



Bribing the Gatekeeper

By GEORGE E. VANDEMAN

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MANY years ago a Chinese emperor built a gigantic wall to defend the country against the barbarians to the north. The wall stretched for miles along the border, and it was wide enough for chariots to pass on its top. It remains one of the wonders of the world, and it may be the one man-made object that will be visible from the moon. But as a defense effort the wall was a complete failure. *The enemy breached it by merely bribing a gatekeeper!*

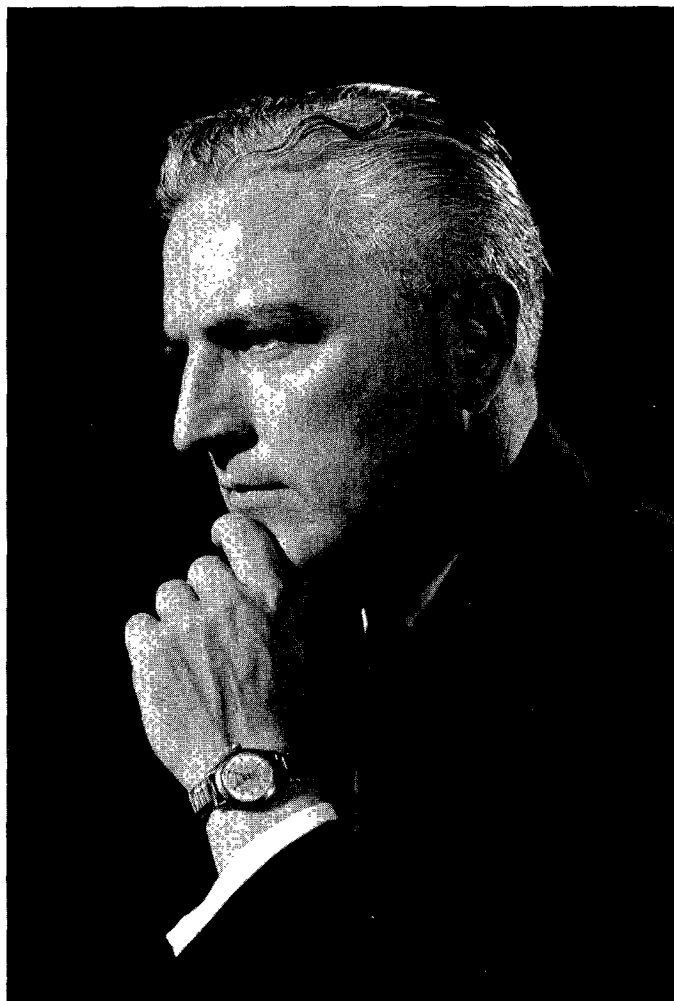
The fiercest, toughest, most decisive battle ever fought is the battle for the mind. It is the mind that decides. It is the mind that chooses. It is the mind that worships. It is the mind that is tempted. The mind is the fortress of the soul. The Creator has built its defenses strong. *But He has made you the gatekeeper.*

What are the weapons in this battle? Words. Billions of words arranged into advertising, crowded into newspapers, bound into books. Words in the air. Words on the screen. Words on the lips of friends or enemies. Subtle changers of the mind that scar and mold and enslave. Words endlessly repeated, cutting grooves into the consciousness of willing or unwilling listeners.

The sweeping hysteria of suggestion is invading the home every day by way of television, radio, and the printed page. We are subjected to a barrage of suggestions, a bombardment of ideas that is slowly conditioning us for subtle deception in areas of life that affect our destiny. And I am not referring to simple advertising.

What we are witnessing is the battle for the mind. More than that, it is the battle for the will of man. And it is a battle for the home.

In every encounter with the forces of evil, the battle is fought first—and won or lost—in the mind. If ever a man is disloyal to God, to his country, or to his wife, he is disloyal first in the mind. If, as the gatekeeper, he allows temptation free access to the corridors of the mind, there will be no way of escape from the brain-washing forces that will beat against his imagination. And in the conflict between the will and the imagination,



HAROLD M. LAMBERT

The fiercest, most decisive battle ever fought is the battle for the mind. The Creator has made man the gatekeeper of his mind.

too often the imagination wins. Infidelity is the almost inevitable result.

