinco, Delia Diez, and Jumilda de Asis.

Jews to Help Prepare the Way for Christ

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

Most of the civilized world lives, studies, and worships by a book that was written by pious Jews, namely, the Holy Bible. It holds a pre-eminent position in the world of religion and literature. Its vast contribution to the moral and spiritual well-being of mankind can never be fully computed.

Among the inspired writers of the Bible are Moses, the legislator and leader; David and Solomon, kings of Israel; Daniel, prime minister of Babylon; Peter, the ex-fisherman; Paul, the converted Pharisee, and many others—all Jews. Modern civilization owes a debt of gratitude to these inspired Hebrews.

Centuries ago Israel as a nation rejected Christ as the promised Messiah, and thereby lost its special connection with God, but God still offers salvation to all Jews who wish to accept Christ. Wrote the apostle Paul in Romans 11: "I ask then, has God rejected his people? I cannot believe it! . . . God has not rejected the people which he acknowledged of old as his own" (Rom. 11:1, 2, N.E.B.).*

To support this view Paul related the story of Elijah, who believed the entire nation had apostatized and he alone remained faithful. But God answered, "I have left myself seven thousand men who have not done homage to Baal" (verse 4).* Then Paul said: "In just the same way at the present time a 'remnant' has come into being, selected by the grace of God" (verse 5).*

The prophecy of Romans 11 which points out that many of the Jewish people will recognize Christ as the Saviour of the world has not yet been fulfilled in its entirety. But it will be fulfilled in a remarkable manner in the near future.

The servant of the Lord declares: "There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord. . . . Converted Jews are to have an important part to act in the great preparation to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth."—*Evangelism*, p. 579.

Surely the time has come for Seventh-day Adventists to put forth greater effort to give the final message in its fullness to the Jews. There are many noble, God-fearing Hebrews whose minds will grasp the significance of the familiar prophecies so long obscured by tradition and misunderstanding. The veil drawn over their minds will be removed and they will accept Christ as the righteousness of the law.

One effective way to approach the Jew is through the circulation of the *Israelite*, published quarterly by our denomination. This 32-page magazine has articles on health, archeology, science, history, religious liberty, and religious subjects, especially written to be meaningful

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

Jeannie, Judith, Delia, and Jumilda stood speechless and dazed.

That was the final answer of the principal to their repeated requests for Sabbaths off. One time they even brought their ministers to help work out a solution, but the school authorities would not give an inch. In a school of nursing, rules are strict. Not even one absence is allowed. The door of opportunity was slammed shut. There seemed to be no way open to stay in the school except to break their Sabbath and be lost.

The disappointment was painful and heart rending. They thought all Bible Christians would be friendly and understanding. They thought Protestants would be tolerant and would give them the liberty to keep their Sabbath, even in a nursing school.

To be a nurse, to wear the snow-white uniform, with neat stripes on the starched cap, with the enviable nursing pin sparkling just below the left shoulder, that was the childhood obsession of these girls. They hoped to carry the torch lighted by Florence Nightingale. Now their hopes seemed about to be dashed. What should they do?

They decided to give up their chosen lifework for the sake of the Lord Jesus. Nursing was not the only course possible. With great loss of time and money they left the nursing school and together enrolled in the medical technology course at another school. There they were able to keep the Sabbath. Many laughed at them and subjected them to cruel mockery, calling them Jewish, fools, fanatics. They gave no place to the devil.

We salute these heroines of the gospel who bring to our mind these words of Ellen G. White:

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."—*Testimonies to Ministers*, p. 18.

From Home Base to Front Line

Mr. and Mrs. Yukio Yokomizo and two children, recently of Berrien Springs, Michigan, sailed from San Francisco, California, on the S.S. *Argentina Maru*, January 25, returning to Japan, their home country. He has been studying at Andrews University. Brother Yokomizo will be personnel manager of the Tokyo Sanitarium-Hospital.

Dr. and Mrs. Carl LeRoy Bauer and two children, of Glendale, California, sailed from San Francisco, California, on the S.S. *Argentina Maru*, January 25, en route to Japan. Sister Bauer's name before marriage was Myrna Jerrine Clevenger. Dr. Bauer is to serve as an internist in the Tokyo Sanitarium-Hospital.

Mr. and Mrs. Wesley A. Flory, of Baraboo, Wisconsin, left San Francisco, California, January 26, for Uganda. The maiden name of Sister Flory was Bonnie Church. Brother Flory is to teach Bible at Bugema Missionary College.

Mr. and Mrs. Karl F. H. Bahr and three children left Miami, Florida, January 27, returning to Peru after a furlough. Sister Bahr's name before marriage was Betty Myrtilla McEachern. Brother Bahr is to be a teacher in Inca Union College.

Mr. and Mrs. Daniel Tan and three children, recently of Berrien Springs, Michigan, left Los Angeles, California, January 30, returning to Malaysia, their homeland. They have attended Andrews University. Brother Tan is to be a teacher in Southeast Asia Union College, at Singapore.

Bruce M. Wickwire, of Takoma Park, Maryland, left Baltimore, Maryland, for London, England, January 31. His family will be following him at a later date. Elder Wickwire has accepted appointment as publishing department secretary for the Northern European Division.

W. R. BEACH

to the Hebrew mind. Each copy offers its readers the free Bible correspondence course. During the first ten months of 1965, there were 371 persons who finished this Bible study plan and received certificates.

There are more than 5.5 million Jews in North America, some of whom perhaps live on your own street. Offer them your friendship. Let them know that you are a Seventh-day Adventist. Inform them that you share with them the binding claims of the Ten Commandments and the observance of the sacred Sabbath. Send them a subscription to the *Israelite*.

On March 19 a special offering will be received in all our churches in North America toward an *Israelite* magazine fund. The General Conference will use this offering to send *Israelite* subscriptions to leading English-speaking Jews throughout the United States and Canada.

Let us not forget that the Jews have several concepts in common with Seventh-day Adventists and are often found working with us in defending the principles of religious freedom. The increasing trend in the religious world today toward church-state union has brought us closer together. We have this encouraging prediction:

"There are among them [Jews] many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness."—*Ibid.*, p. 578.

Adventist Health Program Growing in New Guinea

By T. R. Flaiz, M.D., Secretary
GC Medical Department

Three years ago the Australasian Division committee approved a significant public health program among the peoples of New Guinea. Dr. Roy Yeatts had been for several years working among the people of the New Guinea Highlands in both leprosy work and in general clinical work. He was at that time building the new Sopas Hospital just south of Wabag in the Highlands. This new hospital is rated as one of the finest, if not the finest hospital, in the interior of New Guinea.

The over-all plan for the new medical work was to base a widespread public health and medical program at the Sopas Hospital, then establish our station clinics, sometimes referred to as aid stations, at important and strategic points up the valley toward the frontier.

Dr. Robert D. Wood from Loma Linda and two of our fine nurses from Australia joined this new program, and later Dr. Saleem A. Farag, previously associated with the School of Tropical and Preventive Medicine at Loma Linda, associated with this pioneering endeavor.

In addition to operating this excellent hospital, medical clinics out in the villages in the interior, and the village health education programs, this staff is conducting a School of Health, based at the Sopas Hospital. Teachers and evangelists from the Coral Sea Union Mission and from the Bismarck-Solomons Union

Mission are brought into this central institution and given one year of intensive training in village sanitation, water supply, food resources, child care, and village economics. They then go back to their home villages and stations where they put into effect the excellent health principles they have learned.

