

## Love Divine

By THOMAS DUNBEBIN

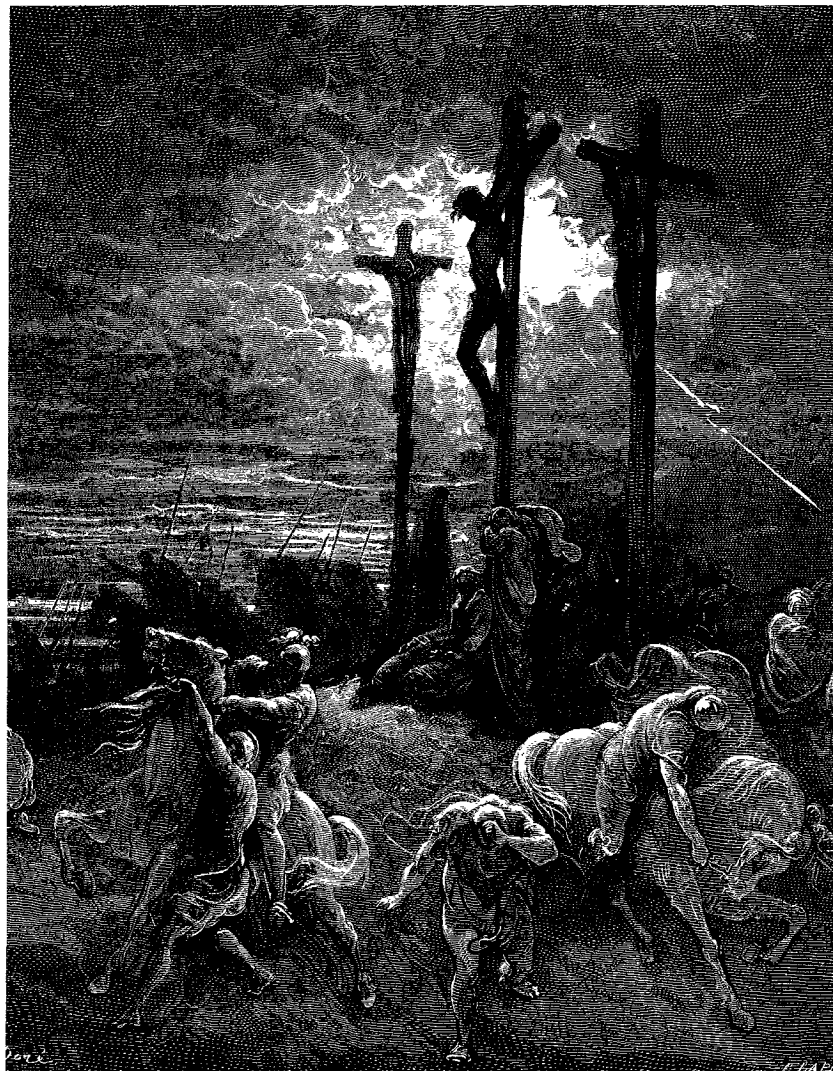
**T**HE sun gently broke over the Judean hills. As the giant orb crept up the violet staircase it streaked the cerulean sky with splashes of scarlet. By midmorning it was focused on a grotesque hill whose pock-marked slopes resembled a skull. It was called Golgotha. That day and for eternity its place in history was assured.

On the rocky heights where deep holes had been drilled, three crosses stood. Backlighted by the burning yellow orb, they appeared dark and mysterious. Of earth's inhabitants a comparative handful stood to watch the scene. But in the universe beyond that sparkling sun, none was disinterested.

Encircled by a hostile human audience hung Heaven's own hero. The greatest love story ever known was being enacted on that enigmatic cross. The Son of God, with angled arms streaked crimson by blood from pierced hands, hung in agony.

Bloodshot eyes searched the cursing mob beneath for a single heart that would understand, that would see His suffering as a sacrifice. Then from His side came a penitent call, "Lord, remember me . . ." A thief, surrendered, claimed as Master one whose earthly life was now measured in hours. But he was a changed and born-again child who knew eternity awaited him beyond the grave.

Suddenly nature rebelled at its Creator's humiliation. Midnight enveloped the scene. That center cross was now hidden. The curses from around it became moans of terror. Silence descended a moment and then the haunting cry of loneliness—"My God, my God, why hast thou forsaken me?" O blessed Saviour, He could not know, He could not see, that hidden in that dismal gloom was God the Father. He was in the darkness, so close He could have



G. DORÉ, ARTIST

On a rocky eminence stood three crosses. On one hung Heaven's hero.

touched the fevered brow of His beloved Son.

"In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him."—*The Desire of Ages*, pp. 753, 754.

Jesus needed God. Why

(To page 11)

# The Early Church

THE power that Catholic priests through the centuries have wielded over their congregations has always amazed Protestants. To explain, at least in part, how Catholic clergy came to have so much authority is the purpose of this week's article and of the next one.

This authority of the priest is rooted in the doctrine of the "power of the keys," that is, the right of the priest as a priest to open or close the gates of heaven for an individual sinner. It grew to a large extent out of the severe external and internal problems that confronted the church of the second and third centuries.

The most severe external problem that confronted the early church was, of course, persecution.

Now, a certain misunderstanding about this early persecution must be removed if we are to understand how persecution helped develop the "power of the keys." From the time of Paul until the victory of Constantine the truth seems to be that only a limited number of Christians died, except, of course, during the very sharp Diocletian persecution, which began in 303.

The Roman Empire was not so prone to persecute as is sometimes supposed. In the New Testament, for example, the Romans are found repeatedly protecting Paul from his enemies, as is well known. It is a matter of record that the Emperor Trajan (98-117) told one of his governors, Pliny, not to hunt out Christians and not to accept anonymous charges against them. The Emperor Hadrian (117-138) insisted that before a Christian could be made to suffer he had to be convicted of a crime in an open court. When a pagan philosopher, Crescens, tried to have the Christian philosopher, Justin, executed, Roman justice saved Justin's life. The Emperor Commodus (180-192) brought many Christians back from exile at the request of his Christian concubine, Marcia. Because Christians objected to taking a loyalty oath by the "genius" (or spirit) of the emperor, considering it idolatry, one kindly governor resurrounded an old precedent from the law books and suggested that they swear by the emperor's "health" instead, and many Christians did so, gratefully, and were released.

Of course, there *was* persecution, and at times it was bitter. Nero, as everyone knows, had a good many Christians burned as lampposts or fed to beasts on the charge that they had

set Rome on fire. Under the Emperor Domitian, John was exiled to Patmos. Under Diocletian (284-305), 200 years later, there was a real pogrom: An eyewitness in Egypt reported seeing so many Christians killed at one time that the executioners' axes grew dull and had to be replaced. And that the executioners grew tired, and had to be relieved, in shifts.

## Persecutions Usually Local

But such other persecutions as occurred in the early church were usually quite local and involved only a small number of people at a time. Pliny martyred a few Christians in Bythnia around 112, then checked with the emperor to see if he was doing the right thing. Hadrian (or was it Antoninus Pius?) executed a Roman bishop or two. Some angry Jews in Smyrna failed to get grand old Polycarp to the amphitheater until after the legal hours for the community lion and so got permission from the magistrate to have him burned instead. And under Marcus Aurelius (161-180) Justin was finally martyred in Rome, and Blandina and a dozen or so others were killed in Gaul (France). Blandina, incidentally, was remarkably brave. Though apparently only a teen-ager, she survived such a long day of torture that her tormentors gave up for the night. On a subsequent day she was hung in the shape of a cross for animals to eat, but was left alone by them. On still another day she was tortured again—and through it all uttered over and over, "I am a Christian," and stood firm. She finally died tangled in a net, gored by a bull. A courageous Christian girl!

Of course, even though persecution was spotty, it always loomed as a possibility. Whenever there was a natural disaster the cry arose, "The Christians to the lion!" For instance, a rash of earthquakes that swallowed whole villages in Cappadocia in 236 panicked the pagans against the Christians and a "severe persecution arose," says a witness. But the neighboring provinces were peaceful, so the faithful fled to them and saved their lives if not their property.

The facts of history are that while

there was some persecution, the Romans did not particularly enjoy persecuting Christians. Many a governor preferred to boast that he returned to Rome from his service in a province with his sword unbloodied by anyone's life, even a criminal's. The governors were appointed to keep the Roman peace, and as long as things were peaceful a man could believe almost anything he chose. If it became desirable that someone should die to quell a riot, a single Christian, or a handful at most, might be taken as examples, and the rest left alone. When Cyprian, the bishop of Carthage in North Africa, was martyred in 258, his entire congregation came out to see his end, and the Roman officials did not lay a hand on a single layman!

But what is the relationship, now, between all of this and our question about the historical power of priests over their church members?

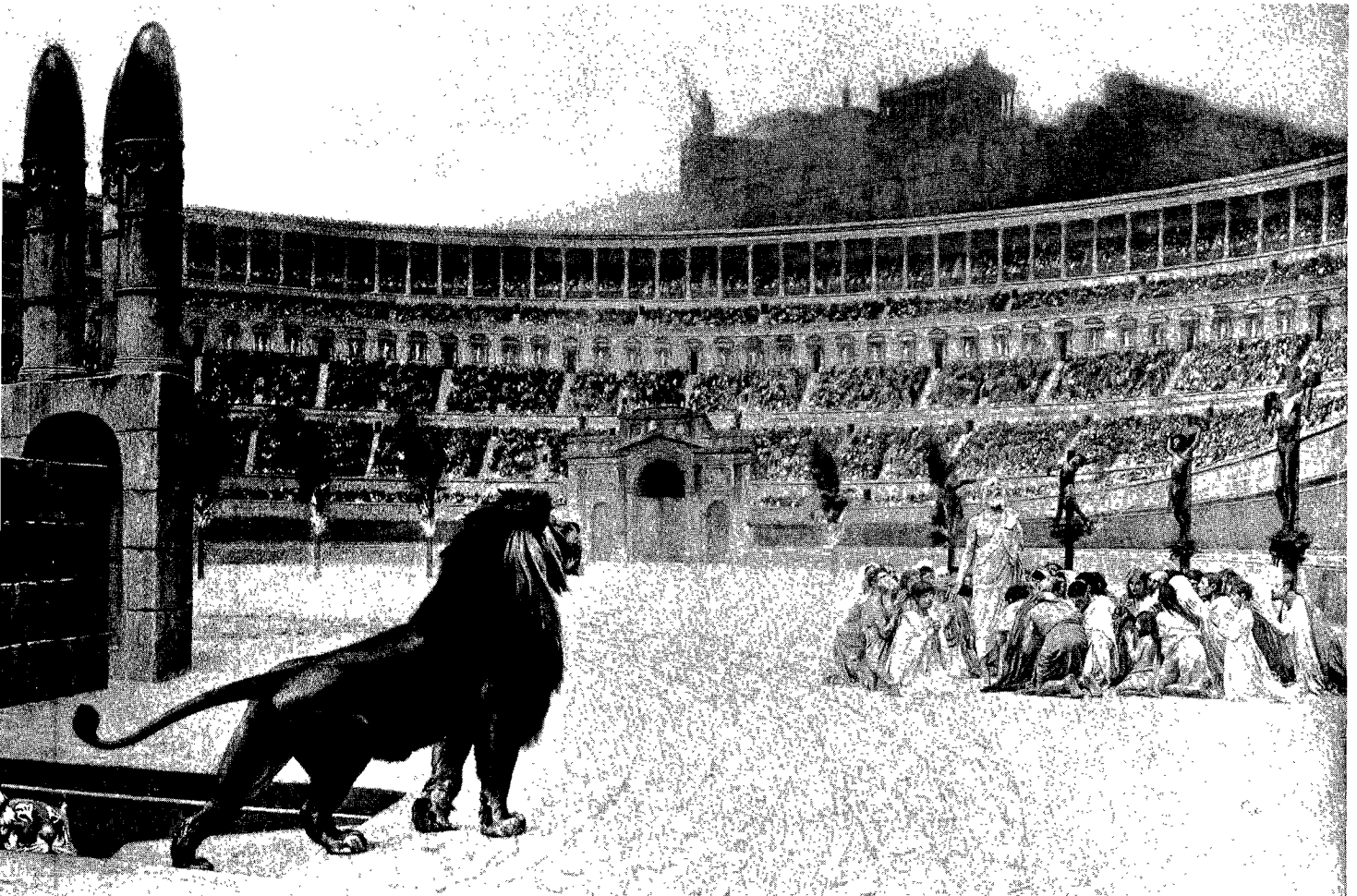
As everyone knows, Tertullian, a contemporary witness, said that "the blood of Christians is seed." Persecution lent an attractive aura of excitement to being a Christian. It persuaded pagans that Christians had a message, as indeed they did, that changed lives. Persecution, thus, was excellent public relations. It polished the image of the church and influenced large numbers of people to become members.

But, unfortunately, the élan of persecution without the reality of it can do untold harm. Many people joined the church who thought, like Peter, they would die with Christ though all men should deny Him, but who were all too prone to behave as Peter did when trouble came.

So when under the Emperor Decius (249-251) there occurred a short, sharp persecution, which, surprisingly, attempted to exterminate Christianity, it had grave repercussions. This persecution was very subtle. It required all citizens to offer sacrifice to the Roman gods as proof of their loyalty, but at the same time it appears to have made provision for Christians to buy a certificate swearing that they had offered the loyalty sacrifice even though they had not done so. While many Christians kept

# Faces Persecution

By C. MERVYN MAXWELL



J. L. GEROME, ARTIST

**The emperor Nero (A.D. 54-68) had many Christians burned as lampposts or fed to beasts on the charge that they had set Rome on fire.**

their heads clear, refused every pretense, and were hustled off to prison, thousands of other Christians all around the Mediterranean were caught in the trap and bought the certificates. So many, in fact, rushed to the magistrates' benches in one city that at closing time there were still long lines waiting to be served.

Acting a cowardly lie like this was clearly tantamount to apostasy. And when the emperor suddenly died and the persecution passed like a summer thunderstorm, the bishops found themselves all at once with a vast membership that had played false. One bishop wrote that "the ruins of the fallen are lying about" over "almost the whole world" (Epistles of

Cyprian 30 in *ANF V*, 310). It was a time for deep searching of heart.

In harmony with the old custom that idolatry committed after baptism was unforgivable, as discussed in last week's article, every backslider was disfellowshipped.

But there were so many backsliders! And many of these, relieved perhaps to see the fearful persecution so quickly over and with so few Christians martyred, were soon asking for forgiveness and readmission into the church.

Most of the bishops refused. To forgive under such circumstances, they said, would destroy the church and was beyond their power anyway. But when the bishops refused them,

the apostates turned to the "confessors." The confessors were all those faithful Christians who had been arrested for their faith but who had not become "martyrs" by being executed for it. Unfortunately—and this is most important—the early church had quickly come to disregard the counsel in Matthew 18 and 1 Corinthians 6 that a whole congregation meeting together was to decide matters of church discipline. Instead, the custom had developed of having either the bishops or the confessors decide who might be forgiven. Before A.D. 250 this custom had not been codified into a specific doctrine, partly because very few serious sins committed after baptism were considered

forgivable anyway and partly because before 250 there had not been many confessors, because there had not been much persecution, and so no issue between the prerogatives of the

confessors and of the bishops in this regard had arisen to bring them into focus.

But now there were a good many confessors and some of them were

eager to make the most of their new powers. These ambitious confessors recommended members almost indiscriminately, for forgiveness, whether they were truly repentant or not. The bishops were scandalized, and from Spain to Palestine there was a great confusion in the church.

Books were written, councils were held, and decisions were made. All bishops agreed that confessors could no longer forgive; only bishops could. And the majority voted that the bishops *should* forgive, and most of the apostates were recalled.

But there were strict bishops who refused to forgive apostasy, who insisted that Christ had never given bishops the power to forgive so wicked a sin. These were led by a learned Roman theologian, Novatian by name, and they formed a vigorous sect known as the Novatians. The formation of this sect greatly aggravated the total problem.

As usual in such quarrels, each side moved to increasingly extreme positions, and the statements they made lasted much longer than the quarrel itself. Cyprian in particular rolled out his big intellectual guns against the Novatians and argued in a most significant and influential book on church unity (1) that through Peter, Christ had indeed given to bishops the power to forgive all kinds of sins, and (2) that small groups of bishops such as the Novatians had better not be starting up strict little churches of their own which are really not churches at all. "He cannot have God for His Father," roared Cyprian, "who does not have the Church for his mother." "There is no salvation outside the [Catholic] Church!"

The controversy ultimately subsided, but the arguments and decisions it occasioned remained. As the smoke of battle blew away, the clergy were seen standing on every side grasping securely in their hands the "power of the keys," the authority exclusively vested in themselves to open the gates of heaven for a sinner—and to close them. For the power to forgive is also the power to choose not to.

The reason why Catholic laymen even today characteristically attribute almost absolute power to their priests, is that the priest "holds the power of the keys" to their salvation.

It is a way of thinking that goes back a long way in history, to a time when an unusual persecution caught a self-assured church by surprise and acted as a catalyst to help the bishops crystallize and codify their power.