You may ask, "Am I helpless against temptation?"

No, you are not. You are the gatekeeper. But if you accept the enemy's bribe, if you choose to open your mind to the repetitious rantings of temptation, broken hearts and broken homes are inevitable.

To tamper with the mind is to tamper with the conscience, with the power to decide, with the will. To control the mind is to control the conscience. The mind must be kept strong. It is the unguarded mind that is open to temptation.

The will is the enemy's target. For the will is the soul's deciding power. It is your decision. It is your choice. Inclination may be strong. Human nature may be weak. But the will decides.

The will is free. It was never God's plan that it should be otherwise. It was never God's plan (To page 4)

105TH ANNIVERSARY

of the First Health Vision

By ARTHUR L. WHITE
Secretary, Ellen G. White Estate

**Commemorating
Ellen G. White's
First
Major Vision
on
Healthful Living**

**Otsego, Michigan
June 6, 1863**

THE obituaries in the REVIEW AND HERALD in the 1850's and early 1860's bore witness to a tragically short average life span (nearer to 30 years than to 40).* On an average, one child in four would die before the age of seven. It was so in the home of James and Ellen White. John Herbert, their fourth son, was laid to rest at the age of three months (December, 1860).

Annie Smith, Uriah's talented sister, died at the age of 27. Nathaniel and Anna, brother and sister of James White, died at the ages of 21 and 26, respectively, one in 1853 and the other in 1854, while living with the White family at Rochester, New York. Robert Harmon, Ellen White's brother, closed his life at the age of 27. If, in the winter of 1853 to 1854, Ellen White had not been providentially relieved of a serious heart condition and of a threatening cancer of the eye, she would have closed her lifework at the age of 27. Ill health and suffering were expected and frequent. Death was ever close.

One of the factors making it urgent

* NOTE: The obituaries for 1862 report 63 deaths. Of these 18 were children under seven years of age, 9 were between 7 and 20, 14 between 21 and 40, 14 reached 60 years, and only 8 passed the 60 mark.

that the work of the church, particularly the publishing work, be organized speedily (consummated in 1861) was the uncertain condition of James White's health. At the age of 40 he alone carried responsibilities for the operation of the publishing plant and for its obligations. If death should claim him—and an early death in that period was a real possibility—who would pay the debts?

Those were days of great ignorance in regard to physiology and nutrition. Epidemics of diseases such as smallpox, diphtheria, and yellow fever repeatedly swept through cities and across the land, decimating the population. Youth faced the coming of winter with terror. Germs as a cause of disease were unknown; night air was thought to be poisonous. A physician attending a patient with a fever might deny him a refreshing drink of water. Assuming that the patient had too much blood, he might draw a pint or two from the sufferer's veins. As to remedies, the physician found his mainstays to be opium, mercury, strychnine, quinine, alcohol, and tobacco.

There was lack of knowledge concerning the preservation of perishable foods. While root vegetables could be kept in specially constructed cellars, meat could be salted down, and fruit could be dried, most attempts at canning fruit failed miserably. People expected to suffer a poor-health spell in late spring before fresh fruits and vegetables would again be available.

Our forefathers, giving but little attention to health, took the situation in stride. Little known to them at that time was the fact that health was close to religion, and that God, who was leading a people who were preparing to meet their Lord through the means of His choice, was about to lead His people into a new and helpful experience.

Through the late 1840's the major doctrines we hold were brought together into a unified body of truth, and a beginning was made in publishing these truths. By God's hand, through the 1850's, the need for organization was increasingly felt, culminating in 1860 in the selection of a

denominational name and in the organizing of churches in 1861 and onward. In 1862 the Seventh-day Adventist churches in several States had formed State conferences and the delegates from these conferences, in turn, had on May 20, 1863, organized the General Conference. It had been a taxing struggle on the part of the leaders, but God's hand was clearly seen in the steps taken.