Our mission leaders and the health authorities in these areas have been favorably impressed with the results of this program and are asking that it be expanded to make its benefits available to larger numbers of people. The classes for this coming year will be enlarged and the curriculum strengthened.

Another challenging innovation in health education is being introduced in this area. Concerning the development of their Healthful Living Demonstration Center, Dr. Farag writes: "It is proposed that an area of at least three to five acres in a central location be designated as a Healthful Living Demonstration Center in the vicinity of Wabag. In this area would be developed a typical Wabag hamlet with simple changes in the following main areas: (1) housing, (2) water supply, (3) sewage and refuse disposal, (4) housing for livestock, and (5) cleanliness.

"Two carefully selected families would live in this center. They would have

some preparation by way of health education and they would be the model families in their model homes—a model home for the typical Wabager . . .

"It is proposed that this center serve as a focal point for information regarding healthful living, and that the public at designated times be permitted to walk through it in a guided tour after appropriate introduction and lectures. This center would also encourage the native people to adapt these features in their own hamlets."

We believe that this represents practical Christian health emphasis at its best. We will follow with deep interest the further development of this public health and health education plan among the peoples of Central New Guinea.

It had been planned to open a school of nursing in the Sopas Hospital this year, but because all building materials must be flown in by the DC-3 air freighters it has not been possible to complete the quarters for the school of nursing. Within another year it is hoped that our young people of New Guinea may be able to enroll as students in nursing training in the Sopas Hospital.

We pray for God's richest blessing to be upon this developing medical work on the heathen frontiers of the Australasian Division.



By H. M. TIPPETT

Someone has wisely observed: There is no such thing as an interesting book—only interested readers. Superficial or "skip" reading will not develop the rapport with an author that fosters vital interest in what he has written. We must think with an author, grasp his main ideas, and analyze his reasoning before we can truly say we have read his book. Reading the preface to a book helps us to see an author's purpose, or the circumstances under which the book evolved. We cannot approach the Psalms and a modern defense of the social gospel in quite the same mood. So, successful reading of any book must begin with sensitive recognition of purpose.

The Book Club selections of the General Conference MV Department are chosen each year to inform, edify, and inspire our church young people. The titles for the current year will be reviewed in this column from time to time. One that we have been eager to mention is *By Saddle and Sleigh* by Margaret Rossiter Thiele. If you have read her excellent biography of Mrs. S. M. I. Henry entitled *Whirlwind of the Lord*, you will want to read this one on the life of Elder James White before he joined the Advent Movement. You will find it a rewarding experience to read both.

Mrs. Thiele's new book contrasts the social and religious life of the first

half of the nineteenth century with that of the corresponding period of the twentieth century. Here is a story that has never before been seen in print, and it will stir your interest in our pioneers. \$3.75, illustrated, 128 pages. Review and Herald.

An exciting new set of books for small boys and girls by Paula Becker has just appeared under the general title *The Adventures of Susan and Jimmy*. Each of the six books in the set has a different title covering some episode or interest of the chief characters. The children follow Susan and Jimmy to the zoo, the farm, the woods, the beach, fostering a child's interest in all nature as varied as animals, stars, and birds. Jim Padgett's two-color drawings make immediate eye appeal. Of a size easy to handle, children will cherish these as their very own. Any one title, \$1.50, for the set of six, \$7.95. Southern Publishing Association.

All our readers will be happy to know of the publication of *Christian Experiences and Teachings of Ellen G. White* in the Christian Home Library series. Those who have this popular library of books will surely want to add this new title to their set. The book records the early life of Mrs. White as she wrote it in her clear, narrative style, highlighting some of her more important revelations. The 40 chapters are made up from *Life Sketches*, *Early Writings*, *Testimonies for the Church*, and our general periodicals. Liberally illustrated with pictures of early pioneers and institutions. 268 pages. Cloth, \$3.50; de luxe, \$4.50. Pacific Press.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► I. Tuamulya, of the East Java Mission in the West Indonesia Union Mission, has been elected president of the Ambon Mission in the East Indonesia Union Mission. He takes the place of M. Patty, who is returning to pastoral work in West Indonesia.

► Diana Chalmers has been appointed new elementary school teacher for Seoul. She arrived in January to take up her work.

► Nineteen young women were capped as new nurses at an impressive ceremony conducted at the Bandung Mission Hospital, Bandung, Indonesia. The program was conducted during the biennial session of the West Indonesia Union Mission. In charge of the program were Dr. and Mrs. Jess Holm. He is medical director and she is director of the school of nursing.

► Plans were recently approved by the Japan Union Mission and the Far Eastern Division committees for the choir of Japan Missionary College to make a concert tour of the United States this spring and summer. The choir is directed by Frank Araujo.

► Dr. Ethel Nelson, of the Bangkok Sanitarium and Hospital, Thailand, has been asked by the Bandung Hospital in Indonesia to help establish a cancer detection center for the Bandung community. She is one of the staff physicians at our largest hospital in the Far Eastern Division, at Bangkok.

► C. G. Oliver, president of the West Irian Mission in the West Indonesia Union Mission, reports a total of 182 baptisms for the year 1965. This is by far the largest number baptized in that field in one year.

► A new college is now in operation in the Far Eastern Division. The school serves the newly organized East Indonesia Union Mission. Three teachers and 24 students comprise the new school near Menado, Celebes, East Indonesia. President of the school is Edward Higgins, formerly of Palau. Only the first year of college work is being offered this year.

► A total of 562 Moslems were baptized in the West Indonesia Union Mission during 1965, Wendell Wilcox, president, has reported.

► A successful Five-Day Plan was held January 16-20 in the new evangelistic center in Djakarta, Java. More than 400 smokers and their friends attended the five-evening course conducted by Paul Eldridge and Dr. Ralph H. Waddell, of the Far Eastern Division staff. Coordinating local arrangements was Clinton Shankel, from the West Indonesia Union Mission.



Menard, Texas, Church Dedication

The Menard church in the Texas Conference was dedicated on Sabbath, November 20, with L. C. Evans, president of the Southwestern Union Conference, preaching the dedication sermon. The Menard church was organized in September, 1958, soon after the Texas Conference assumed administration of the Menard County Hospital.

A history of the church was given by Dr. and Mrs. Herbert Westphal, two of the original 16 charter members. At the time of dedication the membership was 55. B. E. Leach, Texas Conference president, gave recognition to the medical work as the "right arm" that opened the door for the work of the church in another dark county in Texas.

J. N. MORGAN, PR Secretary
Southwestern Union Conference

► Ogden L. Aaby, business manager of Philippine Union College, received recently his diploma as a Fellow of the Royal Society of Health, in London.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Eleven persons received recognition at the annual Atlantic Union literature evangelists' institute, held at Pioneer Valley Academy, New Braintree, Massachusetts. Each man delivered \$10,000 or more for the year, and each woman, \$7,500. They were: Charles Morris, top man, Northeastern Conference; Anna Batt, top woman, New York Conference; George Huggins, Northeastern; Richard Quay, Robert Hoyt, Arnold Burrill, Southern New England; Carrol Lombard, Northern New England; A. Potash, Greater New York; Harvey Cunningham, Northern New England; Harold Austin and Juanita Darrow, Southern New England.

► Jay Edison, M.D., and Robert Wielt, M.D., have recently established practices in New York State. Dr. Wielt and his family live in Vienna and he has his office in Sylvan Beach. Dr. Edison and his family are in Theresa, where he also has his office. Both Dr. Wielt and Dr. Edison graduated from Atlantic Union College and took their medical training at Loma

Linda University. They interned at Washington Sanitarium and Hospital in Washington, D.C.