(Continued next week)

## The art of living

By MIRIAM WOOD

*when you're Young*

### "THINGS ALWAYS WORK OUT"

Over the eardrums of conversation sometimes are tremendously fascinating. I'm not referring to eavesdropping, which might turn out to be painful for the hearer, and always is horrible social behaviour. The "snatches" I find distinctly titillating are overheard in public places—on crowded sidewalks while pedestrians are waiting for the signal light to assure their safe (?) scurry across the wildly busy intersection; in shoe stores, where frustrated would-be buyers exchange informal philosophies—you know, "one shoe off and one shoe on," and where in the world did the salesperson go? And so on. People are always talking, talking!

As I plunged along a shopping plaza recently, furrowed of brow and grim of intent, I was brought to a dead stop for a few seconds by the sudden appearance in my path of a small, merry runaway, whose mother loped yards behind in frantic pursuit. Assisting in his capture to the extent of blocking his getaway, I was favorably positioned to hear this remark from nearby: "I'm just not going to worry about it! *Things always work out!*"

Since the voice was young, and since I'm decidedly interested in the opinions and attitudes of young people, I turned immediately to trace the source of this bit of dubious philosophy. Hair flying, coat unbuttoned in near-freezing weather, a rather disorganized-looking girl was addressing a friend who didn't seem quite so sure that "things" can be counted on always to behave properly.

And I'm not so sure either. It seems to me that the factors that make for successful living can't be left to chance. When God created the universe, He built into it a definite structure. I've never seen any evidence, either in nature or in the Bible, that the human being will reach a desirable ultimate destination if he adopts a breezy, unconcerned attitude toward living. I don't mean that people have to go about with a frozen-faced, inflexible manner, giving unmistakable signals to all would-be distractors that they're goal-directed people. People don't need to fret and fume incessantly, twittering like nervous sparrows. They do, though, have to

have a clear idea of their goals in life and how they plan to achieve them.

For instance, no amount of happy unconcern in the area of schoolwork will (a) get a term paper written, or (b) prepare a student to pass an examination with a respectable grade. The intellectual bones of students strewn along the pathway of education give mute testimony to the failure of "things" to work out of their own accord. (There are other factors, of course, but this is the one we're concerned with at the moment.)

Spiritual life also has to be nourished and cultivated. Time must be set aside for devotional reading, for prayer, for communication with and from God. Of all planning, this one must be most precise and most protected, since it's the one under constant assault by the enemy of all spirituality. "Things" *won't* work out to give you firmly grounded knowledge, belief, and faith—that is, unless you're right in there *making* them work out. If you're blithely leaving this area to chance, it's almost certain that just when iron in your spiritual backbone is definitely called for, you'll find sponge rubber; when a diamond-clear decision is vital, you'll find no well-oiled mechanism in your soul for *making* decisions of this kind.

The list of "things" that won't always work out spontaneously is endless. Marriage? You'll have to acquaint yourself with the basic principles of this most complicated of human relationships. But preceding this exercise is the need to take a firm grip on your emotions in order to evaluate successfully the marital candidates who appear on your horizon. Well-muscled, broad-shouldered, and perfectly proportioned figures—even sparkling intellectual capacities—won't make things always work out unless some pretty solid character traits accompany them.

Well, I don't know what the young wind-blown girl was referring to. I started to say that I hope it worked out, but then it occurred to me that she might be a great deal better off if everything in her life got into a great, enormous tangle. That way, she might learn, while she's still young and flexible, that "things" don't always work out—not without careful planning and effort, that is.

# The Imperative of the Cross

By GODFREY T. ANDERSON

*"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Mark 8:34; Luke 14:27.*

**T**O THOMAS À KEMPIS, a theologian who lived and wrote in a little Belgian monastery in the early part of the fifteenth century, has been attributed the small book *The Imitation of Christ* (translated into many languages and a large seller for centuries) in which appears the following on the subject of bearing one's cross:

"Jesus hath many lovers of his kingdom of heaven, but he hath few bearers of his cross. Many desire his consolation, but few desire his tribulation. . . . All men would joy with Christ, but few will anything suffer for Christ. . . . Many honour his miracles, but few will follow the shame of his cross and of his other ignominies."—Pages 81, 82. "It is not in the power of man gladly to bear the cross, to love the cross, . . . patiently to suffer adversities with all displeasures thereof, and not to desire any manner of profit in this world. . . . But if thou trust in God, he shall send thee strength from heaven."—*Ibid.*, p. 87.

What does it mean to bear one's cross? We often hear the expression, "This is my cross and I must bear it patiently" in reference to some inescapable trouble or misfortune. No doubt troubles and misfortunes are cruel and burdensome, but apparently this was not what Christ meant when He said that anyone who followed Him must take up his cross and deny himself. The trouble that comes to each of us as an inescapable part of life in this world often appears to come to all alike. Rain falls on the just and the unjust. We have sickness and death, disappointment and misfortune, whether we are Christian or pagan. To bear it in the bravest way we can is a part of being a worthy human being, but does not necessarily show us to be Christian.

## A Life of Service

What Christ meant was that His followers should *choose* a life of service, should *accept* sacrifice, should *willingly* and *cheerfully* assume pain-

ful and difficult burdens for the sake of the gospel and of helping others. Without the voluntary and willing acceptance of the cross the follower of Christ would but be rendering *forced* service.

To many of those who heard Christ's quiet admonition to take up their cross, the call was literally to give up one's life as a martyr. For 300 years the hazards of Christianity were very real, and the loss of life for the gospel totaled many thousands. Then came the time when the state espoused the cause of Christ, and the hazards became not so much physical as spiritual. When Constantine took the cross of Christ as the sign with which he went forth to conquer more territory for the empire, it was safe to profess adherence to the cross. But there were dangers in prosperity and safety, and spiritual power declines as worldly concerns intrude too powerfully in anyone's life.

Then came a time when Christendom needed to unite in some worthy purpose, and to the medieval mind the driving of the Moslems from the Holy Land was such a project. With the cross as their emblem, on flags and on surcoats, the Crusaders went out to battle for the holy sepulcher. The fact that these crusades were marked by much conduct highly unbecoming to Christians brought the cross into disrepute in many places.

And then again there came a time when following Christ in good conscience became perilous to life. When the church became well entrenched

and dominant in both state and religious life, it refused to allow dissent or to recognize freedom of conscience. In many lands, then, fires were lighted to purge the church of so-called heresy, and other more terrible methods of persuasion came into use. One recalls with pity the crusade in which the Albigenses were virtually exterminated in southern France, so that hardly a trace of them remained, and the slaughter of the Waldenses in their valleys in northern Italy, which later drew indignant protests from, among others, the poet Milton.

## Not All Have Freedom

Today many of us live in lands where this is not a problem. We are safe in following our consciences and we have the protection of our laws in this. But in many parts of the world this is not true. In Nazi Germany many Protestant and Catholic Christians perished (as well as millions of Jews), because they held conscience above the demands of the state. Martin Niemöller, well-known Protestant minister, went into his pulpit one Sunday morning in Germany, and read the Ten Commandments. As he read along he finally came to a certain place, where he paused. He saw members of the Gestapo in the pews, waiting to hear what he would say. He paused and looked at them, then stood there in silence for 60 seconds. He read slowly, "Thou shalt not kill," then waited for another 60 seconds before he completed the reading.

## Clean House for God

By NICHOLAS LLOYD INGRAHAM

Though God inhabits all infinity,  
Man's heart is His most treasured dwelling place;  
A temple room of living dust where He  
Delights to manifest His saving grace.  
Clean house for God; and He will be your guest.  
Give Him the stony heart within your soul,  
And He returns a heart of flesh—impressed,  
Subdued, renewed, and under His control.  
Swing wide your desecrated temple's door;  
He'll enter when you cease to cherish sin.  
Submit your will, repent, confess, restore—  
These simple acts invite the Saviour in.

They got the message, and before long he was in Dachau, where he remained for several years.

The imperative of the cross demands love—the kind of love that Christ had. He loved not only His family and the friends whom He had chosen, but the nation that rejected Him, the pagan neighbors who lived around the edges and envied the blessings of the Jews, the Romans who governed and finally took His life, and even those whose hate hounded Him throughout His earthly life and brought about His death. He was willing to receive any who came to Him in faith—rich, poor, honest, users, moral, depraved, sick, sorrowful. Any who made a gesture in His direction found Him eager to receive them.

As a concomitant of love we recognize the imperative to show in all the acts of life a concern and genuine regard for others. To be a Christian and show no love for others, to be impatient and selfish in family relationships, to strive for power and prestige and status, is to deny Him again, as Peter denied Him at a critical time long ago.

Christ is still on trial today. Those who do not believe in Him watch those who do, and they have an argument against Him when His followers fail to show in their lives the power of His love. The best argument for Christianity is a loving and lovable Christian.

A missionary in a distant land began to teach his village of the life and work of Christ. The villagers listened attentively and nodded their heads in approval. The missionary was perplexed by their seeming familiarity with Christ. Finally they told him, "We knew that man. He used to be here in our village, and we missed him very much when he was gone." The missionary investigated and discovered that a number of years before a doctor had been there and for some time had stayed in the village to treat the sick. He had been so compassionate and so gentle that when they heard the story of Christ they were sure it was He who had been among them. Thus should every Christian show in his own life those qualities that will inspire and attract those who may lack acquaintance with the Master.

### Proclaiming the Gospel

Another imperative of the cross is the proclaiming of the gospel message to all the world. Christ's church must have a concern for all who know not God. This poses a difficult problem for those Christians who live in lands where it is not permitted to speak to others of the Christian faith. When

the Christian churches in an eastern European country were ordered to discontinue all educational and religious training of young people it aroused real consternation in the congregations. Courageously Prof. Martin Fischer, of Berlin, brought out a small book called *The Witness of the Imprisoned*. In this he set forth the problem of the church that is forced to withdraw into a spiritual ghetto where it might conduct its own services and rituals, but is forbidden to bear witness before the world to its faith in God. Any Protestant church with a living faith would betray its reason for existing should it cease to bear witness to the redeeming love of God or relinquish its responsibility for carrying the gospel to those who are without its comfort and hope and salvation.

In our study of the imperatives of the cross we come back to one basic point. We are not confronting mere ideas or a philosophy or a theory. We are facing a Man who bids us live as He lived. "What manner of man is this?" the disciples asked when they heard His words and saw His deeds. There have been many answers. The best is in the Gospels.

He was strong, a man men followed

and loved. In both body and spirit He showed a vitality and strength that gained Him respect and admiration. He was completely honest and candid. He hated hypocrisy and sham and the little petty pretenses with which men cover their meanness. He was a man of deep understanding and good will, of broad ideas and deep sympathies. He was a friend alike of the rich and the poor, the humble and the great, the good and the sinners.

He was a man of patience. He knew how to wait for spirits to grow and for events to ripen for the fulfillment of divine purpose. He was a man of courage—intellectual and moral courage to face tricky enemies who continually tried to entrap Him and of physical courage to endure the cross with its ultimate extreme of pain.

This is the Christ whose imperative we are invited to accept as we become His disciples and share with Him the reproach of the world. Although the prospect of bearing a cross seems formidable, yet it is the price of discipleship, and it secures for us the companionship and continual care of our Lord and Saviour.

(Concluded)

## Baubles or Pearls?

By T. S. GERATY

Having time for window shopping, the Easterner wandered in and out around the stalls of the market place. Soon he came to the pearl merchants. He eyed with intense interest the different gems on display. Some were large; most were small. But one especially attracted him.

In fact, "when he had found [the] one pearl of great price," he told no one his plans. He took a second look to see where he was, to get his bearings, to be sure he knew the exact location. Then he "went and sold all that he had, [returned,] and bought it" (Matt. 13:45, 46).

The trouble with some shoppers is that they keep looking and looking. They are always on the go, seeking and searching. "For what?" one asks. "I'm looking for truth," and so wistfully, elusively, and ever pushing onward, they are continually on the search.

Could this be the key to their failure? "There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost. . . . They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty."—*Selected Messages*, book 1, pp. 399, 400.

Action is the basis of success. Decision must be made, and then followed through.

Eugene G. Grace observed that "thousands of engineers can design bridges, calculate strains and stresses, and draw up specifications for machines; but the great engineer is the man who can tell whether the bridge or the machine should be built at all, where it should be built, and when."

If you have found the pearl, act at once. "Buy the truth, and sell it not" (Prov. 23:23).



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HERBERT RUDEEN, ARTIST

*Thomas, too, finally grasped the truth that the Lord had risen.*

# The JOY of the Resurrection

By DONALD W. MCKAY

**C**HRISt is risen!" The elation of the disciples at the announcement was all the greater since they had not been expecting their Master's return. After the crucifixion, Christ's followers had become completely disheartened. They were dazed with sorrow, and the future, indeed, seemed bleak with despair. They had forgotten Christ's promise foretelling His resurrection.

At the time of the capture of Jesus in the Garden of Gethsemane, the disciples were so fearful of being apprehended that "they all forsook him, and fled" (Mark 14:50).

Later, two of them—Peter and John—followed at a distance. Peter tried to conceal his identity as a disciple by mingling carelessly with the crowd. In fact, when recognized, Peter on three occasions vehemently denied ever having any association whatsoever with Christ.

## A Remarkable Transformation

But the triumphant resurrection of Jesus changed everything. It brought exaltation to His followers. It showed He was still with them. So complete was Christ's victory over death that it became the theme of the apostolic church.

Within weeks a remarkable transformation took place. The dispirited, frightened disciples became courageous witnesses, willing to endure torture, even death, if necessary. They had learned that their Lord was alive and victorious over death as He had promised.

Three days after His death, the crucified Christ appeared, alive and tangible, to His disciples.

On the afternoon of the resurrection day two disciples were on their way from Jerusalem to the neighbor-

ing town of Emmaus when Christ appeared to them (Mark 16:12; Luke 24:13-32). They rushed back to tell the good news to the disciples in the upper chamber, where Jesus had spent the hours of the last evening before His death. As they entered the chamber, Jesus slipped in with them but was invisible to those in the room.

After the two caught their breath, they excitedly related the experience of the afternoon. When they finished, Jesus revealed Himself to the disciples who were present (Luke 24:36-40).

After eight days all 11 apostles, including Thomas who had not been at the previous meeting, were privileged to meet with their Saviour (John 20:26-28).

Jesus appeared a third time to a group of His disciples. One night shortly after the second meeting, seven of them went fishing in the Sea of Galilee.

As the morning dawned they saw a stranger standing in the distance on the shore.

As they came closer, John was the first to recognize the stranger and exclaimed, "It is the Lord!" Peter was so overjoyed that he impulsively jumped into the water and rushed to the side of his beloved Master (John 21:1-22).

In later years Christ's followers often remembered His words, "Because I live, ye shall live also." What a blessing is such an expectation to all whose precious loved ones have been laid to rest. Knowing that the separation is for a time only and that they shall be reunited with these dear ones brings inexpressible joy.

It is no myth but sober reality that Christ is coming "again in glorious majesty to judge both the quick and

the dead." "I am the resurrection and the life," He assures all of us.

Before He left this earth Jesus quietly, but effectively, spoke of His separation from His disciples. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:2, 3).

After Jesus ascended, two heavenly messengers reiterated this theme, "This Jesus who has been taken from you into heaven will come back, just as you have seen him depart to heaven" (Acts 1:11, Moffatt).\*

"Every eye shall see him," recorded the aged apostle John from his prison isle of Patmos (Rev. 1:7).

Just as Jesus broke the fetters of Joseph's sepulcher, He shall rend open graves and unbar tombs. At that time He will redeem those from every nation, tribe, and people who have surrendered their hearts and lives to Him.

The resurrection triumph and the certainty of Jesus' return impelled Paul to proclaim, "The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first; and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so shall we be with the Lord forever" (1 Thess. 4:16, 17, Moffatt).

Let us reaffirm our belief in the promise of a risen and soon-coming Saviour. And let us invite our loved ones, our friends, and our neighbors to share this faith, this blessing, and this joy with us.

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## That Blessed Morn

By THAIS COLE

There dawned a day, a blessed, precious morn,  
 When by His power divine our Lord arose!  
 No more was death the king!  
 But yet forlorn,  
 Christ's weeping, sorrowing loved ones found His clothes.

Then "He is risen!" cried the angel's voice  
 And brought best tidings since the Christ was born.  
 Our Lord is risen!  
 Let our hearts rejoice—  
 Relive the angel tidings of that morn.

## Nails

By CARL DICMANN ANDERSON

What nailed Him there?  
 Cruel spikes hammered through yielding flesh?  
 Yes, but more.

What nailed Him there?  
 Repeated blows with pounding sledge to pin  
 that sacred body?  
 Fiendish men intent on Roman scourge?  
 The sins of a wicked earth enthralled in evil?  
 Yes, but more.

What nailed Him there?  
 Not *what*—but *who* should be my quest,  
*Who* nailed Him there?  
 Was it I? Was it I?

## The Cross

By MARGARET WALKER

The cross! you ask me where it is.  
 Is it long ago and far away?  
 No, my friend, the cross is here  
 And the crucifixion is today.