The Vision at Otsego

In the early years of development, the church had been led to make certain reforms bearing on individual health. In the fall of 1848 Ellen White in vision was shown the injurious effects of tobacco, tea, and coffee. In the succeeding decade, most believers gained the victory in these lines. In 1854 the importance of cleanliness in person and premises was stressed with the warning from the Lord that "God would not acknowledge an untidy, unclean person as a Christian" (Ellen G. White manuscript 1, 1854). Step by step, God was leading His people, giving light as they could bear it, and make good use of it.

Now in the practical setting of the needs of the people and especially with reference to the greatly overworked ministers in the distraught Civil War days, God chose to lead His people in another advance step—one that would help them better to enjoy this life, and be better prepared for the life to come.

In simple terms Ellen White describes the experience, stating that "it was at the house of Brother A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of health reform was opened before me in vision" (*Review and Herald*, Oct. 8, 1867, p. 260). Elders R. J. Lawrence and M. E. Cornell had opened evangelistic meetings at Otsego ten days before. With the Civil War excitement rampant, interest in the meetings lagged. Several Battle Creek families chose to drive to Otsego to spend the weekend in bringing encouragement and support to the evangelists. They were the Whites, the Smiths, the Amadons, and possibly others—mostly from the Review office. The trip was made by carriage on Friday.

Having time to think and talk as they drove their carriage the 30 miles to Otsego on that balmy early summer day, Elder and Mrs. White most likely talked about the progress of the Civil War. Things were still going badly. Under General Burnside the Army of the Potomac had lost the Battle of Fredericksburg, Virginia. Now Hooker was in command, and Lincoln urged him to press on and bring some victory, but under his leadership the Union forces were still suffering defeat. Many were deserting from the Army. There was some talk of ousting Lincoln and putting in a military dictator.

While some of these matters seemed far away from Battle Creek, there were the problems of the repeated calls for men, and this touched our churches everywhere. What would the Adventists do when faced with the military draft? Joseph Clarke, in Ohio, a frequent contributor to the REVIEW, had expressed his confidence a few months earlier in stating, "We have the gift of prophecy, and if we look to God, He will guide our leaders, and they will walk in the light" (*Review and Herald*, Sept. 23, 1862, p. 134).

However, this confidence did not relieve these leaders of earnest, prayerful study and diligent efforts in meeting the ever-mounting problems created by the war. Evangelistic work had been made difficult. The burden was heavy, especially upon James White. At times he and his close friends despaired for his very life. The visions given to Ellen White made it clear that the war would extend for a time, but with ultimate victory for the North.

There were some encouraging matters to talk about, especially the General Conference session, now two weeks in the past, a meeting described by Uriah Smith as the best meeting of its kind ever held by the Sabbath-keeping Adventists. With the organization of the General Conference there was every prospect of a steadily growing work in the proclamation of the third angel's message. Now the church as a whole would shoulder the burdens.

Reaching Otsego, the travelers pressed through the town and drove two miles west to the Hilliard home. At the beginning of the Sabbath they assembled in the living room for the Friday evening worship. Ellen White was asked to lead in prayer, and as she did so her mind turned especially to James White and his waning physical strength. We are told that while on her knees she moved to the side of her worn and depressed husband, laid her hand on his shoulder, and pleaded for God's special

healing blessing upon him. At this point she was taken off in vision, a vision that lasted 45 minutes.

Martha Amadon, who had come with her husband from Battle Creek, later wrote that "those present at the time this vision was given will never forget the heavenly influence that filled the room." And she reports, "The cloud passed from the mind of Elder White, and he was full of praise to God."—*Story of Our Health Message*, pp. 76, 77.