► Marcus E. Payne, former Sabbath school and home missionary secretary of the Northern New England Conference, has accepted a call to serve in the same capacity in the Southern New England Conference. He took up his duties in his new field on February 1.



Columbia Union

Reported by
Morten Juberg

► Plans for a Drinker's Dial have been announced by the Sligo church in Takoma Park, Maryland. About 90 church members are enrolled in a special class to prepare them for "buddy" service for those who request special help. An alcoholic needing aid can hear a brief message by dialing the special number. At the end of the message a telephone number will be given for those seeking help.

► Operation Total is the title given to a conference-wide revival program launched in the Potomac Conference to reach the 5.5 million residents of the conference area. The program seeks to involve every member in "total evangelism."

► A new welfare center has been opened by the Rocky Gap, Virginia, church. Un-

til the organization of the church recently, Bland County was a dark county. Edwin Klein is the pastor.

► According to C. C. Weis, union Sabbath school secretary, Sabbath school offerings in the Columbia Union Conference passed the million-dollar mark for the first time. The total Sabbath school offerings in 1965 were \$1,029,711, an increase of \$103,554 over 1964.

► One of the champion Ingatherers in the New Jersey Conference is Mrs. Lenora Truscott, of the Rockaway church. This year, in 80 hours, she raised \$802.

► Sixteen laymen of the Allentown and Bethlehem, Pennsylvania, churches recently conducted an evangelistic campaign. A dark-county area, Palmerton, Pennsylvania, was selected, and a church was rented for the meetings. Twelve speakers presented the topics. Two have been baptized, and a follow-up program continues.

► Fourteen churches of the Allegheny Conference have conducted stewardship programs under the leadership of the stewardship secretary of the conference, W. M. Starks. Local projects will receive \$792,000 from the canvasses, while the Conference Expansion Fund will receive an expected \$145,000.



Lake Union

Reported by
Mrs. Mildred Wade

► Construction will begin on a new assembly-gymnasium early this spring at Grand Ledge Academy in Michigan.

► Literature evangelists' sales in the Lake Union showed a substantial increase for the year 1965, with a total of \$1,479,214 in deliveries. This is approximately a quarter of a million dollars more than the preceding year, and an increase of more than half a million dollars over the year 1962. All conferences made good gains. Michigan was in the lead, with a total of \$704,170, which doubled the amount for 1962.

► The Hinsdale Sanitarium and Hospital recently served as host to the Illinois Nurses' Association. Gladys Davis, director of nursing service, and Mary Yamazaki, head of central service, officially greeted Mrs. Marie Andre, president of the nineteenth district of the Illinois Nurses' Association. Don Carlock, educational director of DuPage County TB Association, was the guest speaker. He also is president of the DuPage County Alcoholic Council. Dr. Charles L. Ander-

son, chief psychiatrist at the Hinsdale Sanitarium and Hospital, is the vice-president of the same organization.

► The Medical Distaff organization—consisting of the wives of doctors on the staff of the Hinsdale Sanitarium—presented scholarships to eight nursing students. These scholarships are awarded upon recommendation of the faculty. The Alice Rodkinson Scholarship provides for \$1,600 to one student. Mary Wasson received her final \$800. Others receiving \$100 each were Gloria Friday, Roberta Herbert, Florene Moran, Marilyn Beaumont, Beverly Berger, Connie Frost, and Pamela Waite.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Alice Princess Siwundhla spoke to capacity audiences in the Portland, Oregon, area the weekend of January 15. Sponsored by the youth of the Sandy church, she spoke five times at Sabbath services. She was seen live on channel 12's High Noon, with Gene Brendler, and was heard by tape on three radio interviews with Bob Ball and Dave Winchester on KPDQ. The weekend of February 5 Alice Princess was at Auburn Academy in the Washington Conference for several appointments.

► Fifty requests for white Bibles and lessons were received during the first week following the TV Bible Class on KVAL-TV, Eugene, Oregon. The program is presented simultaneously by cable in Roseburg and Coos Bay.

► Dr. Philip Pritel, Vancouver, Washington, general practitioner, recently returned from Vietnam and a 60-day assignment with Project Hope. His team operated at Nha Trang, 200 miles north of Saigon on the coast. He is making plans to return in a few months.

► The Harper, Washington, church, which is now more than 60 years old and one of the first Seventh-day Adventist churches in western Washington, has merged with the 20-year-old Port Orchard church. Services are being held in the Port Orchard church building. As soon as possible the Harper church building will be sold, and plans will be made for a church plant on a new site. Eventually the Port Orchard building and the Colby Union church school building also will be sold. Bruce Moyer is pastor of the combined church of 129 members.

► Two new faculty members have joined Walla Walla College. E. L. Tarr, of Petersburg, Virginia, will replace Mrs. Andrew Leonie, who will be on leave at the beginning of the spring quarter. He will serve as instructor in sociology. A teacher of 18 years' experience and president of Helderberg College, South Africa, for six years, the new teacher also has been educational administrator and pastor in Africa and in the East. Dale O. Wagner, guidance director at Upper Columbia Academy, joins the staff of the department of education at WWC as teacher certification counselor and guidance director.



Adventist Youth in Front in Inter-America

In a recent Bible knowledge contest held among 27 public and private high schools in Medellin, Colombia, students of Colombia-Venezuela Union College made an impressive showing.

Each participating school first held its own contest to select its representatives. When the public contest began, our college sent four students.

The contest went on for several evenings in a large public hall. Extensive publicity was given by newspapers, radio, and other media. Our youth were among the last six finalists.

And then the grand last night came. In silence and solemnity all were waiting the final results. Applause and singular joy swept over the large audience when it was announced that Eloina Quiñonez (second from left, with the three other Adventist contestants), daughter of Elder and Mrs. Marcos Quiñonez, won the first prize. Our group team qualified in second place.

We thank the Lord for Christian education and for schools that prepare our youth to testify as Esther, Daniel, and many others did in ancient times.

A. H. RIFFEL, President
Colombia-Venezuela Union



Northern Union

Reported by
L. H. Netteburg

► Three seminar groups from Sheyenne River Academy, North Dakota, have presented a series of programs consisting of music and narration in 23 churches in North and South Dakota. They have driven approximately 5,000 miles, with transportation costs being covered by the churches.

► The Schiffbauer-Preston evangelistic team conducted their first meeting of a seven-week It Is Written crusade to a full house in the Odd Fellows hall in Mobridge, South Dakota, on January 8.



Southwestern Union

Reported by
J. N. Morgan

► The Texico Conference publishing department showed sales of \$125,000 during 1965, a gain of more than \$26,000. Six persons were baptized as a result of contacts by literature evangelists in the Texico Conference.

► Sabbath school members of the Oklahoma Conference gave a record total of \$11,653.47 through Investment during 1965. This is nearly \$2,500 more than 1964.

► H. W. Pritchard, public relations secretary of the Texico Conference, and J. N. Morgan, director of public relations for the Southwestern Union Conference, conducted two press workshops in the Texico Conference during February.

► On January 15, 1966, 40 members were organized into a new church at Decatur, Arkansas. Organization was under the direction of O. D. Wright, president of the Arkansas-Louisiana Conference.

► Cecil O. Kinder is the new district superintendent of the Irving and Grand Prairie churches in Texas. Pastor Kinder and his wife Grace, come to Texas from the Indiana Conference.

► In spite of strong opposition the Santa Anna, Texas, evangelistic meetings ended successfully. Chauncey Handy, a former Baptist minister and talented singer, offered his services to H. B. Petry, district pastor, and was among the first to accept the message and be baptized at the end of the meetings. Nine other persons were baptized during the series.