How can it be? I read the Book  
 Of how He died on Calvary's hill.  
 Yes, that is true, but O my friend,  
 We persecute our Saviour still.

We keep Him on the rugged cross,  
 Because its burden we won't share;  
 We claim the ransom that He gave,  
 Then let Him all the anguish bear.



## On the Tree

By DELPHIA CLINE FREEMAN

He suffers—but not a moan escapes His fevered lips,  
 And perspiration, mixed with blood, down from His forehead drips.  
 The cruel thorns of mockers' crown cut deep into His flesh,  
 And any movement on the cross makes nail wounds bleed afresh.

For tender hands—outstretched so oft in love were wont to be—  
 Are now pierced through with heavy spikes that nail Him to the tree.  
 Whate'er of grief and pain we know, His own is greater far—  
 His heart is broken there to keep blest heaven's gates ajar.

## Thorny Crown

By HARRISON PALMER

When Adam disobeyed his Lord  
 He sowed a deadly seed  
 Ordained to bring a harvest forth  
 To match the ugly deed.  
 The thorns it bore, his Saviour wore  
 One day when doomed to die,  
 That we and Adam might have life  
 And dwell with Him on high.

How faintly was the crop foreseen,  
 How lightly totaled down,  
 When we, in Adam, sowed the seed  
 That bore our Saviour's crown;  
 But through those cruel thorns were healed  
 Repentant sinners' scars,  
 That we might wear a golden crown  
 Agleam with silvery stars!



# The Sanctity of Sharing

By WILLIAM A. FAGAL

AS A youngster was sent off to a nearby Sunday school, his mother gave him two nickels—one for himself and one for the offering. Ambling down the street, he amused himself by tossing the coins aimlessly into the air and catching them again.

The inevitable happened as one of the coins rolled into the gutter, disappearing irretrievably down the storm sewer. Gazing ruefully through the grate, the youngster observed, "Too bad. There goes the Lord's nickel!"

Out of the mouths of babes! We may smile at the selfish logic, but if we are honest, we will have to admit that many adults reason similarly. The law of self-preservation dictates that instinctively we care for our own needs first.

There is constant danger that this natural and necessary human tendency will work against the basic loyalty owed God. Again and again God reminds us that He desires first place in our lives. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

With assurance from God that he would be fed, Elijah traveled to Zarephath during a terrible famine. At the gate of this city the prophet requested food and drink of an impoverished widow gathering scattered bits of firewood. Apologizing profusely, she confessed to having only enough ingredients to bake a little cake for her and her son after which death by starvation awaited them.

Boldly Elijah requested, "Make me thereof a little cake first." Assuring her that obedience would bring Heaven's blessing, he added, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17:13, 14).

Contrary to every law of self-preservation, the woman unhesitatingly complied. She used what appeared to be her last meal and oil to bake a cake for this stranger. What prompted such sacrifice?

Obviously, she completely and totally believed God. If, through His messenger, He promised to reward her faith, she could do nothing else. She put God *first*, even when faced with starvation!

As a result came a miracle. "The

barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord" (verse 16). Only by faith could she see beyond the needs of the moment, but throughout the rest of the famine she always had just enough meal and oil to make one more cake!

It is a wonderful story, one whose basic ingredients have been repeated countless times through the centuries, and the miracle is still being relived today. While the details may differ, God sees to it that His faithful and obedient children always receive the necessary material things of life.

The wise man instructed, "Honour the Lord with . . . the firstfruits of all thine increase" (Prov. 3:9). And the reward? "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (verse 10). But now, really examine this promise. Observe that God requested not just gifts, but "firstfruits"—the very *first* of the increase.

God directed that He be remembered *before* the harvest had been adequately assessed or gathered. In effect, He asked exactly what Elijah asked of the widow: "Make me . . . a little cake first." And to us, today, He similarly promises adequately to care for our needs.

## Lord's Portion First

I am convinced that the very *first* thing which should come from a Christian's paycheck is the Lord's portion. And it should be given in faith even before one counts up the bills and other outstanding obligations. Never should we question whether we can afford to remember God. Giving to Him today should be an act of faith just as real as that of the widow of Zarephath.

How much belongs to God from every paycheck? Within certain limits this must be decided by each individual. However, because He understands humanity's tendency to selfishness, God has not left us without guidelines and even a percentage minimum!

Everyone knows that a tithe is 10 per cent of his income. The fact that tithing is a New Testament, Christian obligation seems clear. Said Jesus to the scribes and Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and

faith." Then in an unforgettable indictment He added, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23). Evidently Jesus considered tithing an obligation as important as reflecting the attributes of judgment, mercy, and faith.

But *two* financial obligations are pointed out in Malachi 3:8: "Tithes and offerings." These two are mentioned again and again in the Bible.

Concerning the Corinthians' contribution to the poor in Palestine, Paul said, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). Offerings over and above the tithe are to be given voluntarily as each man "purposeth in his heart." Offerings should be given to missions, charity, and other worthy causes.

## Overflowing Blessings Follow

Returning the tithe and giving liberal offerings can be and often is a real act of faith. Unfortunately, the world and even the church have some who lack enough faith to believe that God can and will stretch their meal and oil even as He did that of the widow. Yet He has promised no less to those in every generation who believe and obey.

Read His startling promise for yourself: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:10, 11). That promise of material blessing upon the tithepayer is encouragingly all-inclusive.

But now read God's words to the nontither: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (verses 8, 9).

God's accusation, "Ye have robbed me," is forcefully rendered in another translation as "You are cheating me." Such would be a monstrous

indictment to come from a business associate; it is even more dreadful to hear from our holy God. Evidently Heaven regards a man who withholds 10 per cent of his income from God's work as a robber and a cheat! And even worse, such a one is robbing God!

The person who refuses to tithe shows his doubt of God's promised blessing—a benefit so great that Heaven asserts there will not be room enough to receive it. In sharp contrast, the widow of Zarephath believed and received. "Laying it on the line" to us, Jesus states simply, "According to your faith be it unto you" (Matt. 9:29).

Recently my wife and I had the privilege of walking in the steps of John Wesley. In England we visited his little home, examined his library,

reflected in his prayer room, climbed into his pulpit, and stood reverently by his grave. In widely scattered sites we viewed churches and out-of-door areas where his powerful voice had been raised in preaching the Lord Jesus Christ to assembled multitudes.

### Wesley's Detachment From Money

One secret of Wesley's power is said to have been his superb detachment from money, "I fling money out of my hands," he once confessed, "as quickly as possible, lest it find a way into my heart." He had found the antidote for selfishness. "Dying," as someone has put it, "he left behind him a library, a well-worn clergyman's gown, a much abused reputation and—the Methodist Church." What a legacy!

For what is the tithe to be used?

Though some have contributed from it to various charities and worthy causes, this is not the Bible plan. Offerings may be so used, but tithe funds are "holy unto the Lord" (Lev. 27:30).

To the Levites, God's priests, went tithe funds in Old Testament times for the work of the Temple and its ministry. In New Testament times the apostle Paul recognized and approved the same plan for Christian believers. "Do ye not know that they which minister about holy things live of the things of the temple? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:13, 14).

By returning our tithe to God, we show our recognition of His ownership of all and of His blessings that make possible our profitable labor. Long ago He reminded mankind, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18). Of course it is! And when we give to Him we are but returning a small portion of that which He has given us.

Giving to God is difficult for the unregenerated heart. Goethe has been credited with saying, "Giving is the business of the rich." He was wrong! Giving is the happy privilege of everyone who loves the Lord Jesus.

We do well to remember David's prayer of thanksgiving, "All things come of thee, and of thine own have we given thee" (1 Chron. 29:14).

### Livingstone's Commitment

In relating the dangers he underwent in his African missionary travels, David Livingstone wrote, "I do not mention these privations as if I consider them to be 'sacrifices,' for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us." That is exactly how we should feel about returning our tithes and giving our offerings—hardly worth mentioning in the light of the cross!

"Dr. W. J. Dawson tells of six genuine surprises which will come to the man who begins to tithe his income. The tithepayer will be surprised—

"1. At the amount of money he has for the Lord's work.

"2. At the deepening of his spiritual life.

"3. At his ease in meeting his own obligations with the nine tenths.

"4. At the ease in going on from one tenth to larger giving.

"5. At the preparation this gives to be a faithful, wise steward of the nine tenths that remain.

"6. At himself for not adopting the plan sooner."—ROBERT H. PIERSON, *501 Illustrations*, p. 299.

## The Wayside Pulpit

By HARRY M. TIPPETT

*"My people are destroyed for lack of knowledge." Hosea 4:6.*

The prophet Hosea preached to a generation infatuated with its own sophistication. Self-satisfied Israel was "living it up." The shrines were crowded with fashionable worshipers. The altars were piled high with burning fat, and the smoke of the sacrifices spiraled in a perfect column to heaven as if in precision with the Levitical law. An atmosphere of self-approval and self-confidence prevailed in the midst of an astonishing profligacy.

To the sensitive soul of Hosea, whose keen eyes penetrated the tinsel and pretense that glossed over serious departures from the faith, the times were worse than out of joint. Instead of a sweet savor to God the incense of the altar had in it the stench of death. The life of the people had become vagabond and banal. Mercy, justice, and sanctity had been supplanted by those sins for which our Anglo-Saxon language has no soft terms—lying, stealing, killing, and lewdness. Total moral collapse was imminent. Hosea pinpointed their corporate trouble as a loss of the knowledge of God.

To draw a parallel of Hosea's generation with our own is not difficult, but to apply the warning to the remnant church makes us uncomfortable. "Because thou hast rejected knowledge, I will also reject thee" is not a popular text to apply to God's people in any era. But if our hearts are sincere toward Christ we shall accept His warnings as well as His blessings. This "knowledge of God"—of what was the prophet speaking? Was it scriptural knowledge? the learning of the schools? evangelical method? phil-

osophical reasoning? No, none of these. Israel's lack was in what the Bible calls understanding: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). The formula for this understanding is clear: "A good understanding have all they that do his commandments" (Ps. 111:10).

Obedience, then, is the gateway to the knowledge of God, and obedience is experiential. It cannot be passed from one to another. It must be learned; it cannot be taught. Even Jesus learned "obedience by the things which he suffered" (Heb. 5:8). It defies definition in its deeper meanings and transcends every kind of knowledge that professes to define truth. We are admonished to study the Scriptures, but only he who keeps the truth can understand them. Jesus set forth the principle, "If any man will do his will, he shall know of the doctrine" (John 7:17). Intellectual pursuit of knowledge without the divine illumination that comes from heeding Heaven's counsels is a snare. Anyone who would understand God's Word or His work for this time without a personal relationship with Christ born of obedience is insulated against wisdom or reward.

The lesson for us at this hour, then, is to beware of substituting religious bustle and organizational projects for obedience born of love for Christ and His precepts. In identifying ourselves as dutiful children of God we may have the experience of David: "O how love I thy law! it is my meditation all the day" (Ps. 119:97). That experience will promote every needed reform in the life or in the church.

The experience of the widow of Zarephath who in faith gave food to Elijah may be considered unusual; but the blessing of God upon material possessions is not, even today. Every faithful Christian who returns the tenth to God and gives liberally to His work on earth has experienced it.

God's reason for allowing us to support His work rather than caring for it miraculously is probably twofold—to develop our character and to test our loyalty to God. How is your character developing? And how loyal are you?

If you have not been faithful in the tithe test, resolve in faith to start obeying God immediately. Since He has invited us to prove Him, test Him and watch the windows of heaven open to "pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

## A Story FOR THE YOUNGER SET

### Saving Yellow Feather

By LOIS C. RANDOLPH

THE children loved to have grandmother visit them; she told such interesting stories. The story they all loved best was the one about Yellow Feather, the feared Indian, who had saved her life. Later she in turn saved the life of Yellow Feather, with whom she had a pact of friendship.

"My duty," began grandma, "was to get our family cow each evening from the pasture about a quarter of a mile from our home. One time I couldn't find her anywhere in the pasture. Although my parents had told me often that it was not safe for me to enter the forest alone either day or night, because I loved our cow, I went farther and farther into the forest, calling 'Bossy, Bossy.'

"Soon I heard a noise and hurried in the direction from which the noise came, thinking I might find the cow. But horrors! All at once the earth gave way under my feet, and I began to sink."

"What was happening?" asked the children breathlessly.

"It was a dangerous quagmire. The harder I tried to free my feet, the deeper I sank. Frantically I screamed for help. Then the bushes parted, and out stepped an Indian. That frightened me, because I had heard that the Indians were cruel. But this Indian found a heavy stick, held it out to me, and pulled me to safety. Carefully he scraped the mud from my dress.

"Relieved and happy, I said, 'You are not a bad Indian; you are a good Indian, and I love you!'

"My words pleased the man very much and he assured me, 'Yellow Feather is your friend, my sweet one; he will never forget the child who has been the first one to say she loved Yellow Feather. To you I give a token of our friendship.'

"The rescuer took from his clothing a small stone shaped like a feather; then another stone much like the first one. 'See this token of our friendship? You have one stone, and I have the mate to your stone.'

"When I told my parents about my adventure with the Indian, my father said, 'Betsy, you are mistaken. Yellow Feather is a cruel Indian. Many tales are told of his cruelty.' Unbelievably I kept shaking my head.

"Some weeks later when winter snows covered the ground, a knock at the door brought us all to attention. 'Dobson, we have captured Yellow Feather in the act of stealing a sheep. What shall be done with him?'

"My father's eyes snapped with anger. Stealing an animal in the dead of winter with food so scarce was considered a crime. Should they kill Yellow Feather now that he was in their power?"

"The visitor told father that the Indian was at the Jones cabin a mile away. The men were waiting for him to pass final judgment on the thief. As my father put on his heavy overcoat, I pleaded, 'Take me with you. I must plead for his life. Yellow Feather saved my life once; I must now save his.'

"Not tonight; you're not to be out in this blizzard. Yellow Feather has killed many of our people; he is a thief. He must not live."

"I would not give up with my friend in danger. Finally father told me to get my heavy wraps, and he put me on a sled with a warm blanket around me. I can still hear the north wind howling and feel the icy snow pellets beating down. When we arrived at the cabin, several men were standing around a rigid figure.

"Rushing up to him, I smiled into his face, 'My friend, Yellow Feather.'

"Surely this Indian is not a friend of Betsy Anne."

"Yes, he is,' and I told the story of how he had saved my life. Then I asked the thief, 'Why did you steal?'

"The brave Indian shrugged his shoulders. 'I steal sheep to save papoose from dying.' Drawing out the stone my friend had given me, I showed it to the group. Then Yellow Feather drew out his matching stone. The men were convinced we were friends.

"I tell truth. Little maiden's life I save—she save Yellow Feather.' The pioneers relented, and let Yellow Feather take the sheep home with him."

### LOVE DIVINE

(Continued from page 1)

didn't God touch Him? Because there was a wall between them, a wall composed of the confessed sins of penitent ones. Jesus was suffering the separation from God that we should surely experience were it not for His sacrifice. This separation broke His heart. His head slumped to His breast. Suddenly a shaft of light illuminated that sacred head. The world rocked in revulsion.

The disguise is ripped from the fallen angel. "His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer." —*Ibid.*, p. 761.

God leaves the scene to return to heaven. He appoints angel guards to stay with His Son but He hastens to prepare for the reunion. Now the universe knows the price of sin. Humanity, frail, fickle, and sinful, has a Saviour!

The darkness gone, the sun now shines. It has passed its zenith and is setting again, bathing the sky in crimson. And from an empty cross a voice whispers, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

To: Jesus From: Teresa

NAME: Teresa

ADDRESS: CAROLINA CONFERENCE, Box 9325, Charlotte, N. C. 28205

DATE: \_\_\_\_\_

**Tithes & Weekly Offerings**

*Stick up all the tithes into the storehouse... and give me, I will pour you out a blessing as the Lord.*

Tithe: \$2.50

Ingathering: \_\_\_\_\_

Conference Evangelism: \_\_\_\_\_

Missions: \_\_\_\_\_

Sabbath School: \_\_\_\_\_

Mount Pisgah Academy: \_\_\_\_\_

**CHURCH EXPENSES**

Church School: \_\_\_\_\_

Sabbath School Expense: \_\_\_\_\_

Church Building: \_\_\_\_\_

Total Enclosed: \_\_\_\_\_

Amount \$ \_\_\_\_\_ Receipt N° \_\_\_\_\_

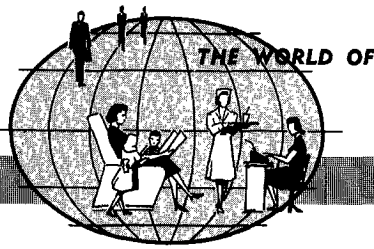
The amounts herewith credited to you in the record the Seventh-day Adventist Church envelope is your receipt.

*Dear Jesus, I love you here is your tithes is your*

### Teresa's Love Offering

THIS is the first year in church school for Teresa Newton, an eight-year-old girl who lives in Wilmington, North Carolina. Since an automobile accident some months ago in which she was involved, she has been extremely earnest in trying to discover what Jesus wants her to do. Her teacher is Mrs. Mary Hedrick, who endeavors to instill the principles of Christian living in the minds of the students, especially during the Bible class. When they studied about tithing, Teresa was unusually interested and asked how much tithe she should pay on \$2.50 she had in her bank. The next day she brought her tithe, together with a note to Jesus. Heaven must have been pleased with such a love offering.