It was often the case that many important but seemingly unrelated matters were opened up to Ellen White in one vision. So it was at this Sabbath evening hour. From the handwritten account, penned the next day, presenting one phase of the vision, and the part we are particularly concerned with here, we sense the practical setting of the light given in regard to health. The record states:

"Sabbath, June 6th, 1863, I was shown some things in regard to my husband and myself. I saw that Satan was persevering in his efforts to destroy our usefulness. . . . I saw that now we should take special care of the health God has given us, for our work was not yet done. . . .

"I saw that it was duty for everyone to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor. . . .

"It is not safe nor pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are

living . . . contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . .

"We have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, and in drugging—and then point them to God's great medicine, water—pure, soft water—for diseases, for health, for cleanliness, and for a luxury. . . .

"I saw that we should not be silent upon the subject of health but should wake up minds to the subject."—Ellen G. White manuscript 1, 1863.

The scope of the vision at Otsego became apparent in the ensuing months as Ellen White spoke and wrote of what she was shown. There was the view of our first parents in Eden in all their vigor and beauty, with a description of the food God had provided for them—the products of the garden. Note the following points:

Mankind suffered as, turning from God's plan, they made flesh food a part of the diet; intemperance in eating and in drinking and the indulgence of base passions had benumbed the fine sensibilities; the use of intoxicating beverages had beclouded men's reasoning faculties; tobacco in whatever form it was used was a slow poison; tea and coffee were stimulating, with effects similar to those of tobacco; in harmony with morbid appetite, rich desserts and every hurtful thing had been crowded into the stomach, bringing pain and various ills; appetite was to be denied, and they were to eat sparingly of food that was healthful; the use of swine's flesh had ever been forbidden and hurtful, and there were other animals that God had forbidden man to eat; children had been led by their parents to



CECIL DAVIS

A. Hilliard's house at Otsego, Michigan, scene of Ellen White's first major health vision.

eat improperly and had suffered greatly; drug taking was baneful, resulting in more deaths than all other causes combined—strychnine, opium, mercury, and quinine were specifically named as having destroyed their millions; in sickness, nature was to be aided by the common blessings of pure air, pure water, and a simple diet, and this would result in a speedy and safe cure; water was especially beneficial, but many had never experienced its helpful effects; multitudes remained in inexcusable ignorance, wondering why the race was feeble and life short; there were many who had neglected personal cleanliness; strict habits of cleanliness should be observed, and this involved the proper disposal of body wastes; houses were to be built with the value of sunlight taken into account; rooms, especially those slept in, should be well ventilated; healthful dress was an important factor; a diseased body affects the brain; Satan triumphs in the ruinous work of causing members of the human family to destroy themselves through wrong habits; all are required to preserve healthy bodies and sound minds.

"I was astonished," Ellen White wrote later, "at the things shown me in vision. Many things came directly across my own ideas."—Undated manuscript 149. The work before her called first for changing the living habits in their own home and then setting about to change the living habits of the denomination—3,500 strong. How could this be accomplished? She was deep in the work of writing *Spiritual Gifts*, volume 3, presenting early Bible history. There was a family to care for. There were the many personal testimonies to be written, and work to do in the churches. There was the anticipated journey east.

As in the ensuing months she labored in Michigan, New York State, and New England, Ellen White tells us that she began to speak "against drugs and flesh meats, and in favor of water, pure air, and a proper diet" (*Review and Herald*, Oct. 8, 1867, p. 260). In her own personal experience it was the changes in diet practices that she found the most difficult. The use of meat had relieved her of feelings of faintness, and she had decided that its use was indispensable. But with the vision of June 6, 1863, she, with the family, turned from its use, even though to do so entailed a struggle and called for firm determination to eat only that which, as revealed to her in the vision, would best supply the needs of the body. At the end of a year's trial she could re-

port that her health had "never been better than for the past six months" (*Spiritual Gifts*, vol. 4, pp. 153, 154).