► A new church building is being constructed near the Mexican border southeast of Deming, New Mexico. Known as the new Columbus Seventh-day Adventist church, this congregation is the result of branch Sabbath school work.

► Clarence Wellman, pastor of the Cleburne, Texas, district, has become the cashier of the Texas Conference, with headquarters in Fort Worth.

► Hays County Memorial Hospital, San Marcos, Texas, began its first school of vocational nursing on January 10,

with eight students enrolled for the one-year course. Bob Scott is hospital administrator, and Miss Z. Kirkpatrick, R.N., is director of the school. This is the second school of vocational nursing to be opened in the past two years by hospitals operated by the Texas Conference. Memorial Hospital (Beeville) opened its school in September, 1964, with 12 students in the first class. The second class began its training at Memorial Hospital on January 10. After one year's training the students are eligible to take the State Board examination to become a Licensed Vocational Nurse. These schools are helping to fill the acute need for bedside-care nurses in the Texas Conference.

In Remembrance

ASHKETTLE.—Eleanor V. Ashkettle, born in 1923, at Smithsburg, Md.; died at Hagerstown, Md., Dec. 30, 1965. Her husband, James, survives.

BAKKE.—Sene Marie Bakke, born Sept. 25, 1878, at Bakken, Denmark; died at Yankton, S. Dak., Dec. 1, 1965. She attended Union College and graduated from the nurse's course at the Chamberlain, South Dakota, sanitarium. She was superintendent and director of nursing at the Chamberlain Sanitarium for a number of years. An adopted son, Robert Bakke, survives, as well as a brother in Denmark.

BERGEY.—Mildred Etta Bergey, born March 16, 1891, at Williamsport, N. Dak.; died Dec. 15, 1965, at Edmonton, Alberta, Canada. She attended Canadian Union College, and took nurse's training at the Portland Sanitarium and Hospital. She was actively engaged in her profession for 40 years.

BERNSTEIN.—Otto O. Bernstein, born May 12, 1874; died Dec. 3, 1965, at Wayzata, Minn. While herding cows as a youth, he practiced preaching. In 1888 a General Conference session was held near his home, and he was inspired to become an evangelist through hearing Ellen G. White and other speakers. In 1891 (the year Union College opened) he enrolled as a student at Union College and distinguished himself as an orator. He was active in the first Foreign Mission Band. He became a minister in the Minnesota Conference. He was called to England and became an evangelist in London and other large cities of the British Isles. He conducted 77 major evangelistic campaigns during his service in Pennsylvania, Colorado, Kansas, and Nebraska. He was the first Adventist minister to pitch a big tent in the downtown area of New York City. In Aurora, Illinois, he showered handbills from an airplane. During the World's Fair in Chicago, 1933 and 1934, he had a booth showing the world work of the denomination. He was the first principal of Maplewood Academy in Minnesota and also taught Bible there. He served as president of the New Jersey Conference and later was president of the Southern California Conference. He is survived by his daughter-in-law, Mrs. Wilburn Bradley, of Hinsdale, Illinois.

BRACE.—Alpha Brace, born Nov. 8, 1884, in Clinton County, Mich.; died Dec. 23, 1965, in Lansing, Mich.

BREWER.—George Walden Brewer, born June 14, 1912, at Savannah, N.Y.; died at Keene, N.H., Nov. 26, 1965. Among the survivors are his wife, Carrie M. Brewer, principal of the Alexandria, Virginia, church school; and a son, Earl A. Brewer, a church school teacher in Ohio.

BRICKELL.—Mary Alice Brickell, born Nov. 2, 1886, at Swanton, Nebr.; died Nov. 27, 1965.

CARAHOFF.—Laura B. Carahoff, born Feb. 21, 1871, at Patricksburg, Ind.; died Dec. 24, 1965, at Edinburg, Ind.

CHANCE.—Stella Louise Chance, born Dec. 6, 1887, at Springfield, Ohio; died at Bonners Ferry, Idaho, May 11, 1965. [Obituary received Jan. 18, 1966.—Eds.]

CHRISTENSEN.—Harold M. Christensen, born in 1910, in South Dakota; died Oct. 20, 1965, at Lodi, Calif. His wife, Opal, survives.

COLTRIN.—Leona Augusta Coltrin, born March 8, 1892, at Amory, Miss.; died at Riverside, Calif., Jan. 2, 1966.

COWIN.—Duane V. Cowin, born Sept. 28, 1905; died in Reno, Nev., Dec. 4, 1965. He was educated at Platte Valley Academy and Union College, and received his Master's degree from the University of Denver. He was principal and teacher of several

junior academies in New York State, in Denver, Colorado, and in Broadview Academy, Illinois. He was educational secretary of the Michigan Conference and spent five years as a teacher and school supervisor in Africa. For ten years he was educational and MV secretary for the Nevada-Utah Conference. Survivors are his wife, Dorothy; a daughter, Joyce D. King; his mother, Minnie Cowin; and two sisters.

DART.—Ethel May Craw Dart, born Dec. 18, 1880, in Chicago, Ill.; died Dec. 9, 1965, in Denver, Colo. She attended Mount Vernon College and Graysville Academy (Tennessee). In 1904 she married Otis Larned Dart, and they were soon sent to Cuba as missionaries. There she taught English for two years. When the first Seventh-day Adventist church was established in Cuba, they were two of the eight charter members. After returning to the United States, she taught at Graysville Academy. From 1923 to 1929 she taught at Southern Junior College, and in 1927 graduated from that school. In 1929 she attended Emmanuel Missionary College, where she was both a teacher and a student. She received her B.A. degree in 1931 from this school. In 1932 she returned to Graysville Academy, where she was dean of girls and teacher. Survivors are two sons, Dr. Merrill O. Dart and Earl A. Dart, both of Denver, Colo.; five grandchildren; seven great-grandchildren; a sister, Grace Schnee, of Chattanooga, Tenn.; a brother, Herbert M. Craw, of Santa Barbara, Calif.; and a nephew, Archa O. Dart, of the General Conference Educational Department.

ECKHART.—Dorothy Christensen Eckhart, born Feb. 15, 1912, at El Paso, Tex.; died at Fresno, Calif., Dec. 31, 1965. Among the survivors is her husband, John.

HALLANG.—Ludvig Nikkar Hallang, born Jan. 23, 1886, at Tallinna, Estonia; died Oct. 4, 1965, at Tallinna, Estonia. When the truth was first brought to Estonia by the Perk brothers, he accepted it in 1896. From 1906 to 1909 he attended the missionary seminary at Friedensau, Germany. He was employed as a nurse in Denmark and Berlin. In 1910 he became the pastor of the church in Pärnu, Estonia, and led out in the building of the first church in Estonia. He organized the first churches of our denomination on Osol Island from 1912 to 1914. His ordination occurred in 1914. He was the first editor of the Estonian *The Message of the Truth*. In 1917 he became president of the Far-East Siberian Conference. In 1922 he returned to Estonia and was an assistant editor of *Our Time*, in addition to pastoring churches. From 1928 to 1930 he was president of the Estonian Conference. He served the denomination more than 62 years. His wife is the former Olga Noulkas, a nurse, who survives. Other survivors are seven sons; a daughter; grandchildren; and great-grandchildren.

HART.—Elsa Lenore Sundin Hart, born April 8, 1914, at Malmö, Minn.; died at Pomona, Calif., Jan. 2, 1966. Among the survivors is a brother, Elder Carl Sundin, of Loma Linda University.