WAYNE A. MARTIN  
Public Relations Director  
Carolina Conference



# The Adventist Woman

Conducted by DOROTHY EMMERSON

**T**HIS is the time of year when signs and symbols of resurrection appear everywhere. Spring is the season of hope and promise; nature's striking portrayal of rest responding to the Creator's call, of sleep giving place to the urge of life.

Here in West Virginia we welcome the wail of November wind, tell each other we want plenty of snow at Christmas time, then complain loudly that January and February, with their slush and sleet, stay with us entirely too long.

Signs of spring take us by surprise. "Look at that!" my husband exclaims, pointing to the daffodils ready to fling wide their cups of cheer. My serviceberry tree is loaded with promise of sparkling sheen. Robins, absent for months, hop right up to the porch and say "Kip! Kip!" The wind moves gently across greening grass; rain falls quietly through lengthening twilight.

When the time for change comes, how rapid are developments! In my back yard I hardly dare turn my head for fear of missing some springtime caper. Tender pink blossoms find strength to push right through rough, brown bark. Stalks and stubble merge with moist, warm earth. Paper-dry seeds spring forth as living plants, fresh and vibrant.

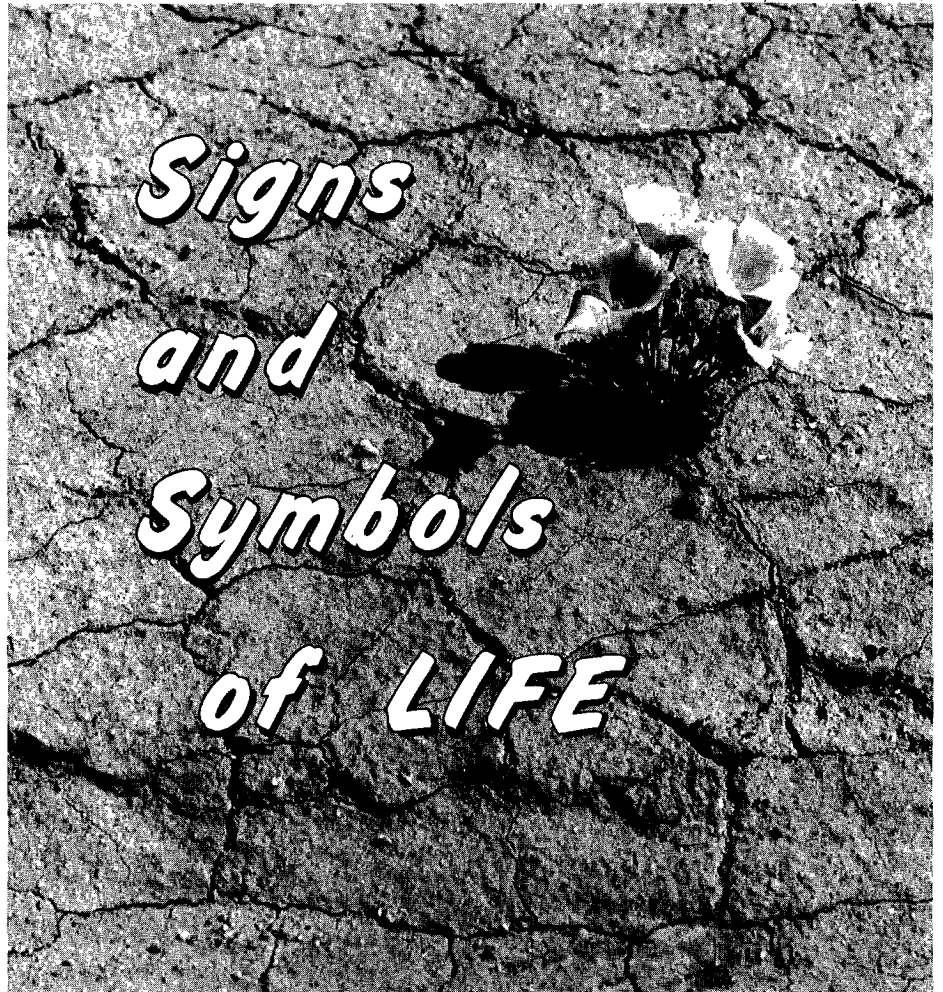
Spring has sound, too—caroling birds, singing brooks, tinkling hailstones, pattering raindrops, and unexpected windstorms.

Year after year we delight in the miracle of springtime. I don't really understand how it all happens, but in some mysterious way the call of life must be answered. Neither can I tell you the manner in which life eternal becomes mankind's. However, I am certain that man's hope in life beyond the grave is not misplaced.

## Miracle of Eternal Life

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Despair and desolation are often experienced when we must leave a loved one in some quiet graveyard. Our hurting hearts and tortured thoughts become bearable only because of our confidence in the Sinless



ESTHER HENDERSON, FROM FREDERIC LEWIS

By ROMA CAIN CARTER

One, who accepted a criminal's cross, walked away from the tomb, and left us word that He would most surely come again.

I think of a recent Sunday morning when a close friend lost her husband. "He was ready to go," she told me, "but wanted so much to live until Jesus comes." "Your loved one will have only a short time to rest," I heard myself saying, as we went on to enumerate the certain signs of Christ's soon return.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33).

The way to attain eternal life is simple, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (1 John 3:23).

There is not much high-sounding theology there. Neither is there in

brief, profitable gleanings from Psalm 37: "Trust in the Lord, and do good. . . . Delight thyself also in the Lord. . . . Commit thy way unto the Lord."

Acknowledge Him. Recognize and reverence Him. Say a courteous, pleasant Thank You, several times a day. Accept His righteousness in place of the human perfection we can never quite manage. Familiarize yourself with His Word, and never doubt it.

If Martha of Bethany was a little put out that the Master was away when her brother died, Jesus' response seemed to satisfy her perfectly. Is it, I wonder, clear and comforting enough for us today?

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

And don't you appreciate the following profound yet blessedly simple

statement of fact: "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (chap. 16:22)? At this time in earth's fast-changing history is not this a precious, consoling promise?

With thankful hearts and quickened minds we turn from myriad signs of awakening life to the solemn symbols of willing sacrifice. On the communion table the broken bread and the filled cup, precious and priceless emblems.

And what would I give for the ability to set down, even briefly, the depth of desolation, the *aloneness*, our Lord experienced there in that hallowed Garden. But though I wait in humility and earnest searching, there comes only the briefest knowing, only a flash of near understanding, and no mortal words with which to spell it out.

Deep darkness. Thick wall of sin, but not His own.

"My God, my God, why hast thou forsaken me?"

We dare make answer, O Son of God! It is because of our waywardness, because sin is so devastating, because it cannot be allowed to continue.

Almost I feel what He must have felt, don't you? Utter abandonment. No hope. Completely cut off.

But joy of joys, hear now the sweetest voice in all the universe declaring: "It is finished." "Even the death of the cross" was not too much for Infinite Love.

Spring-sweet evenings seem a perfect time for renewed consecration, for studious, prayerful consideration of Christ's death and resurrection. The unthinkable reign of death was forever broken when Jesus walked away from Joseph's tomb.

Only recently have I realized that after His resurrection our Lord was different. He was clearly headed for home. The Father was satisfied, the Son glorified. Shall we not do all we can to hasten His return to our stricken earth-land?

## Keeping House

IN APRIL



By CAROLINE E. KEELER

**T**HE first breath of spring that lightly turns a young man's fancy to thoughts of love, turns the housewife's thoughts to housecleaning. She starts upstairs with the bedrooms. The walls and ceiling are brushed with the vacuum or perhaps a broom wrapped snugly in a clean-

## WOMEN IN THE NEWS

### Korean Nurses Arrive in Libya

The first Korean missionaries sent from their homeland in answer to the command "Go ye," arrived in Libya, their new field of service on February 5. Miss (Phyllis) Soon Cha Chang and Miss (Helga) Chung Cha Cho, graduates of the Seoul Sanitarium and Hospital, will serve as nurses in the recently opened Benghazi Adventist Hospital.

En route to Libya they made a brief stop in Beirut. In the picture some members of the division staff pose with the new missionaries before they leave on the last lap of their journey.

F. C. WEBSTER



ing cloth. She may wish to paper the walls and ceiling this spring. Don't you just love to look through a wallpaper sample book and choose your patterns? But I'm a bit ahead of myself; of course she takes the pictures down first, washes the glass, and dusts the pictures carefully, then puts them aside to hang up when the room is clean. The windows are washed until they sparkle, and the curtains likewise are washed. The dresser drawers are cleaned out and arranged neatly. But don't start putting the winter clothes away too early. The first robin doesn't mean it's exactly spring weather.

### Sun and Wind

The bed is cleaned thoroughly with a vacuum, and, if possible, the mattress is taken outdoors on a sunny day. Nothing like good old sunshine and a brisk breeze. The rug, if one is used, is sent to the cleaners, but if there is linoleum it is thoroughly washed and waxed. The mattress cover is laundered. The quilts and blankets are washed.

But now a word about the pillows. I don't know what kind of pillows you have. Mine are just plain old feather pillows, and someday I am going to try washing them. To do this you must transfer the feathers to a lightly woven fabric container. This is a messy job. Choose a brisk windy day to dry the feathers, because they must be good and dry. Jiggle the contents of the container occasionally so the ones in the middle get a chance to dry. If you have an automatic dryer you could dry the feathers in their container there.

A woman in Pennsylvania says that according to an item in a newspaper she read, synthetic taffeta makes a good container. This item also suggests the use of a dryer for an hour. It warns that pillows should not be

hung in the sun, as this would dry out the natural oils.

A good quality of twill ticking makes an excellent feather pillow cover. I read in some magazine about a woman who starched her pillow covers and this discouraged the ambitious feathers from peeking out.

Fluffy kapok, I am told, mats down after a while. The foam latex pillows stay buoyant and fresh and odorless through years of service, at least this is what the catalog says. Non-allergenic, mildewproof, mothproof, and machine washable are good qualities to consider if you are buying new pillows this spring. Then there are down, part down, and part feather pillows. These are machine washable. There are also dacron polyester pillows, which are odorless and non-allergenic, also mothproof and mildewproof. Instructions for cleaning should come with all purchased pillows. It is good to have an additional cover on your feather pillows, one with a zipped opening that will help keep your pillows clean, and the cover can be washed.

The standard size of pillows is 21 by 27, but I like mine a little smaller, and I want them plump. I like a pillow that is huggable. The dacron polyester pillows come in several sizes. Sometimes you like a smaller one that you can use with your other pillow when you want to read some books or magazines in bed.

There are so many beautiful pillowcases now, stripes and flowers and probably polka dots.

Perhaps you are buying new bedroom curtains this spring. Plain colored curtains go best, I think, with a flowered wallpaper, and vice versa, flowered curtains with a plain wall.

Now your room is clean, and you lie down in your clean bed in your clean room and feel satisfied it was worth all the effort.



Has Spiritualism Proved Human Survival After Death?—2

## THE CONVERSION OF SATAN

We mentioned last week that trickery is present in spiritistic séances, although not all phenomena are explainable as fraudulent. To show the prevalence of trickery, a professional magician, John Mulholland, some years ago quoted from the introduction in a well-illustrated catalog of a supply house of equipment for tricky mediums:

“Our experience during the past thirty years in supplying mediums and others with the peculiar effects in this line enable us to place before you only those which are practical. . . . Remember that we guarantee everything just as represented. . . .

“You are aware that our effects are being used by nearly all prominent mediums, entertainers and others of the entire world, and you can, therefore, be assured of receiving fraternal and honest treatment in all transactions. To those who have not dealt with us [we] would call your attention to the fact that in listing many effects the word ‘Spirit’ is used in describing them. It should be borne in mind that this is only the customary name used to explain the effect, as ‘Spirits,’ in the general acceptance of the name, are not a factor in their presentation, although, ‘for the good of the cause,’ that impression has been fostered by many. . . .”—*Beware Familiar Spirits*, pp. 231, 232.

He does, however, remark, “Mind you, I do not say that all mediums use trickery” (p. 303), but goes on to show that it is impossible for laymen correctly to observe and interpret a mediumistic exhibition.

Why do we call attention to the trickery employed by certain mediums? It seems to us that Satan would be well pleased to have men dismiss the various phenomena of spiritism merely as trickery, for thus his work would be disguised. His great final delusion would then catch men by surprise. They would be ensnared by the extraordinary, undeniable wonders and miracles he is yet to perform, for which no simple, convincing explanation will be found.

### Satan’s Clever Game

There is another area in which Satan seems to be playing a clever game. Though he has been at work for years through spiritism he has not convinced many that in séances communications with the dead have been accomplished or that spiritism has proved that the dead are “alive.” Even Bishop Pike, to whose dabbling with spiritism we referred last week, seems to hold some reservations. Speaking of evidence for life after death on the basis of his Toronto experience he said, “There may be such evidence.” He said further, as we noted last week, “Communication with the dead, although not absolutely entailed by the data, is the most plausible affirmation one can make from the data.” His statement is not an out and out endorsement.

The problem of credibility lies in the nature of these communications, the circumstances under which they occur, and the content of the revelations themselves, all of which many regard as throwing grave doubts on the genuineness of the claims of spiritists. The kind of future life portrayed in these alleged communications is

“far from agreeable to the great majority of immortalists,” said Corliss Lamont in *The Illusion of Immortality*. “The reasons for this are not difficult to discern. The whole atmosphere surrounding the Spiritualists’ attempt to prove empirically a hereafter is likely to repel the sensitive and reverent immortalist. The common taint of fraud, the unpleasant odor of sensationalism, the inevitable association with morbid emotionalism, combine to create a general impression that this is not exactly a movement for the truly religious and high-minded. For not a few there is something inherently undignified in dear departed grandfather’s indulging himself in table-rapping, playing weird tunes on cheap musical instruments or telling the secrets of his past to strange women mediums. For others, the whole business is deplorable because it gives over to public gossip the most intimate of private affairs.”—Pages 162, 163.

### An Argument Against Suicide

The great English scientist, Thomas H. Huxley, emphatically concluded: “‘Supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. . . . The only good that I can see in a demonstration of the truth of “Spiritualism” is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a “medium” hired at a guinea a séance.’”—Quoted in Corliss Lamont, *The Illusion of Immortality*, p. 163.

After 40 years of psychic research, Hamlin Garland, an American novelist and dramatist, confessed, “As I bring this record of many personal experiments to a close, I am urged by my friends to state my conclusions. To them I must reply: ‘I have no conclusions. I am still the seeker, the questioner.’ . . . I should like to share this faith. I should like to believe that my father and mother, in restored youth, are walking a new and lovely country, feeding on astral fruits and grains while waiting for me to join them—but alas! I can not compass such a belief. I can not find the passage through the hillside into the changeless ‘realm of the Shee [fairies in Gaelic folklore].’”—*Forty Years of Psychic Research*, pp. 386, 387.

But all of this is going to change. The master strategist is biding his time, and when he feels the time is right, he will change his tactics. In the “impending conflict” “Satan himself is converted, after the modern order of things” (*The Great Controversy*, p. 588). With his conversion spiritism shall be lifted out of its association with morbid emotionalism, the taint of fraud, and be made to appear respectable. “He [Satan] will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed.”—*Ibid.*

### The Last Great Delusion

It is these events, not the twaddle of mediums, the table rappings, the weird music on cheap musical instruments, that will lead the world captive. “Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this

union a grand movement for the conversion of the world and the ushering in of the long-expected millennium."—*Ibid.*, pp. 588, 589.

With world conditions such as they are, with there being seemingly no way out, with the prospect dark indeed, it is easy to see how men will fall for Satan's scheme. When the scheme fails to bring about the long expected millennium, "the great deceiver will persuade men that those who serve God are causing these evils" (*ibid.*, p. 590). Then will come those scenes described in Revelation 13, the attempts to destroy those who remain true to God.

Bishops Pike's televised séance last September has called attention anew to the phenomena of spiritism. Reactions have been widespread. Because of the renewed interest, Seventh-day Adventists have the opportunity not only to reaffirm their faith in the Diabolic doctrine (the teaching that Satan is involved in the supernatural elements of spiritism) but also to present the picture of the future as outlined in the prophetic word and thus seek to rescue men from the snare that will take nearly the whole world captive.

D. F. N.

(Concluded)

## GOD'S WILL . . . AND US

"What does God want me to do?" "How can I be sure that I am doing God's will?"

These questions, in a variety of forms, are asked in numerous letters addressed to the editors of the REVIEW. The questions bear on many aspects of life—on tithe paying, amusements, dress, ornamentation, family relationships, church relationships, diet, the lifework, educational problems, insurance.

Recognizing that the letter writers are earnest Christians who sincerely desire to do God's will, the editors endeavor, as time permits, to provide brief answers. Often, because information concerning various aspects of a correspondent's question is meager, the editors merely set forth guiding principles that enable the letter writer to reach a judgment for himself.

Does God have a particular "will" regarding every detail in a Christian's life? How important is it that the Christian discover that "will"? How can the Christian be sure that he knows God's will in a particular situation? These and other questions we shall explore in this editorial and the two that shall follow.

### God Deeply Involved

That God is deeply involved in happenings throughout His vast universe and in the activities of His creatures is clear from Scripture. God is not only transcendent, He also is immanent. He not only sits on the throne of the universe, He is omnipresent in His vast domain. He not only deals with major matters, He concerns Himself with the smallest matters. Said Christ: "Two sparrows sell for a penny, don't they? Yet not a single sparrow falls to the ground without your Father's knowledge. The very hairs of your head are all numbered. Never be afraid, then—you are far more valuable than sparrows" (Matt. 10:29-31, Phillips).\* Again He said, "He [our heavenly Father] maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). God notices sparrows. He sends rain. He plans, influences, and controls. He guides the heavenly bodies in their flight through space.

"It is not by inherent power that year by year the earth

yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain."—*The Ministry of Healing*, p. 416.

God is not an absentee landlord. He is active in the affairs both of nature and of His created beings. Through His angels "He is in active communication with every part of His dominion. By His Spirit He is everywhere present."—*Ibid.*, p. 417.

All about us we see evidence of God's power and work—in the blooming flowers, the budding leaves, the ripening fruit, the living creatures. "The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God."—*Ibid.* "Nothing is beneath the notice of the infinite God, nothing too small for His attention."—*The SDA Bible Commentary*, Ellen G. White Comments, on Job 38, p. 1141.

That a God of this kind should be indifferent to the decisions that His earthly family make is unthinkable. God has purpose not only for inanimate nature, but for every human being. God has aims and plans for all. "Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will."—*The Ministry of Healing*, p. 416. "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*Ibid.*, p. 417.

### Discovering God's Will

Can the Christian know the will of God? He can. More than that, he must. "No excuse can be accepted, no plea of justification received for the failure to know and understand the will of the Lord."—*Fundamentals of Christian Education*, p. 341.

But how can the Christian know the will of God in a given situation?

In Old Testament times it was not uncommon for a worshiper of God to receive guidance and reassurance through signs. Before Moses was willing to accept the responsibility of leading God's people out of Egypt he was given two signs—his shepherd's rod became a serpent, and his hand became leprous; then the process was reversed (Ex. 4:1-8). At a later time Gideon was assured that he was truly God's man to deliver Israel from the power of the Midianites by two signs involving fleece—the first night the fleece was wet while the ground was dry; the second night the fleece was dry while the ground around it was wet (Judges 6:36-40). On the strength of this evidence Gideon undertook his assignment.

Some people today endeavor to find God's will through signs. Interestingly, Sister White warns that this procedure involves serious dangers. In *Selected Messages*, book 2, she writes: "Whenever I have been called to meet fanaticism in its varied forms, I have received clear, positive, and definite instruction to lift my voice against its influence. With some the evil has revealed itself in the form of man-made tests for ascertaining a knowledge of the will of God; and I was shown that this was a delusion which became an infatuation, and that it is contrary to the will of the Lord. If we follow such methods, we shall be found aiding the enemy's plans. In times past certain among the believers had great faith in the setting of signs by which to decide their duty. Some had such confidence in these signs that men went so far as to exchange wives, thus bringing adultery into the church.

\* The Bible texts in this editorial credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

"I have been shown that deceptions like those we were called to meet in the early experiences of the message would be repeated, and that we shall have to meet them again in the closing days of the work."—Page 28.

Doubtless many Christians could recount experiences in their own lives when they felt that God revealed to them His will by a sign. That God is merciful and at

times strengthens faith and guides through signs, seems clear. We would be the last to dispute this. But the dangers of this method are too clear to require elaboration.

How, then, should the Christian go about the task of finding God's purpose for his life and God's will in each situation that requires a decision? This we shall discuss next week.

K. H. W.

## LETTERS



### BLESSINGS FROM GIVING

EDITORS: A recent writer in this column asked: "Is it possible to give 25 per cent of one's income to the church? that is, for the average American family?" I cannot answer this, since many years ago with maybe less than average income, I decided to prove God. My income, after a proving period, has risen consistently, to substantially above average. If we are faithful, we will, I believe, rise above the average in finances, in education, and in health. In my opinion God allows us to have just about what He can trust us with.

A few months ago I planned to purchase a new car. On Sabbath I heard a specific appeal from a particular field. I gave the money earmarked for a car to this field. My material blessings since have been manyfold. This is only one of many similar experiences I have had. I find it impossible to "get ahead of God" in my giving. He returns. He has a thousand ways I know not.

There are many things I do not understand, but I know that the greatest thrills I receive, the most lasting satisfactions, are in being allowed to return 25 per cent or more to God. Yet I believe we should not give expecting the reward, but for the personal joy of being co-workers with Christ.

NAME WITHHELD

Leominster, Massachusetts

### SYMBOL OF THE CROSS

EDITORS: I, for one, am against crosses on the outside of our churches. I think we could compare this with the stand we take on wedding rings. Actually, I would hardly feel it sinful to wear an inexpensive wedding band. This is quite customary in our time. However, just as we do not need this emblem to show that we are married, neither do we need the emblem of the cross to show what our organization stands for. Just as we show our marital status by living according to our marriage vows, let us show our Christian status, not with this outward emblem of the cross, but by living according to our baptismal vows which we made when we became Christians.

Mrs. NELLIE BURROWS

Baxter Springs, Kansas

EDITORS: It is sad to think that good SDA's do not realize how inconceivable it is for our churches to have crosses in and on them. For millenniums before the Christian Era the cross was a symbol of sun worship. Anciently men were crucified on the cross

as a sacrifice to the sun god. It is Christ's atoning sacrifice on the cross that is significant, not the cross itself. And if the cross, why not the halo as well? Both are equally symbols of ancient sun worship.

Particularly is the circled cross blasphemous. It was anciently a symbol of Tammuz, a pagan deity mentioned in Ezekiel 8:13, 14, who was worshiped as the son of the sun god. ("Tammuz of the sun"—the cross is an ancient form of the letter "T.") He was also supposed to have had a virgin birth, to have been resurrected, and to have ascended to heaven when he died.

How incongruous it would be for Christ to see in the houses of worship of His remnant church—His last church—this symbol of Satan's counterfeit system of worship since ancient times—sun worship—and which in more modern times he has incorporated into the worship services of his "masterpiece of deception."

RICHARD LUKENS, M.D.

Sanitarium, California

EDITORS: A discussion concerning crosses on SDA churches in America is long overdue, for many of us see no condemnation within the Spirit of Prophecy writings on this question. There are numerous passages in *Selected Messages*, book 1, that extol the cross. An example from page 224 states: "Let no one seek to evade the cross. It is through the cross that we are enabled to overcome." It may be argued, of course, that what is meant here is not the cross per se, but the sacrifice on the cross. We might consider, on the other hand, this statement from page 666 in *The Great Controversy*: "Above the throne is revealed the cross; and like a panoramic view appear . . . the successive steps in the great plan of redemption."

Many of our larger churches in America do, in fact, have the cross portrayed in their architecture. It is common practice for SDA churches in Europe and in certain other areas of the world to display this symbol. Also, SDA military chaplains wear the cross on their uniforms.

I therefore feel uneasy when the cross is spoken of as being "Catholic." Perhaps we should desire it to be catholic, that is, universal, and thus indicative of "the gospel to all the world."

STEPHEN RIEHLE

Long Beach, California

EDITORS: Whether or not we approve of crosses on our churches, no one can deny that what the cross represents is all important. Ellen G. White says: "Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father's love,

Jehovah looks upon the suffering that His son endured in order to save the race from eternal death, and accepts us in the Beloved. . . . Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ?' Gal. 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness."—*The Acts of the Apostles*, pp. 209, 210.

In Europe and the mission fields I think the cross is more freely displayed in our SDA churches than here in the U.S.

EINAR D. DIXNER

National City, California

### WANTS "ADVENTIST" INCLUDED

EDITORS: I concur that the word "Adventist" has value when included in the name of our hospitals—for example, Glendale Adventist Hospital. Hardly a day goes by here in southern California that we don't hear some mention in the news media about the Glendale Adventist Hospital. Why couldn't other Seventh-day Adventist hospitals follow this same plan? Many denominations are doing so; for example, Arcadia Methodist Hospital, California Lutheran Hospital, and numerous Catholic hospitals, which are named to identify the religion under which the institution is operated.

It may be that consideration should be given to extending this to some of our institutions of higher learning. Other denominations have done so successfully; for example, Texas Christian, Southern Methodist, Northwest Nazarene, and Catholic University, to cite but a few.

It is time for Adventists to step out and identify themselves.

WERNER E. CARLSON

San Gabriel, California

### INTEREST INCREASES

EDITORS: For most of my life I have loved to read the REVIEW, especially the articles about the work of our missionaries all over the world. Since I became elementary supervisor of Home Study Institute, my interest has greatly increased. The lessons sent to me are often from the children of missionaries who are located in any of 40 or more countries. Therefore, I watch eagerly for items in the International News section about the families of these workers and of the work they are doing. Hardly a week goes by but there are two or more news notes of this kind. It is a pleasure to remember especially these families in prayer during that week.

IRENE WALKER

Takoma Park, Maryland



## College Cooperation Initiated in Far East

By MINORU INADA  
Bible Teacher  
Japan Missionary College

Rudy E. Klimes, president of Korean Union College, and Toshio Yamagata, president of Japan Missionary College, have formally signed a sister-school agreement to promote closer friendship and mutual assistance in educational programs. To inaugurate the program the colleges exchanged presidents for the fall Weeks of Prayer.

Dr. Yamagata, an astronomer, was the first to visit the sister school. In addition to conducting the Week of Prayer September 23 to October 1, he gave special lectures in science and religion.

In return for Dr. Yamagata's services on the Korean campus, Dr. Klimes visited the Japanese college December 2-9 to conduct the Week of Prayer and to offer an intensive course in his special field of school finance. The lectures on school finance attracted about 25 teachers and students.

In the Week of Prayer Dr. Klimes discussed the "Freeway to Christ," illustrating his points with personal experiences. On the closing Sabbath he conducted a baptismal service in the Japanese language for four students.

These inaugural programs are to be followed by further exchanges of teachers, library books, students, industry workers, and such publications as school papers, bulletins, annuals, and teachers'



Dr. Klimes (left) and Dr. Yamagata (right in light suit) with school finance class at JMC.

syllabuses. They will also include cooperative research projects and study tours.

"The whole program is designed to enrich the spiritual, academic, cultural, and technological attainments of both colleges through international cooperation," says Dr. Yamagata.

## Ecuadorian Doctors Join American Clinic Staff

By WALDO W. STILES, M.D.  
Medical Director, American Clinic

Two Ecuadorian Seventh-day Adventist doctors have recently joined the staff of American Clinic, Quito, Ecuador. Carlos Dorado received his training in Argentina with postgraduate work at River

Plate Sanitarium and Hospital. Jose Antonio Ottati is a graduate of the university at Guayaquil, Ecuador.

The experience of Dr. Ottati illustrates some of the problems that Adventists in South America must face when studying medicine. During the course of his studies he had to face several Sabbath problems; however, the greatest test came at the time of graduation.

The graduation, a nonreligious ceremony consisting of a discourse and swearing in of the graduates as well as the presenting of diplomas, had always been held on a Friday evening. Dr. Ottati did not feel that an Adventist should attend a service of this kind on the Sabbath, but the law required that the graduate be present and participate.

Because the class was large, it was necessary for the university to use the auditorium of a local high school. This was not available on the designated Friday night, so the dean of the medical school, despite much opposition from members of the class, changed the graduation to Saturday night, thus making it possible for Dr. Ottati to attend.

## Doctor Performs Surgery After Fracturing Leg

By RICHARD T. WALDEN, M.D.  
School of Public Health  
Loma Linda University

One and a half hours after breaking his leg Dr. Nicola Ashton, of Heri Hospital, Tanzania, was back on the job performing surgery.

The accident occurred last June when Dr. Ashton was directing the work of remodeling an apartment for some nurses who were to join the staff. While lifting a heavy beam into place, the workman assisting him lost his grip, dropping the beam onto Dr. Ashton's lower leg, breaking both bones.

Charles Stafford, not a physician, but a worker who directs the Trans-Africa Division Health Education School, and two nurses (Miss Francis and Miss Kertu Paltonen) were his only medical help. While Dr. Ashton told him how to do it, Mr. Stafford put the leg in a full cast. Within a half hour from the time the



## Lepers Baptized in Sierra Leone

These three were among 23 lepers recently baptized at the Masanga Leprosarium, Sierra Leone. Officiating (from left to right) were D. A. Follah; E. L. Marley, president of the Kentucky-Tennessee Conference, who was itinerating in Africa; and Oivind Gjertsen, president of the Sierra Leone Mission.

Some were unable to walk because the leprosy had crippled them. They were helped into the water by friends in the church. The workers at Masanga, besides treating patients for leprosy, are working for their salvation.

OIVIND GJERTSEN, President, Sierra Leone Mission



Despite a broken leg, Dr. Ashton, of Heri Hospital, Tanzania, makes a dispensary trip.

cast was on, the doctor was in surgery, going about his duties.

Dr. Ashton had come to Heri immediately after completing medical school at Loma Linda University and his internship at Pontiac General Hospital in Michigan. He is the only physician and surgeon serving the 70-bed hospital, its leprosarium of 15, and many outpatients.

Within a week after the accident, Dr. Ashton developed fever. He appeared to have an infection in the bone owing to the compound fracture. He and his family were flown to Nairobi by "The Flying Doctors" of Kenya. The fever was found to be the result of malaria, not bone infection. He received treatment and, at his request, returned to Heri Hospital.

This is a demonstration of the self-denying service with which the mission work was launched, is sustained, and will be finished.



### Clinic Opened in Haiti

The Adventist Polyclinic, situated near Port-au-Prince, Haiti, was dedicated February 11. Special guests for the occasion were Dr. Lauvinski Faucher, director general of the Public Health Department, and Windsor Day, prefect of Port-au-Prince, who cut the ribbon.

W. W. Fordham represented the General Conference and gave a brief address on the Adventist concept of ministering to the whole man.

Dr. Ivan Isaac is the clinic director, assisted by Mrs. Isaac, a registered nurse.

**JAMES G. FULFER**  
President

*Franco-Haitian Union Mission*

## DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**COLLEGE YOUTH CONDUCT WORSHIP.** During worship periods February 19 to 23, GC staff members had the privilege of listening to Columbia Union College students Mike Whited, Dave Case, Bill Coffman, and Lloyd Logan express their convictions on topics that concern Seventh-day Adventist youth in our perplexity-filled days. Thoughts briefly presented by the youths were such as these: a student's faith in Christ's righteousness, the young person's confidence and faith in the Spirit of Prophecy, a plea for prayer to stand true in this age of unsound doctrines, and response to the opportunities of mission service. Other students from the college provided music at these worship periods. The presentations were heart-warming.

**YOUTH CHALLENGE COMMITTEE.** The Youth Challenge Committee, a representative company of more than 50 young people, youth leaders, educators, editors, pastors, and church administrators, met in Washington on February 27 to explore and discuss subjects of special meaning to Adventist young people in their relationship to the church. Of particular significance were the discussions about ways more fully and effectively to help young people fulfill their desire to serve the Advent Movement. Robert H. Pierson was chairman. Youth who participated as members of the committee were: Dave Case, Emily Cowling, Faith Esham, George Grow, Dee Litten, Carol Luke, Dick Osborn, Sharon Reed, Monte Sahline, Rick Trott, Carol Vanderhorst, Ted Wilson.

**OVERSEAS WORKER VISITORS.** During the wintry days of February, General Conference workers had the privilege of shaking hands with two fellow workers from widely separated tropical areas of the world field. Field evangelist Yoswa Gwalambusi from Uganda, Africa, and C. Banaag, executive secretary of the religious liberty department in the Republic of the Philippines and editor of *Freedom*, shared with us some of the Christian warmth from their respective fields.

**CARIBBEAN VISIT.** Field secretary E. W. Pedersen, upon returning from a trip to the Caribbean, brought with him personal greetings and good reports of progress and courage from our believers in Cuba. As in many other fields, our Cuban members long for our continuing daily prayer support.

**WASHINGTON SERVICEMEN'S CENTER.** An important activity of the Missionary Volunteer Department is to care for the interests and needs of Seventh-day Adventist young men who have been called into the armed forces of their countries. This is done through the department's National Service Organization directed by Clark Smith. NSO is much concerned for the denomination's servicemen's centers. Several of these centers are maintained by the church in widely separated parts of the world.

Approximately 200 of the Seventh-day Adventist youths serving the United States armed forces are stationed in or near Washington the year around. The needs of these young men induced the church to build the Washington Servicemen's Center. This center, which overlooks Longbranch Park and is located at 8901 Barron Street in Takoma Park, Maryland, was officially opened on February 28, with denominational leaders, high-ranking military officers, architect, builder, and friends participating. Thomas A. Green is the Adventist civilian chaplain in charge.