HAWLEY.—Victor Hawley, born May 5, 1883, at Parker, S. Dak.; died Jan. 13, 1966, at College Place, Wash. He attended Union College, and in 1910 married Rita Watson. He entered denominational work as secretary-treasurer of the South Dakota Conference. For some time they were missionaries in Cuba. Upon returning from Cuba, he labored in the West Central States until he came to the Oregon Conference in 1926 as secretary-treasurer. Survivors are his wife; son, Wilbur, of College Place, Wash.; three grandchildren; and one great-grandchild.

HEITMAN.—Nellie Annette Heitman, born May 15, 1884, in Nebraska; died Nov. 13, 1965, at Loma Linda, Calif. She is survived by her husband, Arthur H. Heitman.

HENDERSHOT.—Elizabeth Lattea Hendershot, born Dec. 11, 1911, in Calhoun County, W. Va.; died at Takoma Park, Md., Jan. 6, 1966. Besides her husband, she is survived by a daughter, Betty Lou Hendershot, an office secretary at the General Conference.

HEWITT.—William Hewitt, born March 28, 1892, at Auburn, Nebr.; died at Long Beach, Calif., Jan. 16, 1966. His wife, Clara, survives.

KESSINGER.—William B. Kessinger, born Oct. 16, 1887, in Kentucky; died Nov. 10, 1965.

KNIERIM.—Harlin G. Knierim, born June 13, 1913, at Newark, Ohio; died at Mansfield, Ohio, Dec. 24, 1965. He was in medical practice in Mansfield, Ohio, and was a member of the executive committee of the Ohio Conference. Survivors are his wife, Florence, and two sons, Richard and David.

KROEGER.—Alice Morton Kroeger, born April 22, 1902, at Lewisburg, Tenn.; died Dec. 11, 1965, at Ottawa, Ill. She attended Southern Missionary College and was baptized by Elder J. L. McElhany. In 1926 she married Theodore J. Kroeger. For more than 30 years she assisted her husband in his ministerial work, giving Bible instruction. She taught for 15 years in our schools in Kentucky, Indiana, and Illinois. Survivors are her husband, Elder T. J. Kroeger; a daughter, Margaret M. Smith, of Hinsdale, Ill.; three grandsons; and two sisters.

LACEY.—Lillian Yarnall Lacey, born Aug. 9, 1873, at Orange, Calif.; died at Glendale, Calif., Dec. 22, 1965. She attended Healdsburg College, and taught there until her marriage in 1895 to Herbert Camden Lacey. They sailed immediately

for Australia, where they taught at the new Australasian Missionary College, and were associated with Mrs. E. G. White. After seven years they returned to Healdsburg College. Then they taught in Stanborough Park Missionary College in England, in Union College, in Washington Missionary College, and in the College of Medical Evangelists. She assisted her husband as he pastored churches in New York City and in southern California. Survivors are two daughters, Gwendoline Chaney, of Glendale, Calif., and Marguerite Flemming, of Arcata, Calif.; a son, Herbert, of Silver Spring, Md.; grandchildren; great-grandchildren; and a sister, Georgia Derge.

MADSEN.—John S. Madsen, born Feb. 18, 1902, near Copenhagen, Denmark; died at Escondido, Calif., Oct. 31, 1965. His wife, Bernice Sain Madsen, survives.

MANN.—Adaline B. Mann, born Aug. 16, 1877, at Hanover, Mich.; died Sept. 30, 1965. She and her husband were pioneer missionaries to the Punjab area of India. Her three children survive: Sylvia Holland, of Highland, Calif., Carolyn Prout, of Glendale, Calif., and Inez Barnes, of Twentynine Palms, Calif. [Obituary received Jan. 4, 1966.—Ebs.]

MARCUM.—Lilah Mae Marcum, born Oct. 8, 1884, in Des Moines, Iowa; died Dec. 25, 1965, at Yucaipa, Calif.

MEIER.—Katie Kerbs Meier, born Dec. 31, 1891, at Holstein, Russia; died near Shattuck, Okla.,

June 2, 1965. Her husband, Alex F. Meier, survives. [Obituary received Jan. 19, 1966.—Ebs.]

MILLER.—Halley Quinto Miller, born July 23, 1910, in Rice County, Kans.; died Dec. 18, 1965. His wife, Nola Jean Wallace Miller, survives.

MYERS.—Mathilda Helen Lahde Myers, born June 1, 1907, at South Holland, Ill.; died Dec. 12, 1965. Her husband, Carl, survives.

NANCE.—Lucille Eleanor Nance, born Nov. 6, 1909, at Neodesha, Kans.; died Dec. 11, 1965, at Chanute, Kans. Her husband, Daniel, survives.

NELSON.—Kenneth M. Nelson, born May 4, 1908, at Staples, Minn.; died at Huron, S. Dak., Jan. 2, 1966. In 1928 he graduated from Maplewood Academy. He received his B.A. degree from Union College in 1938, and the following year entered the teaching profession, after taking graduate work at the University of Nebraska. In 1957 he received his M.A. in education from St. Cloud College in Minnesota. He was united in marriage with Velda Anderson in 1940. For 21 years he was a teacher and administrator in our schools. He served at Oak Park Academy, Minneapolis Junior Academy, St. Paul Junior Academy, West Suburban Elementary School, La Grange, Illinois, and Plainfield Academy, Redfield, South Dakota. He is survived by his wife; four daughters, Valerie Schelske, of Berrien Springs, Mich., Virlys, of Lincoln, Nebr., Kathy and Ketty at home; and a brother, Dr. R. K. Nelson.

ODOM.—Margaret Odom, born Sept. 27, 1876; died Oct. 15, 1965, at Hayward, Calif.

PAVLA.—Frank Pavla, born April 16, 1881, at Olhiten, Austria; died Dec. 22, 1965, at Sanitarium, Calif.

PETERSEN.—Hulda Thornland Petersen, born Sept. 19, 1877, at Gafle, Sweden; died at McVill, N. Dak., June 8, 1965. [Obituary received Jan. 28, 1966.—Ebs.]

REES.—Pearl Lane Rees, born Aug. 22, 1878, at Kokomo, Ind.; died at Lincoln, Nebr., Jan. 11, 1966. She completed the normal course at Union College in 1898, and that fall taught the first church school in Denver, Colo. After a second year of teaching at Boulder, she served as a secretary and bookkeeper in local conference offices for nine years. In 1910 she became secretary of the Atlantic Union Conference, and in 1917 preceptress of South Lancaster Academy. In 1920 she took up preceptress' work at Union College, and served for 25 years, broken only by four years at Atlantic Union College and two years as dean of nurses in training at Glendale Sanitarium and Hospital. Survivors are a sister, Ada Smith, of Lincoln; three nieces, Virginia Ogden, Dr. Edda Larimore, and Lucile Williams; and two nephews, Dr. Dee M. Rees, of Monterey, Calif., and Dr. Conrad N. Rees, of Collegedale, Tenn.

REYNOLDS.—Benjamin W. Reynolds, born Nov. 23, 1880, at Cistna Park, Ill.; died at Walla Walla, Wash., Dec. 31, 1965.

ROSENTHAL.—Clarence William Rosenthal, born March 13, 1886, at Northwood, Iowa; died at Oxnard, Calif., at the age of 79. His wife, Emily Ulrich Rosenthal, survives.

RUTT.—Henry Rutt, born Jan. 24, 1873, at Kolb, Russia; died Dec. 14, 1965, at Farmington, Wash.

SAUNDERS.—Alfred B. Saunders, born Feb. 23, 1911, at Blue Springs, Mo.; died at Raytown, Mo., Nov. 28, 1965. His wife, Ethel, survives.