**BURMA CHAPLAIN.** The General Conference family listened with eager attention one morning last month while Keith Mundt, a graduate of Spicer College, recounted the experience of having our Rangoon Hospital pass into the hands of the Burmese Government. Pastor Mundt was chaplain of the hospital at the time when this medical institution in the Southern Asia Division became Government owned and operated. That was not a happy day for our fellow believers in Burma. Most of the hospital personnel moved into the "hill country" to carry forward lay-evangelism activity. Even under stress and changed circumstances, Pastor Mundt reported, the hearts of our Burmese believers are full of courage and faith.

**FLYING CONGRESSMAN.** The Honorable Don H. Clausen, United States Congressman from California, visited the General Conference office recently and discussed with denominational leaders the importance of aviation to the missionary work of the church. Many of our "flying missionaries" are his personal friends. It is his conviction that such a forward-looking missionary vision must be bolstered by good flight-training programs in our schools.



Two Adventist servicemen, one an American and the other a Korean, have combined their talents in public evangelism. Pfc. David Yancy (left) uses some of his free time to visit a Korean boy in the Army hospital. The boy had been injured in an accident involving an Army truck. Corporal C. K. Jung, an instructor in a unit attached to the U.S. Army, illustrates his lecture while teaching new KATUSA recruits.

## Soldiers Hold Meetings in Inchon, Korea

By H. R. KEHNEY

Departmental Secretary, Korean Union Mission



"I'm having the greatest time of my life. I wouldn't trade this experience for anything," says Pfc. Yancy of the evangelistic meetings. Here he talks to an interested Korean man with Corporal Jung at his side.

Two Seventh-day Adventist soldiers—one a Korean, the other an American—held evangelistic meetings three nights a week in Inchon, Korea, recently, and 81 people made their decision to accept Christ and join the church.

"Before I leave Korea I'm going to build a new church and have it full of new church members." This is the statement that Pfc. David Yancy made shortly after arriving in Korea for his tour of duty as a U.S. soldier. He found a partner in Corporal T. K. Jung, of the Korean Army, and the two began preparing for evangelistic meetings.

The ministerial department of the Korean Union Mission assisted in the planning. The city labor union hall was secured, brochures were printed, signs were posted, and the church, which has a membership of eight, was organized to support the crusade.

The opening evening 260 people found Corporal Jung leading the song service and a nine-year-old girl at his side playing the piano. Pfc. Yancy spoke nightly with Corporal Jung as his translator.

"I'm having the greatest time of my life. I wouldn't trade this experience I'm having in Korea for anything," said Pfc. Yancy at the conclusion of the meetings.

Corporal Jung is a member of the 8,000-man KATUSA (Korean Soldier Augmented to the United States Army). Recently General McDannel, of the United States Army, presented him with the Soldier of the Month award for outstanding service.

When Corporal Jung was being interviewed by a Korean officer as a candidate for KATUSA, the officer had said that it would be impossible for him to qualify because he was a Seventh-day Adventist



Corporal Jung translates for Pfc. Yancy.

and could not work on Saturday. No sooner had he finished speaking than an American Army officer entered the room and asked, "Did I hear this man say he is a Seventh-day Adventist? We can use him, for I know the principles of this church."

Corporal Jung teaches new KATUSA recruits during the daytime and teams up with Pfc. Yancy for evangelism in the evenings.

These young men are finding that the time spent in the Army is worth while, for they can serve God and country at the same time.

# Recent Overseas Ordinations



CHARLES MILLS

## Syrian Worker

Gabriel Katrib, of Syria, was ordained to the gospel ministry in Beirut, Lebanon, December 23.

Elder Katrib, like the apostle Paul, has suffered for his faith. He has been called to serve in the Syrian Army four times, the last time during the Middle East conflict last June. During his periods of service he has been imprisoned for steadfastly refusing to bear arms or break God's Sabbath.

Elder Katrib began his ministry in Syria in 1954, after attending Middle East College in Beirut. Currently he is a pastor and a departmental secretary in the Syria Section. The picture above shows (from left): Elder and Mrs. Katrib, F. C. Webster, Ray L. Jacobs, and R. C. Mills, the president, secretary, and treasurer, respectively, of the Middle East Division.

L. C. MILLER  
Departmental Secretary  
Middle East Division



## In Hong Kong

John Jones and M. D. Lee were ordained to the gospel ministry January 20 in Hong Kong. The service was held in the Kowloon English church during the regular worship hour.

Elders Jones and Lee are both on the staff at South China Union College. Elder Jones is head of the religion department, and Elder Lee is academic dean.

D. W. Hunter, associate secretary of the General Conference, preached the ordination sermon. T. M. Chu, of the Kowloon Chinese church and Ministerial Association secretary of the Hong Kong-Macao Mission, offered the ordination prayer. Milton Lee, of the South China Island Union Mission, gave the charge, and W. T. Clark, union president, welcomed the men to the ministry.

In the picture are (front row left to right): Samuel Young, president, South China Union College; Elder and Mrs. Jones; Elder and Mrs. M. D. Lee; T. M. Chu. Back row (from left): W. T. Clark, Milton Lee, and A. J. Robbins, mission president.

Others present for the service were Dr. Clarence Ekvall and Clarence Miller of the medical department of the Far Eastern Division, and L. E. Smart, educational secretary of the Atlantic Union Conference and former educational secretary of the Far Eastern Division.

ANDREW J. ROBBINS, *President, Hong Kong-Macao Mission*



## At the North Philippine Union Session and in the Mountain Provinces

The ordination of six workers highlighted the eighth biennial session of the North Philippine Union Mission last December. Leading out in the ceremony were Paul Eldridge, president, Far Eastern Division (left); T. C. Murdoch, union president, greeting the candidates; and B. A. Martin, president, Central Luzon Mission (both extreme right).

Those ordained were (from left): G. A. Calangan, evangelist, Northern Luzon Mission; B. S. Palad, evangelist, South-Central Luzon Mission; A. G. Biton, evangelist, Northern Luzon Mission; R. O. Gonzalez, evangelist, Southern Luzon Mission; M. G. Jereos, secretary, North Philippine Union Mission; and P. G. Poblete, Bible teacher, Philippine Union College.

William Pasiwen (center with family), publishing secretary of the Mountain Provinces Mission, was ordained during the sixth biennial session of the mission last February. T. C. Murdoch, North Philippine Union Mission president, welcomes him to the ministry with E. L. Dingoasen, mission president, observing. Pastor Pasiwen is an A.B. graduate of Mountain View College.

B. B. ALSAYBAR, *Departmental Secretary, North Philippine Union Mission*

## Hospital Chaplains Discuss Closed-Circuit Television

Members of the newly organized chaplains' division of the Seventh-day Adventist Hospital Association hope soon to produce and share closed-circuit television (CCTV) programs.

The chaplains plan to establish a central production center for making video tapes for cooperative use among all participating Adventist hospitals. Preliminary plans foresee setting up a clearing house from which CCTV materials would be circulated to the hospitals.

Impetus was given this method of improving programming at the chaplains' division conference February 11-13 at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Some 45 persons attended the meeting, the first national conference of the chaplains' division since it was established last August. This organizational session was attended by six representatives of the General Conference.

A number of the chaplains reported on embryonic closed-circuit television undertakings in their own hospitals. Hinsdale Sanitarium and Hospital, with its new videotaping studio, was a fit setting for the conference because of the emphasis on CCTV. The studio was used for part of a day-long discussion that included a presentation by Ampex sales representatives.

The chaplains also set forth their professional goals. A hospital chaplaincy, they said, should be "a specialized ministry requiring spiritual and emotional maturity and professional competency, which qualify the chaplain under the

Spirit of God to engage in pastoral and evangelistic functions peculiar to our Seventh-day Adventist medical ministry."

Theodore Carcich, general vice-president of the General Conference, led out in a Tuesday morning devotional that was the spiritual high light. He brought the session to a climax by testifying of his personal hope that burns stronger each day as the advent of Christ draws near. He then challenged the chaplains individually to respond to the questions "How goes it with you? Is this hope still burning in you? Is it growing stronger, or is it diminishing?"

The response would have thrilled all who look for their Lord's return as one after another of the conferees stood and affirmed their faith in the soon coming of Christ.

Other officers of the General Conference in the group were J. J. Aitken, secretary of the Radio and Television Department; O. A. Blake, undertreasurer; W. P. Bradley, associate secretary; N. R. Dower, secretary of the Ministerial Association; and Dr. Ralph F. Waddell, secretary of the Medical Department.

Howard F. Maxson, of White Memorial Medical Center and chairman of the chaplains' division, presided. Other officers are Albert E. Brendel, Jr., of Kettering Memorial Hospital, vice-chairman; and the conference host, Willis C. Graves, of Hinsdale Hospital, secretary.

HAROLD WYNNE  
PR Department  
Hinsdale Sanitarium and Hospital

congregation of 160 is outgrowing the present building.

✦ New equipment has been added to the instructional facilities at the Barre, Vermont, church school. It consists of a tape recorder and circular table wired for headphones. These enable the instructor, Howard Fish, to give two lectures at once. While one group of pupils is guided by a previously recorded lecture, Mr. Fish can give his full attention to another group. This facility has proved to be a real asset in the multigrade classroom.

✦ The music departments of the R. T. Hudson Elementary School and Northeastern Academy presented a sacred benefit recital recently. The participants were David Green of the academy and Ruth Nixon of the R. T. Hudson school. They were accompanied by Carl Benjamin, an instructor on the staff of Brooklyn College. As a result of this program, more than \$1,300 was realized and used toward the purchase of a new grand piano for the auditorium of the school.

✦ More than 400 members of the Pawtucket, Taunton, and Providence districts in the Southern New England Conference gathered at the Pawtucket church on March 9 to help launch an evangelistic campaign in Providence, Rhode Island. The meeting will be held at the Veterans Memorial Auditorium and will be conducted by the Jim Gilley-Dave Peterson team. A call for dedication and cooperation in this united soul-winning venture saw practically the whole congregation go forward for special prayer.

✦ Emphasizing better teaching in the Sabbath schools during 1968, the Southern New England Conference is conducting a series of teachers' training courses throughout the conference. On two consecutive Sabbath afternoons, February 10 and 17, William E. Peeke, union Sabbath school secretary, united with Marcus Payne, conference Sabbath school secretary, in conducting a course at the New England Memorial church. Sixty teachers from the churches in the Greater Boston area attended. The textbook was *Teach* by S. S. Will.

EMMA KIRK, Correspondent

✦ The Southern New England Conference evangelistic team of Jim Gilley and Dave Peterson began a campaign at New Bedford, Massachusetts, February 17. More than 100 non-Adventists have attended the service night after night. When evangelist Gilley made his first appeal on March 9, 75 persons responded and 65 filled out decision cards to accept Christ. Forty-one of this number are considered by the team to be baptismal decisions. Pastor Leonard Westphal of the New Bedford Portuguese church, states that as many as 30 persons were expected to be in the first baptismal service. Paul Peterson, pastor of the New Bedford English church, is also assisting the evangelistic team.

✦ The new academy at Bermuda Institute, Southampton, Bermuda, plans a first this year—a yearbook, reports Roy E. Malcolm, principal.

✦ New York Conference members raised more Ingathering during the 1968 campaign than ever before—\$123,343.18. The per capita—\$28.78—was the highest in the union and the third highest in the North American Division.

✦ Bermuda's St. George's church members are presently laying plans for a major financial program for the enlargement of their church or for the building of a new church for the east end of Bermuda. The

## Canadian Union

✦ Fred Kierstead, a school patrolman, has distributed more than 10,000 copies of *Smoke Signals* to school children of Moncton, New Brunswick.

✦ The needs of hundreds of families who had to be evacuated following a recent flood in the Dresden, Ontario, area, brought swift response from the nearest Seventh-day Adventist churches. Pastor E. L. Juriansz presented a check for \$1,150 to the town clerk. The money represented donations from the members of the churches and also some assistance from the conference office.

PEARL BROWNING, Correspondent

## Atlantic Union

### Radio Interview Program Features Connecticut MV's

Six Adventist youths were interviewed February 25 for one hour on radio station WINF, in Manchester, Connecticut, regarding their faith, beliefs, and practices.

The open-telephone interview had been sparked when Philip Mills had called in on a previous teen-age program during a discussion on freedom and school administration. So impressed was the announcer with this young Adventist's answers and questions that he invited Philip to appear with five young people of other faiths the next Sunday to discuss the question of the new morality, long hair, et cetera. This in turn led to the interview with the Adventist young people.

The telephone lines were busy constantly as Dan Pelton, Mae Ellen Netten, Linda Mills, Dale Finley, Philip Mills, and Mark Finley gave reasons why they keep the Sabbath, their attitude toward the war, their interests, and their views on smoking and drinking.

## Central Union

✦ To help the freshman class at the Hillcrest Junior Academy in St. Louis, Missouri, become thoroughly acquainted with the Old Testament sanctuary and its services, their teacher, Lloyd Brenneise, helped them construct scale models of the furniture and sanctuary.

✦ Theme for the student Week of Prayer at Union College was "Fire." Larry Hallock, MV leader, keyed the week Friday evening by speaking of "Everlasting Fire." James H. Harris, union MV secretary, spoke at the Sunday evening meeting. Student speakers during the week were Stan Hardt, John Gates, Helmer Heghesan, Don Bush, John Felkel, Lavern Lee, and Doug Moline. E. E. Cleveland, of the General Conference, closed the Week of Devotion.

✦ Twenty-two people were baptized at the close of meetings held at Joplin, Missouri, by Halle G. Crowson and Vernon L. Chase. As the result of the meetings, Elder Chase baptized a former classmate at Union College, along with his family.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Paterson Spanish Members Move Into German Church

Members of the Paterson, New Jersey, Spanish church met February 24 for the first time in their new home, the former German Adventist church in Paterson.

Erected in 1916, the white frame chapel was recently vacated by the small German-speaking congregation, which joined the First Adventist church on Haledon Avenue.

Guest speaker Charles Bachman, a member of the Rockaway church who had been baptized in the German church, reviewed prophetic sermons he heard preached there in past years.



Paterson, New Jersey, Spanish congregation.

Church elder Jose Perez served as interpreter.

The Spanish congregation, formed in 1955, first met in a home and a vacant store on Straight Street. It then moved to the Paterson YMCA for Sunday night meetings led by Pastor Jose I. Rivera. Present pastor is Ismael Rojas.

RONALD DIXON  
*Reporter, Paterson Evening News*

✦ The Student Association of Columbia Union College presented the first Eastern Intercollegiate Amateur Hour, March 16. Over-all winner was Karen Hickerson, a vocalist from Atlantic Union College. Schools represented at the program were Andrews University, Atlantic Union College, Oakwood College, Southern Missionary College, Southwestern Union College, and Union College.

✦ Six new congregations became members of the Chesapeake Conference at the recent constituency meeting in Baltimore: Linthicum, Baltimore Northwest, Glade Valley, Triadelphia, Clinton, and Prince Frederick.

✦ Radio Station WPTX, Lexington Park, Maryland, has been added to the network carrying the Chesapeake Conference radio program, Amazing Facts. At the present time 22 stations carry the daily program. According to the speaker, Joe Crews, 5,980 people are enrolled in the Amazing Facts Bible School.

✦ Esther V. Hamilton was recently honored by members of the Washington First church for her long tenure as church treasurer. Mrs. Hamilton served in this office from 1940 to 1967.

MORTEN JUBERG, *Correspondent*

## Lake Union

### Altgeld Garden Church Inaugurates New Building

Members of the Lake Region Altgeld Garden church in Chicago opened their new sanctuary February 10.

The group had been organized as a branch Sabbath school 22 years ago. Conference workers and lay members from the Shiloh church contributed much to the progress of this group. It became a company and then was organized into a church.

The present site was purchased in 1963, and building operations were begun by B. F. Reaves, the present pastor. The main sanctuary seats 120, and there are three additional rooms, as well as a large mother's room.

✦ Detroit's Metropolitan church was the scene recently of a four-night cooking school conducted by Mrs. Ruby Campbell, Mrs. Donna Meek, and Mrs. Natalie Weaver. Supermarket shopping was discussed, and special stress was laid on

dishes easily prepared from foods available from the pantry shelf. Among the guest speakers were Dr. Arthur Weaver, professor of clinical surgery at Wayne State University; Mrs. M. E. Foll, wife of the pastor of Metropolitan church; and Mrs. Marion Strickler, Bible instructor. The attendance averaged about 40 women each night.

✦ The Flint First church held its World Service Appeal banquet February 11. There were 17 who received the Jasper Wayne award. Five of these solicited amounts ranging from \$319.76 to \$731.59—Mrs. Lillian Simens, \$319.76; Mrs. Kittie Anderson, \$328; Mrs. Lorena Chandler, \$440; Mrs. Mae Hunsaker, \$505.92; and Mrs. Alice White, \$731.59. The church raised \$9,950, which was \$2,200 above the goal.

✦ Nelson C. McElmurry, 91, of Michigan, gives Christian education the credit for keeping all his eight children in the church. Three of his children have served as missionaries, and three of his grandchildren are now serving in overseas lands. Two sons, Kenneth and Leland, are physicians; one, Orville, is a dentist. His daughter Helen is the wife of Dr. Ronald Spaulding; his daughter Mildred is the wife of Arthur Kline, who is on the Andrews University faculty; and another daughter, Mrs. Ada Holley, widow of a minister, is now a Bible worker. The two remaining daughters, Mrs. Estelle Balli and Mrs. Grace Sullivan, are members of local churches in Michigan.

✦ Michigan's newest youth camp, Camp Sagola, located in the Upper Peninsula, was opened January 27 for its first winter outing. More than 40 church members enjoyed a day of fun at the 40-acre camp. Skiing, ice skating, and riding snowmobiles were popular activities.

MILDRED WADE, *Correspondent*

## North Pacific Union

### Evangelistic Boat to Serve Alaska's Inland Waterways

The *Messenger III*, a new 50-foot boat—a mobile evangelistic outpost—will soon ply the inland waterways of southeastern Alaska as a tool to advance the third angel's message throughout that section of the Alaska Mission, according to Joseph C. Hansen, president.

The boat will sleep eight, with quarters large enough for small meetings. It will also be equipped to carry enough supplies for extended evangelism, Vacation Bible Schools, and other related church activities.

✦ Current evangelistic series in the Upper Columbia Conference include the Pendleton Bible Crusade in Pendleton, Oregon, and Truth for These Times in Hermiston, Oregon.

✦ The first Five-Day clinic for smokers in Anchorage, Alaska, was held February 11 to 15, with 70 persons enrolled. Dan Matthews, pastor of the church in Eugene, Oregon, was the clinic coordinator. Dr. L. David Ekvall and Dr. Edwin Kraft presented the medical ramifications of the smoking problem. Several persons who attended the clinic had been interested in the third angel's message prior to this and are now coming to church.

✦ Don Copsey, stewardship secretary of the Upper Columbia Conference, is now also serving as public relations secretary.

✦ A School of Prayer was launched in the Spokane Youth Center, March 2, for members in the Greater Spokane area. H. F. Hannah, ministerial secretary for the Upper Columbia Conference, lists the following objectives for the session: 1. To understand the science of prayer; 2. to recognize the essentials of intelligent praying; 3. to lead to the establishment of a program of personal devotion; 4. to see the importance of family devotions and learn how best to conduct them.

✦ At the conclusion of an eight-week Bible Speaks crusade conducted by Elder and Mrs. John Klim in Moscow, Idaho, 11 persons were baptized and welcomed into the Moscow, Pullman, Troy, and Deary churches. Another baptism was scheduled for late March. Wallace Mandigo and Gary Patterson assisted in the meetings.

✦ H. F. Hannah and the pastors and members of the departmental staff of the Greater Spokane area are launching an April It Is Written crusade in the Spokane Youth Center. George Vandeman will conclude the crusade April 24-28 in the Masonic temple.

✦ The last of a series of 28 Bible lectures conducted nightly by Ken Mittleider and Sunny Liu was held at the Missoula, Montana, church March 8. Between 200 and 300 attended each night. Montana pastors who assisted included Charles Allaway, Bernard Spencer, and Richard Knapp, and their wives. So far, 21 people have become church members by baptism.

IONE MORGAN, *Correspondent*

## Pacific Union

### San Diego Adventist Doctor on State Board of Education

A Seventh-day Adventist physician was recently named by California's Governor Ronald Reagan to fill an unexpired term on the State board of education. He is John R. Ford, a 1947 graduate of the Loma Linda University School of Medicine.

Dr. Ford, a native of Hinsdale, Illinois, was educated in Adventist schools from the first grade through his medical course. He attended both Oakwood and Emmanuel Missionary colleges. A third-generation Adventist, he is the son of Harry



### Reflections on the *Pitcairn*

Few people living today were present in Oakland on a fall day in mid-October of 1890 when the Adventist missionary ship *Pitcairn* sailed out of the Alameda estuary on its first missionary journey.

The story of this missionary ship and those who accompanied it is well known to Seventh-day Adventists. However, the ship has a special meaning to Robert Kitto, associate pastor of the Temple City Seventh-day Adventist church, for Elder Kitto has in his possession a scale model of the ship made by his late father, H. R. Kitto. Specifications were obtained by him from the original ship's construction contractors in Benicia, San Francisco harbor.

The *Pitcairn* made six missionary journeys to the South Seas between 1890 and 1900. As regular steamer routes were established, there was no need for the special transportation that the ship furnished. The *Pitcairn* therefore changed ownership several times and was finally wrecked off the coast of the Philippines in October, 1912.

The story of the *Pitcairn*—first missionary project to be undertaken by the Sabbath schools of the Seventh-day Adventist Church—inspired someone to paraphrase Longfellow's "The Ship of State": "Pitcairn, sail on; thou bearest the message of the King."

Pastor Kitto is shown with the model ship, which was on display recently in the lobby of the Temple City church. Looking on is April Porter.

WERNER E. CARLSON, *Loma Linda Foods*

E. Ford, the first administrator of Riverside Hospital, Nashville, Tennessee.

In reporting his appointment, the San Diego *Union* said: "Ford's appointment came as no surprise to San Diegans. . . . He is president of the Southeast Republican Community Club and a member of the city Park and Recreation Board, two Chamber of Commerce committees and the insurance review committee of the San Diego County Medical Society."

Dr. Ford, director of the Ford Medical Center, is a member of the board of trustees of Oakwood College and is active in local church affairs.

✦ More than 1,000 new Gift Bible enrollments have been received in the Central California Conference as a result of the Ingathering campaign, colporteur contacts since January 1, and a recent letter to readers of *Signs of the Times*.

✦ An estimated \$2,000 worth of time—interviews, films, and spot announcements—was donated by a Fresno, Cali-

fornia, television station, KAIL-TV, in publicity prior to a Five-Day Plan to Stop Smoking held March 10-14. Ten physicians from the Fresno-Clovis area assisted Robert Hirst, Clovis pastor, in conducting the meetings.

✦ Braulio Perez, speaker and director of the Spanish Voice of Prophecy, is holding a series of evangelistic meetings in the Spanish language at the Hayward church in northern California.

✦ Seven hundred persons joined in a mass literature-distribution program in La Sierra, California, to give every home in the area one of three religious brochures and an invitation to use the La Sierra church's Dial-a-Devotion service. Roger Evans, church lay activities leader, directed the project in association with the pastoral staff and Don L. Gray, evangelism coordinator for the Southeastern California Conference.

✦ Two Southern California Conference press relations evangelists received Press

Secretary of the Year awards for their work in 1967. Mrs. Evelina Harvey, of the Huntington Park church, and David Beckner, of the Inglewood church, received bronze medallion awards.

✦ Melvin V. Jacobson, Southeastern California Conference temperance secretary, has been elected to the State executive committee of the California Council on Alcoholic Problems.

✦ Wallace W. S. Chan, pastor of the San Francisco Chinese church, broadcasts weekly in Chinese over San Francisco's KBRG. This is the only Adventist message on the air in the United States in the Cantonese dialect. As a result of the broadcasts, a few families have attended church.

HERBERT FORD, *Correspondent*

## Southern Union

✦ In 1967, for the first time in the history of the Kentucky-Tennessee Conference, church members turned in more than \$1 million in tithe in one year.

✦ Fifteen major tent meetings are planned this summer in the South Atlantic Conference.

✦ Sunday law hearings continue to take the spotlight in some areas of the Carolina Conference. Four cities had hearings during February, and another was scheduled for April. Adventist influence and representation have been able to help hold back the passing of the laws in some places.

✦ The South Central Conference organized a new church in Fayetteville, Tennessee, on March 9, with 18 charter members.

✦ Forty-six were baptized in Bradenton, Florida, at the end of the recent Detamore evangelistic crusade.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ The lay activities department of the Arkansas-Louisiana Conference is planning Health and Welfare Federation meetings April 28 to May 4 throughout the conference. Guest speakers will include: Maybelle Vandermark, of the General Conference; G. M. Schram, union lay activities secretary; and H. H. Voss, conference lay activities secretary.

✦ For the next several weeks evangelistic services will be held in the Oklahoma Conference by Donald Lund and Lee Hadley, Choctaw church; Earl Cleek and W. L. Kinder, Vinita; Travis Dennis,

Bartlesville; and A. J. Webb and Roy Warren, Ponca City. Elder Webb is also conducting cottage meetings in Slick and Bristow, and several already have indicated their decision for baptism.

✦ A four-week field school of evangelism was conducted February 17-March 15 in the Dallas Central church by Elden K. Walter, ministerial secretary of the union. Sixty-five persons made decisions to follow Christ and His teachings.

J. N. MORGAN, *Correspondent*

## Andrews University

### Six-Year Nutrition Study Completed by AU Professors

Three University faculty members have recently completed a six-year study on the metabolic response of late-adolescent girls to lacto-ovo-vegetarian diet. The results were published in the November, 1967, issue of the *Journal of the American Dietetic Association*.

Briefly summarized, the metabolic response of 16 adolescent girls on the lacto-ovo-vegetarian diet for 25 days proved these theories: (1) the vegetarian diet replaced beef and white fish efficiently so far as nutritional value is concerned, and (2) different forms of fats in the blood (the blood serum lipids) lowered significantly under the experimental diet.

The girls' diets were controlled to one tenth of a gram for food and one thousandth of a gram for mineral and vitamin supplements. The study further showed that the late teen-ager is not yet mature nutritionally, for she needs larger amounts of protein, calcium, and magnesium than does the adult young woman.

The research was conducted by Alice Garrett Marsh and Dwain L. Ford, chairmen of the Home Economics and Chemistry departments, respectively, and Dorothy K. Christensen, of the Home Economics Department. It was financed by two contracts from the Human Nutrition Division of the U.S. Department of Agriculture.

Findings on the blood serum lipids are presently being written by Mrs. Marsh, who is on leave of absence to prepare results of the experiment for publication.

## Loma Linda University

✦ The new two-story Consumer-related Sciences building on the La Sierra campus opened in mid-March. It provides 20,000 square feet of classroom and laboratory space for the former department of home economics. Cost was \$450,000.

## 1968 CAMP MEETING SCHEDULE

### Atlantic Union

Greater New York	
English, Berkshire Camp, Wingdale	June 27-July 6
Spanish, Berkshire Camp, Wingdale	July 7-13
New York	
Union Springs Academy	June 28-July 6
Northeastern	
Camp Victory Lake, Hyde Park	June 28-July 6
New York	
Northern New England	
Pine Tree Academy, Freeport, Maine	June 27-July 6
Southern New England	
South Lancaster, Massachusetts	June 27-July 6
Bermuda Mission	May 29-June 2
Bermuda	

### Canadian Union

Alberta	
Canadian Union College, Lacombe	July 12-20
Peace River (8 miles south of Wanham)	July 25-28
Beauvallon (on Highway 45, 2 miles west)	July 25-28
British Columbia	
Hope, British Columbia, SDA Campground	
Nelson Street	July 19-27
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan, SDA Campground	
Herman Avenue and Hilliard Street	July 5-13
Clear Lake, Manitoba, SDA Campground	
Riding Mountain National Park	July 17-20
Maritime	
Pugwash, Nova Scotia, Gulf Shore Road	
R.R. 4	August 2-10
Newfoundland Mission	
St. John's, Newfoundland	
106 Freshwater Road	August 9-11
Ontario-Quebec	
Oshawa, Ontario, Box 520	June 28-July 6

### Central Union

Central States	
Edwardsville, Kansas, Camp Shady Hill	
8726 Osage Drive (66022)	July 4-13
Colorado	
Campion Academy, Loveland (80537)	June 21-29
Kansas	
Enterprise Academy, Enterprise (67441)	June 4-9
Missouri	
Sunnydale Academy, Centralia	
Box 209 (65240)	June 14-22
Nebraska	
Platte Valley Academy, Shelton (68876)	June 11-16
Wyoming	
Mills Spring Camp, Casper (82601)	
(13 miles south of Casper on Mountain Park Road)	July 10-14

### Columbia Union

Allegheny East	
Pine Forge Academy	
Pine Forge, Pennsylvania 19548	June 20-29
Allegheny West	
Mount Vernon Academy	
Mount Vernon, Ohio 43050	June 30-July 6
Chesapeake	
Catonsville, Maryland	
24 Fusting Avenue (21228)	July 18-27
New Jersey	
Garden State Academy	
Box 10, Tranquility (07879)	July 18-27
Ohio	
Mount Vernon Academy	
Mount Vernon (43050)	June 20-29
Pennsylvania	
Warren	June 15, 16
Indiana	June 22, 23
Blue Mountain Academy	
Hamburg (19526)	June 29, 30
Potomac	
Shenandoah Valley Academy	
New Market, Virginia 22844	June 6-15
West Virginia	
Parkersburg, Dudley Avenue and 25th Street (26101)	June 14-22

### Lake Union

Illinois	
Broadview Academy, La Fox (60147)	June 13-22
Little Grassy Lake	
Route 1, Box 228, Makanda (62958)	August 14-17
Indiana	
Indiana Academy, Cicero (46034)	June 14-22
Lake Region	
Conference Campground	
Route 3, Calvin Center Road and Brownsville Street, Cassopolis	
Michigan 49031	June 27-July 6
Michigan	
Grand Ledge Academy, Saginaw Highway	
Grand Ledge (48837)	July 11-20
Wisconsin	
SDA Campgrounds, Portage (53901)	August 1-10

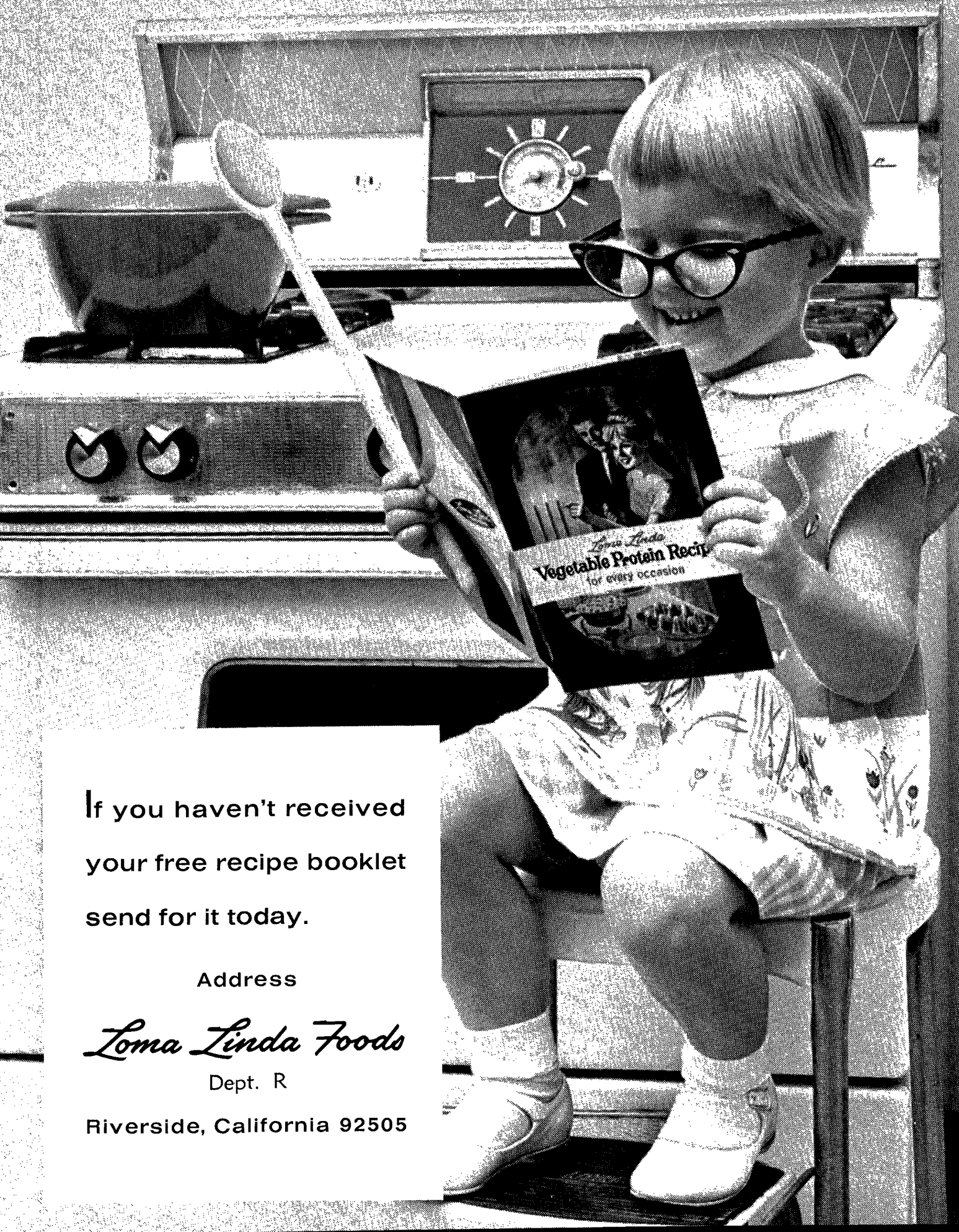
### North Pacific Union

Idaho	
Gem State Academy, 2419 South Indiana Avenue, Route 4, Caldwell (83605)	June 13-22
Montana	
Mount Ellis Academy, Route 2, Box 104 Bozeman (59715)	June 19-29