SHAFFER.—Darroll D. Shafer, born April 15, 1933, at Lincoln, Nebr.; died at Loma Linda, Calif., July 30, 1965. [Obituary received Jan. 4, 1966.—Ebs.]

SHANNON.—Muriel May Shannon, born Dec. 23, 1916, in Canada; died Oct. 16, 1965, at Loma Linda, Calif. Her husband, Herbert, survives.

SHERIFF.—Hiram A. Sheriff, born Nov. 4, 1872, at Decatur, Nebr.; died Dec. 28, 1965, at Pierre, S. Dak.

THOMSON.—Anna Mary Thomson, born April 5, 1880, at Millerville, Penna.; died Dec. 6, 1965, at Brookfield, Ill. She was secretary to the first president of Emmanuel Missionary College and also worked for Elder L. H. Christian. Later she worked at the Chicago Tract Society. Survivors are a son, William Milton Thomson; a grandson; and four great-grandchildren.

TURNER.—Edna May Mayer Turner, born June 3, 1886, at La Veta, Colo.; died at Loma Linda, Calif., Dec. 22, 1965. She graduated from nurse's training in 1908 from the Boulder Sanitarium and Hospital. In 1913 she married Elder J. W. Turner, who survives. Other survivors are a son, Eugene Conrad, of Kilgore, Tex., and a daughter, Charlotte Opal, of Loma Linda, Calif.

VANDENBARK.—Dorothy Madge McCormick Vandenberg, born Oct. 30, 1900; died Dec. 28, 1965.

WALDE.—Margaret Neufeld Walde, born in Southern Europe, April 12, 1877; died Dec. 11, 1965. In 1901 she married David D. Walde. He was later employed at the Glendale Sanitarium and Hospital until his retirement. Among the survivors are her husband and five children, one of whom is Elder E. R. Walde, president of the Central California Conference.

WHEATLEY.—Dennis Eugene Wheatley, born June 21, 1944, at Wiota, Iowa; died Oct. 12, 1965. His parents, Elder and Mrs. Robert L. Wheatley, of La Sierra, Calif., survive, as well as a sister, Bonnie Bailey, and his grandparents, Mr. and Mrs. Ben Wheatley and Mrs. Cora Carlson.

WILKERSON.—Laura Elizabeth Wilkerson, born June 21, 1907, in Matthews County, Va.; died at Newport News, Va., Dec. 3, 1965. Among the survivors is a sister, Mrs. Viola Kotz, of St. Helena, Calif.

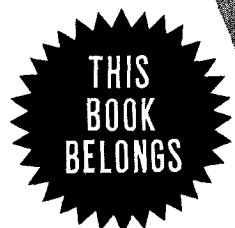
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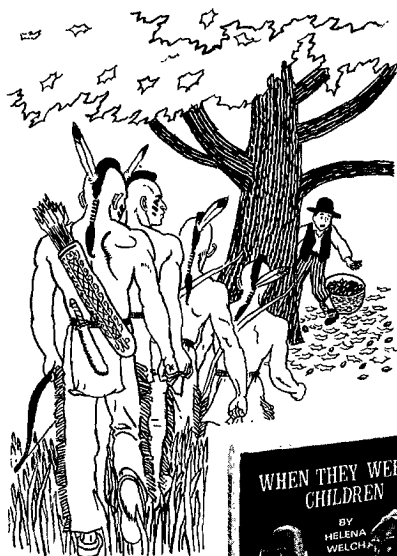
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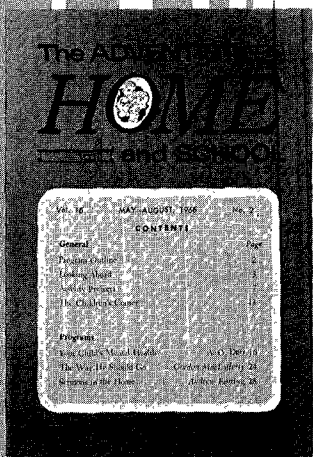
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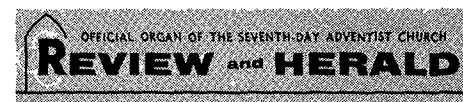
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Church Calendar

Visitation Evangelism	March 5
Church Missionary Offering	March 5
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering	
(Inter-America)	March 26
Winning Souls With Missionary	
Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Church Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School	May 21
Enrollment Day	May 26



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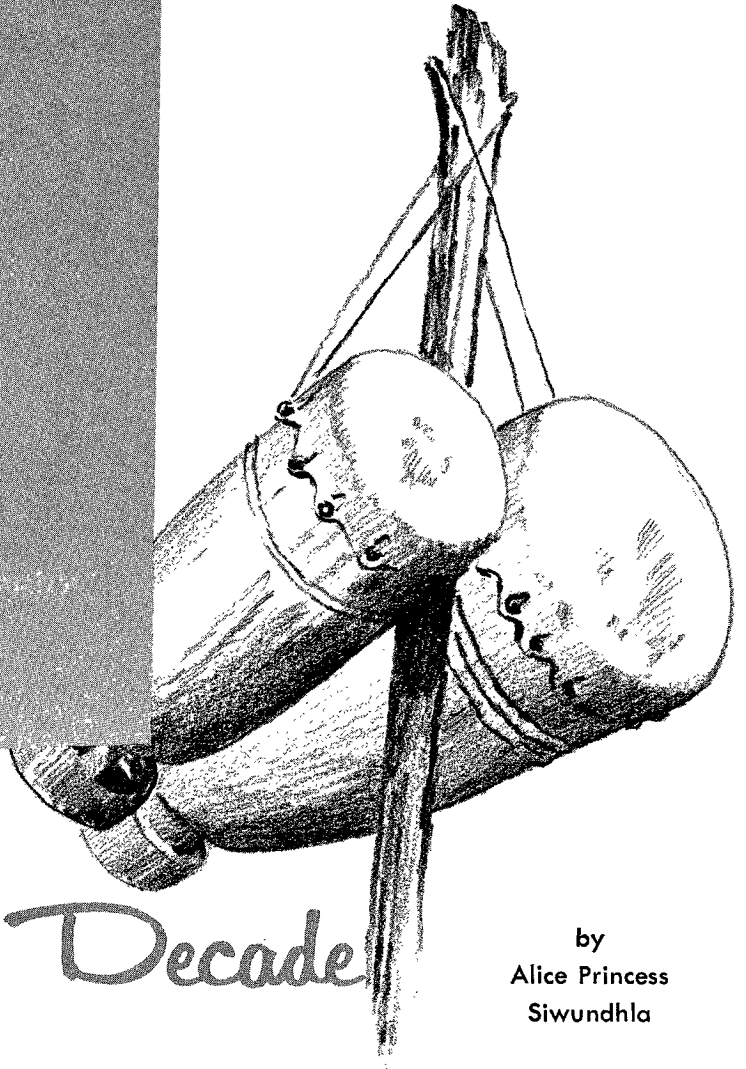
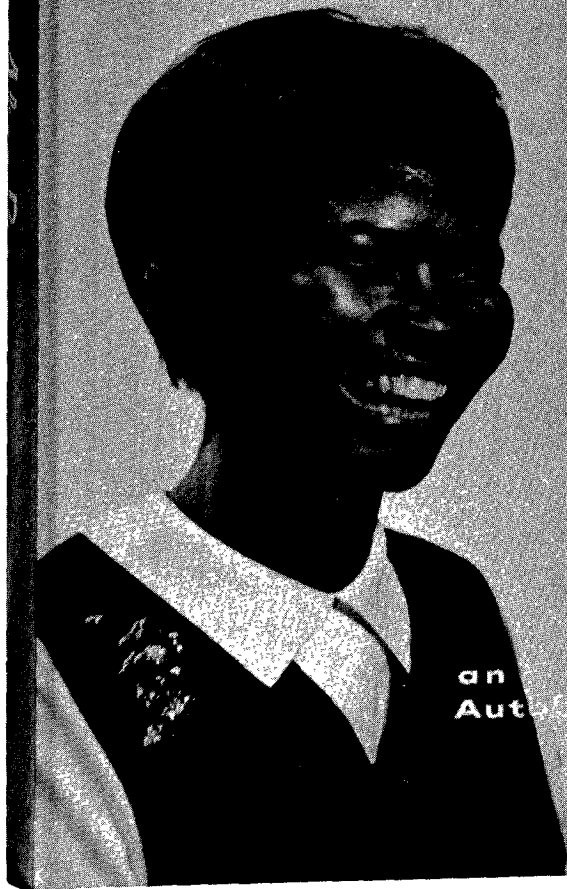
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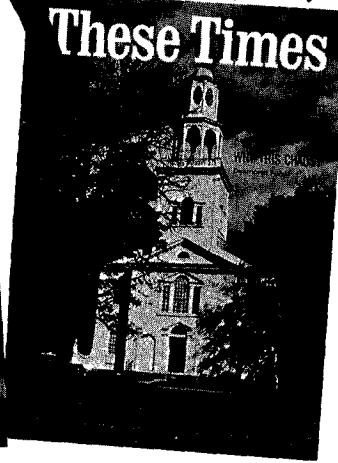
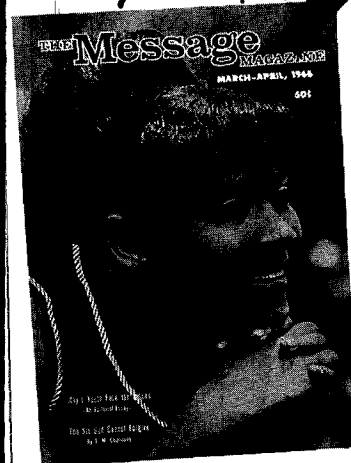
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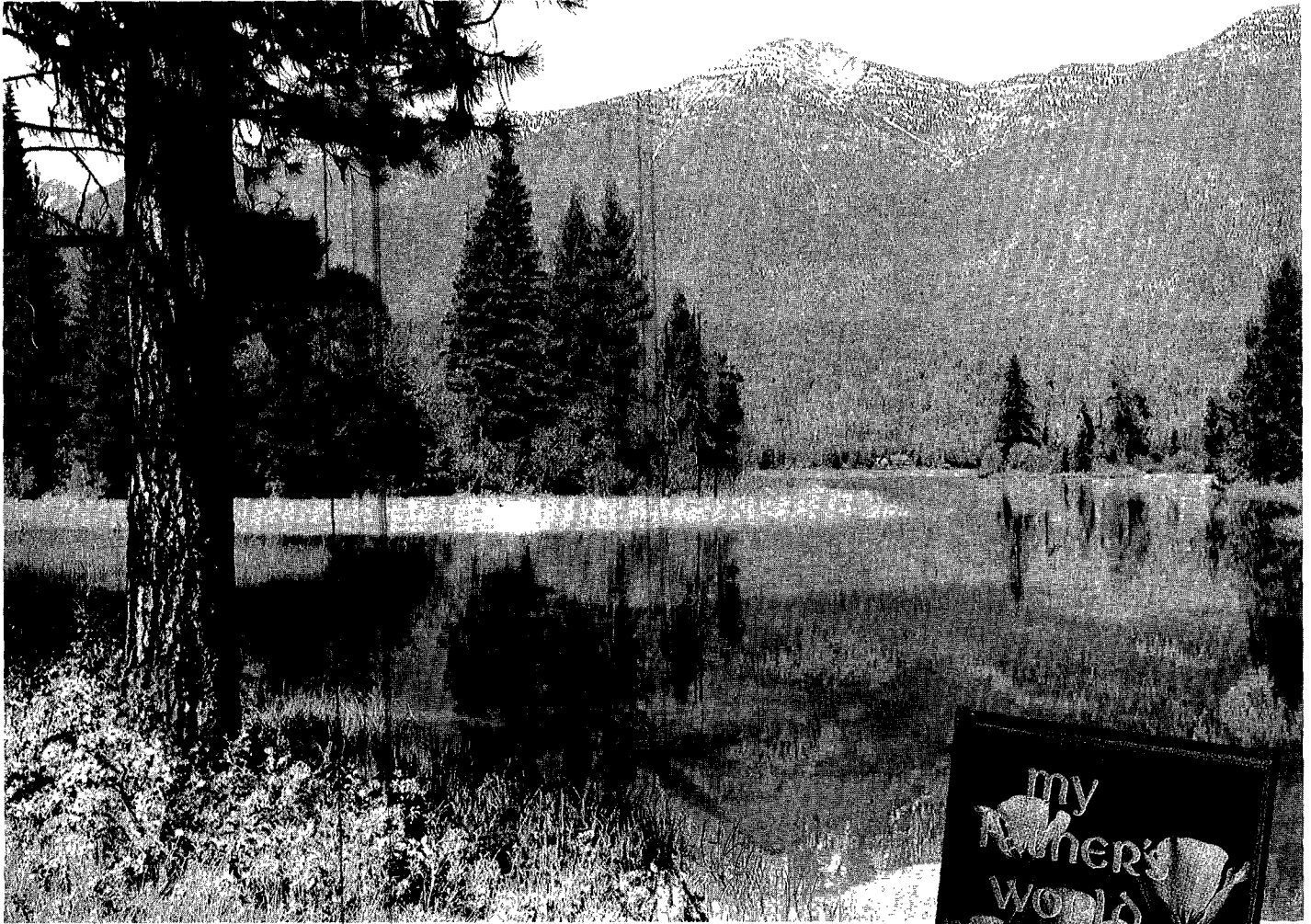
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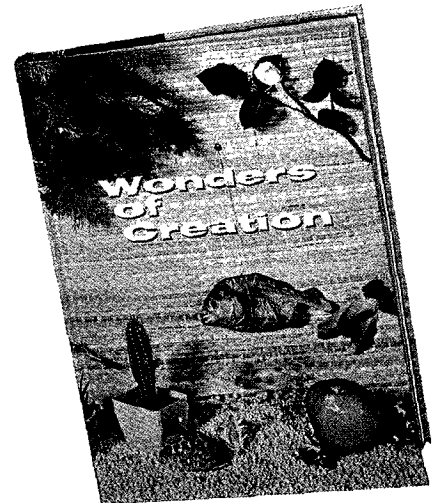
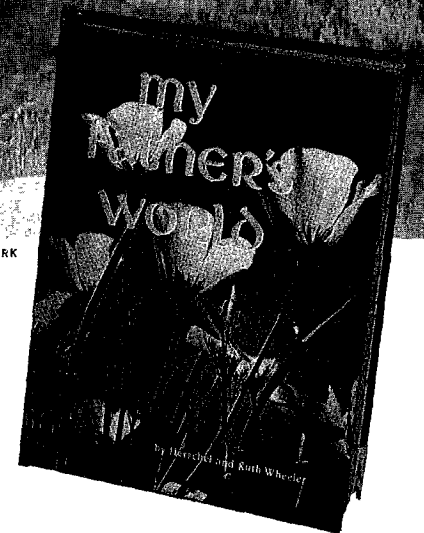
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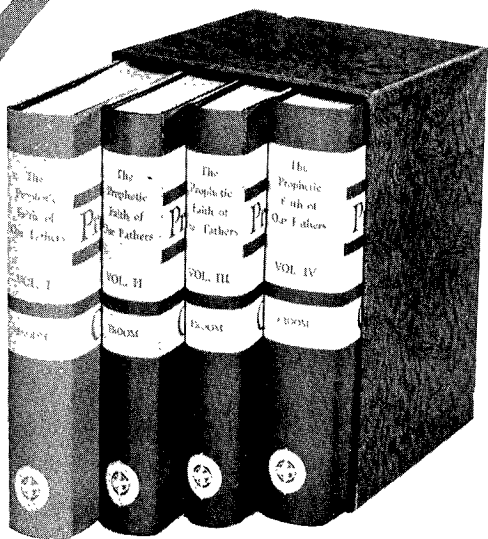