(Continued on page 30)



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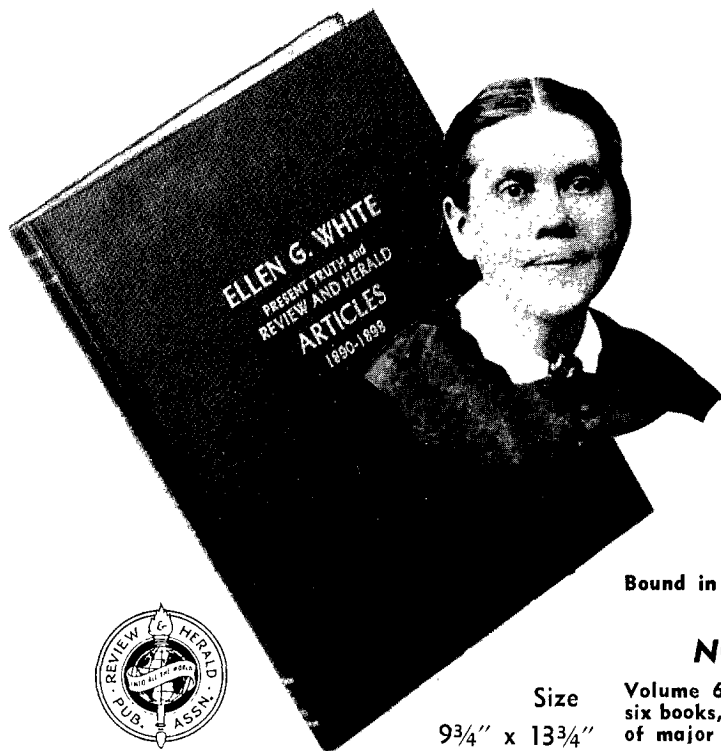
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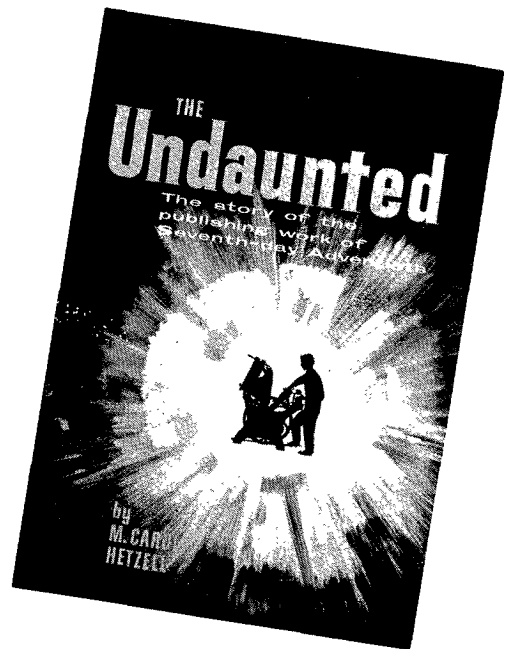
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1968 CAMP MEETINGS

(Continued from page 24)

Oregon	
Gladstone Park Campground 505 Oatfield Road, S.E., Gladstone	June 27-July 6
Upper Columbia	
Walla Walla College, College Place Washington 99324	June 6-15
Washington	
Auburn Academy, Auburn (98002)	July 11-20
<b>Northern Union</b>	
Iowa	
Oak Park Academy, Box 209 Nevada (50201)	June 7-15
Minnesota	
Maplewood Academy, 700 North Main Street, Hutchinson	June 21-29
North Dakota	
Sheneye River Academy Harvey (58341)	June 14-22
South Dakota	
State Fairgrounds, Huron	June 14-22
<b>Pacific Union</b>	
Arizona	
Prescott (86301)	August 8-17
Central California	
Soquel (95073)	August 1-10
Hawaiian Mission	
Kauai	August 30, 31
Hawaii	September 6, 7
Mauai	September 13, 14
Molokai-Lanai	September 20, 21
Oahu	September 27, 28
Nevada-Utah	
Springville, Utah 84663	July 22-27
Northern California	
Paradise	June 14, 15
Sacramento	June 21, 22
Philo	July 24-27
Fortuna	July 30-August 3
Lodi	August 9, 10
Southeastern California	
New Convention Center, Anaheim	May 10, 11
Southern California	
No Meetings	
<b>Southern Union</b>	
Alabama-Mississippi	
Bass Memorial Academy, Box 191, Lumberton Mississippi 39455	May 31-June 8
Carolina	
Mount Pisgah Academy, Candler North Carolina 28715	June 7-15
Florida	
Forest Lake Academy, Box 157 Maitland (32751)	June 7-15
Georgia-Cumberland	
Southern Missionary College, Collegedale Tennessee 37315	May 29-June 2
Kentucky-Tennessee	
Highland Academy, Portland Tennessee 37148	May 31-June 8
South Atlantic	
Route 1, Box 40, Hawthorne Florida 32460	June 6-15
South Central	
Oakwood College, Huntsville Alabama 35806	June 7-15
<b>Southwestern Union</b>	
Arkansas-Louisiana	
Baton Rouge, Louisiana	June 6-8
Ozark Academy, Gentry Arkansas 72734	June 12-15
Oklahoma	
Oklahoma City	August 2-10
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 8
Texas	
Keene	May 31-June 8
Texico	
Sandia View Academy, P.O. Box 98 Sandoval, New Mexico 87048	June 14-22

Church Calendar

Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17

Of Writers,  
Articles, and  
Miscellany...

This week appears the second in the series "The Story of Catholicism" by C. Mervyn Maxwell, chairman of the department of religion, Union College, Nebraska. From his wide background of study in the area of church history he reviews the persecutions suffered by the early church, corrects certain misunderstandings about them, and shows how they helped develop the "power of the keys." See page 2.

On page 5 appears the last article in the series "We Preach Christ Crucified," by Godfrey T. Anderson, professor of history in the Department of History and Political Sciences at Loma Linda University. What does it mean for the Christian to take up his (the Christian's) cross? This question is raised and answered and examples are given of those who have accepted the Lord's challenge and have borne their crosses.

The resurrection of Jesus occurred in the spring of the year some 1,900 years ago. It is fitting that at this season we direct our attention to that event of so great importance in salvation's history. On page 7 Donald W. McKay discusses "The Joy of the Resurrection." Born in

New York City and a graduate of New York University (B.S.), Mr. McKay works for the American Bank Note Company. In his home church he has held various positions of leadership. His wife, Margaret, is in charge of the Bible school at Faith for Today. An active writer, Mr. McKay has had more than 1,000 of his articles published.

The graphic description of our Lord's agony on the cross appearing on our cover is by one of the Review and Herald artists, Thomas Dunbebin, whose art work has appeared in the Review and in other papers published by the Review and Herald. He is a graduate of the National Academy of Art, Washington, D.C., and has worked for the Review and Herald since 1956. His wife, Anna Mae, is a teacher at John Nevins Andrews School in Takoma Park, Maryland.

Our special contributor this week in The World of the Adventist Woman is Roma Cain Carter, who lives in Beckley, West Virginia. Her formal education consists of high school and business college, but she has been a lifelong student, having taken many extension courses. She has accumulated a sizable home library and subscribes to numerous publications. After many years of close association with Adventist friends and relatives, she joined the church and has been a member for five years. She enjoys writing inspirational articles and has contributed to a number of journals. See page 12.

Review and Herald

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

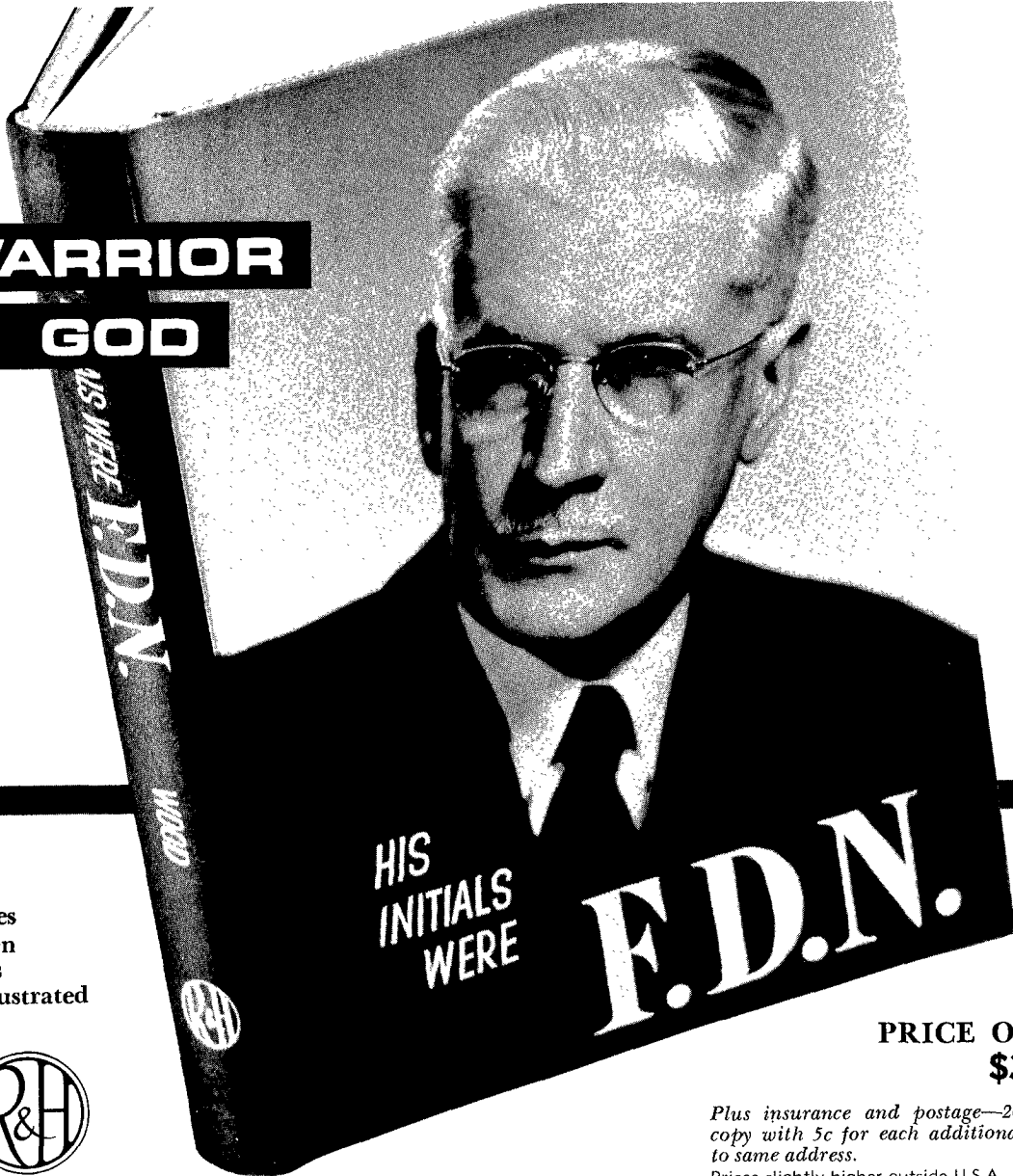
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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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# News of Note

## Medical Cadet Camps Held in Nebraska and Washington

Two one-week Medical Cadet camps have just been conducted with 225 young men in attendance at Fort Lewis, Washington, and 125 at Camp Ashland, Nebraska, the National Guard camp.

The U.S. military services and the National Guard cooperated far beyond expectation in making available their facilities and actually providing officers to assist in basic training. In Fort Lewis they opened their post dispensary for on-the-spot study of medical problems related to the training of our medics.

Ed Webb, North Pacific Union MV secretary, and James Harris, Central Union MV secretary, acted as supervisory chaplains in their respective camps. Three GC MV secretaries gave leadership. Lowell Litten acted as executive officer, and Charles Martin as camp commander. Paul De Booy served as deputy commander of the Nebraska camp. Maj. Gen. Lyle A. Welch, the Adjutant General of the Nebraska National Guard, was the reviewing officer at the closing ceremonies at Camp Ashland.

Plans are now being pushed ahead rapidly for the largest Medical Cadet camp to be held in the history of Camp Doss, the National MCC Camp. The dates are June 4-16, the place, Grand Ledge, Michigan. Every young man of military age is urged to attend. Write the General Conference for free brochures.

LAWRENCE NELSON

## West Virginia Votes to Join Neighboring Conferences

A decision of unusual importance and consequence was made by the delegates attending the fifty-fifth official session of the West Virginia Conference in Parkersburg, March 24. The churches of this field voted to join the sister conferences of Ohio, Potomac, and Chesapeake.

The factors that led to this decision did not, however, overshadow the encouraging reports of conference activities for the past two years as presented by president Roscoe W. Moore and his associates. Items of special note were the achievement of literature evangelists during the past few years and the fact that the conference had achieved a Silver Vanguard status for the first time in its history during the 1968 Ingathering campaign.

In spite of earnest and dedicated effort and the commendable baptismal results over the past ten years, the net increase in membership has been small. The large numbers who transfer out of the conference due to economic conditions, limited SDA educational facilities, and scarcity of employment for Sabbathkeepers, are factors that have kept the conference from more rapid growth. The delegates also noted the United States Census

Bureau prediction that there will be a marked decrease in the population of West Virginia over the next few years.

These factors have produced a critical situation in the operation of the conference. Financial support has not kept pace with rising costs of operation and needs for buildings and special projects.

The delegates were informed that for several years the statistical and financial trends in West Virginia have revealed certain problems, and during this time earnest study has been given to possible solutions. The ratio of even the modest cost of administration to the tithe income seemed extremely heavy for a membership of 1,800.

Choices seemed to be limited to the reduction of administrative, departmental, and field leadership or the joining of the churches in West Virginia to adjacent conferences.

The nearly 150 official delegates, under the chairmanship of Cree Sandefur, Columbia Union Conference president, spent most of the day discussing the alternatives. After taking all the facts into consideration, they decided in a spirit of fellowship and understanding that it would be best to consolidate the churches of the West Virginia Conference with the sisterhood of churches in the Ohio, Potomac, and Chesapeake conferences. It was also voted to name a commission composed of laymen, ministers, the conference committee, three representatives from the Columbia Union Conference, and three representatives from the North American Division to negotiate the details in working out this decision.

We believe this action on the part of the West Virginia Conference will bring sustained strength to our churches in West Virginia. The exact territorial division will be reported later.

NEAL C. WILSON

## Arkansas-Louisiana Session Hears Reports of Growth

At the nineteenth biennial session of the Arkansas-Louisiana Conference, March 17, conference president E. Frank Sherrill reported 547 baptisms for 1966-1967.

The net gain in membership for the same period was 359. The ministers and laity of the conference have demonstrated their faith and their evangelistic vision by adopting a baptismal goal of 500 for 1968.

In his report the secretary-treasurer, P. I. Nosworthy, revealed a gain in tithe income during the biennium of approximately 11 per cent. During the same period the missions offerings increased by more than 23 per cent. Arkansas-Louisiana has been a Silver Vanguard conference in the Ingathering program for the past two bienniums.

Two hundred twenty-five delegates rep-

resenting 60 churches and companies attended the session, held at the Shreveport, Louisiana, junior academy. The president of the Southwestern Union Conference, B. E. Leach, together with K. C. Beem, the secretary-treasurer, and the departmental secretaries of the union conference, contributed to the session. C. O. Franz represented the General Conference.

An excellent spirit of courage and cooperation marked this meeting. All officers and departmental secretaries of the conference were re-elected.

C. O. FRANZ

## Andrews University Offering to Be Received April 13

Andrews University, through its Seminary and School of Graduate Studies, has been filling the needs of the church both at home and in our overseas work throughout the world. Visits to mission fields reveal the great influence this university is exerting in the training and education of those involved in our ministerial and educational work.

The need for more trained and dedicated workers for overseas posts is a prime objective of this institution, especially on the postgraduate level. For the first time since its founding, Andrews University will be the recipient of a special offering on April 13. These funds will be used to further enhance the preparation of young people for service in God's work.

CHARLES B. HIRSCH

## Hundreds Attend Sabbath Services in Haiti Series

More than 500 adults attended the first Sabbath service of the current evangelistic series in Port-au-Prince, Haiti. A second service at five o'clock that afternoon brought scores more.

The Sunday following, March 17, we presented the health message to a packed house.

As we have presented the special truths for these last days, Satan is stirring up opposition from many sources. Just the same, we are encouraged with the fine class of people who are interested.

W. W. FORDHAM

## IN BRIEF

♦ Dr. Cyril B. Courville, 68, distinguished service professor of neurology at Loma Linda University School of Medicine, died in Glendale, California, March 22. He had served on the Loma Linda University medical faculty since 1926. He held earned and honorary degrees from several universities in the United States and overseas and was the author of 18 books and monographs and of many scientific articles.