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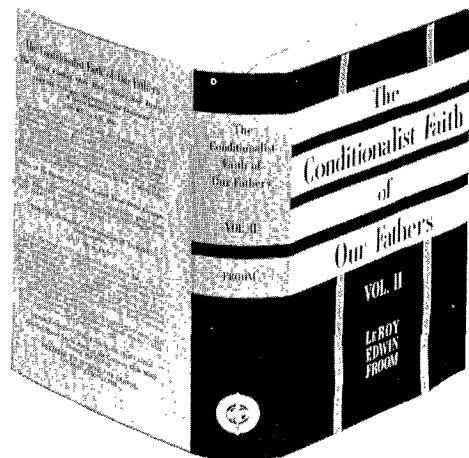
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News of Note

Leadership Changes at Pacific Press

The seventy-fifth meeting of the Pacific Press Publishing Association constituency was held at the Press Chapel, February 16. Reports rendered by R. P. Rowe, general manager, L. F. Bohner, secretary-treasurer, and heads of departments revealed growth in sales, in assets, and in physical plant and equipment. The principal work of the constituency was to elect a board of directors to have charge of the operations of the business for the succeeding four years. Following the meeting of the constituency, the board of directors met, under the chairmanship of Theodore Carcich, and proceeded to elect the officers of the board and to appoint the heads of departments.

The general manager, R. P. Rowe, having served at the Pacific Press in various capacities for 50 years, had submitted his resignation. To fill the vacancy, the board elected L. F. Bohner general manager. To fill the post of secretary-treasurer, the board elected W. L. Muir, who has served in the treasury for 14 years. All department heads in the institution were re-elected to their respective responsibilities with the exception of H. G. Simshauser, factory superintendent, who has been with the organization since 1914 and who had submitted his resignation in order to retire. Fred L. Bell was appointed factory superintendent.

W. P. BRADLEY

Ingathering in Norway

Norway has gone far beyond any previous Ingathering record, reaching 1.4 million N. kroner (U.S. \$195,804). A few years ago they were raising only 1½ million kroner.

J. Elisenberg, laymen's activities secretary of the West Nordic Union Conference, is now setting his sights for the Silver Vanguard objective. Let us pray that many Norwegians reached during the Ingathering visitation program will become interested in the message of the Bible.

J. ERNEST EDWARDS

Gain in MV Baptisms

Missionary Volunteers of the North American Division rejoice in their second straight year of victory in MV TARGET evangelism. During 1965, 3,770 persons were baptized as a result of youth evangelistic projects, a gain of 604 baptisms over the previous year.

Two hundred sixty-five full-fledged Voice of Youth crusades were held, in which youth did the preaching and carried all other major responsibilities. Youth also conducted 183 Operation Fireside projects. In this program more than 11,000 Bible studies were given on a rotation

basis. MV branch Sabbath schools number 174 for the year, and 691 Friendship Team projects were able to reach many thousands of homes.

Last year's attainments in baptisms prove that every MV Society can reach its goal of at least three baptized converts in a year.

Another year is now before us. Let every pastor, church officer, and parent give the youth encouragement to win souls.

LAWRENCE NELSON

Top Ten Conferences in Literature Deliveries

An all-time record of \$10,092,164.18 in books and magazines delivered by literature evangelists of the North American Division was set during 1965. The top ten conferences in deliveries are as follows:

Michigan	\$704,170.05
Alabama-Mississippi	543,639.78
Carolina	526,493.86
Potomac	460,597.75
Georgia-Cumberland	446,049.52
Ohio	438,518.50
Southeastern California	375,836.38
Pennsylvania	338,733.91
South Central	317,554.60
Texas	305,272.03

These ten conferences delivered \$4,456,866.38 worth of literature, and Michigan again set a new annual sales record.

The Southern Union reached another all-time high with sales of \$2,537,387.90. The Columbia Union reported \$1,876,337.72; the Lake Union, \$1,479,214.13; and the Pacific Union, \$1,330,187.31.

D. A. McADAMS

Central Europe Launches the Five-Day Plan

The first Five-Day Plan to Stop Smoking ever launched in Central Europe was held in the Cantatesaal in Frankfurt, Germany, reports O. Brozio, temperance secretary of the Central European Division. Wide publicity was given it by the press and television and radio stations who encouraged the public to avail themselves of this opportunity to stop smoking.

On opening night 350 were present, including reporters, television men, and press photographers. The following day reports appeared in all the local newspapers, and these were picked up throughout the nation by 200 other leading newspapers.

Much of the success was due to careful planning. First had come the translation of the material into the German language. Then a press conference was held on January 12, which roused the interest and enthusiasm of the press and broadcasters. Finally, Dr. Robert Fritz, conducted lectures on the harmful effects of nicotine

poisoning, throughout the week preceding the opening night.

Brother Brozio reports that the publicity cost nothing, the large hall was made available free of cost, and at 7:00 p.m. on February 14 a 20-minute report on the Plan was telecast. This service to the public of Frankfurt has meant much to the work in Germany.

JESSE O. GIBSON

SDA Churches in Spain

Official permits for the opening of 13 Seventh-day Adventist churches in Spain were granted during 1965. This brings to 17 the number of Adventist churches now authorized to meet in Spain. One more request for a permit is pending.

The believers in Spain are of good courage and rejoice in the new opportunities to worship in their own quarters.

M. E. LOEWEN



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

SALT LAKE CITY—The Book of Mormon of the Church of Jesus Christ of Latter-day Saints has been printed in Chinese, the language of some 700 million people. The first copy went to Dr. David O. McKay, church president.

VATICAN CITY—Pope Paul VI sent a message to the Rome office of Air India conveying his condolences over the tragic crash of one of its Boeing 707 jetliners on the summit of Mont Blanc. The death toll in the accident was 117. The pilot of the New York-bound airliner—Capt. J. T. D'Souza—served as co-pilot of the Air India plane which carried the Pope on his flight to India in December, 1964.

CAPETOWN, So. Africa—Just a week after a national Day of Prayer for rain to ease vast drought-stricken areas in South Africa, plans were being made for another prayer day—this time in thanksgiving for the abundant rains which fell on many parched farmlands. Though the total drought was by no means thwarted, hard-hit Transvaal farmers had good rains that staved off further losses.

CHICAGO—The "outstanding and chronic weakness" of Christianity in the United States, one of the world's top Protestant leaders said here, is the "inability of the church to secure from its people the degree of commitment to the Christian gospel that the church ought to get." Dr. Franklin Clark Fry, president of the Lutheran Church in America and head of the World Council of Churches' Executive and Central committees, made the comment in a news conference here during the annual meeting of the presidents of the 31 synods of his church.