Tragedy in the family quickly drove home the importance of the instruction in the line of the use of poisonous drugs in the treatment of the sick. Just six months after the vision, while the family was residing temporarily in the East, Henry White, their first-born and 16 years of age, took sick with pneumonia. The physician called to care for the lad followed the usual procedures employed

at that time with dependence on drugs. The boy quickly worsened and died. With sad hearts James and Ellen White, in December 1863, returned to Battle Creek to lay Henry by the side of John Herbert in Oak Hill Cemetery. Then, a few months later, when nine-year-old Willie came down with pneumonia, the parents prayerfully ventured to administer simple hydrotherapy treatments, and the child made a speedy recovery. It was a lesson not easily forgotten.

(To be continued)

BRIBING THE GATEKEEPER

(Continued from page 1)

that any outside influence should control man's will. God *will not* control it without invitation. Satan *cannot* control it without permission. It is man who decides.

God never enters the sacred precincts of the conscience uninvited. Satan would like to enter. Family or friends would sometimes like to enter. But God says to the watching universe, "See that man. He is about to make a decision. By that decision he may live or die. But he alone must make it. Stand back! The soul must be free!"

God paid a terrific price to keep the soul free. That price was the death of His Son. It cost the life of Jesus to preserve for you and me the right to choose. God will never force the will. He will only accept it. He wants only willing allegiance.

The enemy, on the other hand, will use any subterfuge, any hellish device, to force the will of man.

And so the battle continues. The enemy wants the will of man—to enslave it. God wants the will—to set it free.

What are some of the forces that try to bribe their entry into the mind?

Take hypnotism, for instance. Hypnotism, once regarded as only a harmless parlor game, now comes to us in cap and gown. It professes to free man from undesirable habits. It poses as a great benefactor. But what about the mind? What about the will? When the will is surrendered to another, placed under the control of another, is it not to some extent enslaved and weakened? Is it ever so strong again?

You trust your friend. You trust your counselor. You trust your dentist. But is it ever safe to surrender the will to another? Suppose that in some hypnotic session another intel-

ligence than that of the one you trust should take over. DeWitt Miller has put the question this way: "When the subconscious mind, under hypnosis, becomes susceptible to outward suggestions, how can we be sure that some astral interloper of the spirit world will not intrude upon the subconscious mind, in its hypnotic trance-state, and ply its occult arts, as it does with an entranced medium?"

It has happened. That is the possibility. That is the danger. Hypnotism is a perilous passkey to the mind. Could it be that hypnotism is delivering on a silver platter what psychic forces have been seeking through the ages—the control of the will?

Is it any wonder that Solomon said, "Keep thy heart [mind] with all diligence; for out of it are the issues of life" (Prov. 4:23).

And what of the pills that our contemporaries swallow by the billions? Are they strengthening the mind, making it more secure against temptation? Or are they subtle bribers at the gate?

Dr. Paul Tournier, the famous Swiss psychiatrist, says, "Man's need for religion is so great that if the true one is taken from him, he makes up others for himself. There is a religion of the medicine bottle, and there are others, more naive still. It is surprising to see how many strong characters, who reject all recourse to divine help in life's difficulties as being the relic of an outmoded past, fasten their hope of salvation on some drug simply because it is the product of scientific progress. Having been told that this progress has no bounds, that it would make it possible to conquer all disease, men have been imbued with the fallacious hope that, thanks to science, they will be *able to live completely disordered lives with impunity.*" (Emphasis supplied.)

Do you see the philosophy? Live as

you please, then take Brand X. And all the time you are weakening the defenses of the mind.

Would you say we are sharpening the sensitivities of the conscience? Making it stronger? Or weakening it pill by pill?

But all this is nothing compared to the psychedelic whirlpool into which this generation is being drawn. The mind-changing drugs, the consciousness-expanding drugs, are sweeping the country—marijuana, LSD, and Methedrine.

These psychedelic bribers at the gate are tampering with the mind, tampering with the seat of decision, tampering with the conscience, tampering with a man's eternal destiny!

Is it any wonder that some observers are now speaking of the total annihilation of the will of man?

Four Highly Developed Faculties

You see, the power of moral choice is the one thing that makes a man different from a beast. In fact, Dr. Mervyn Hardinge has suggested that there are four faculties in the human personality that are not so highly developed in animals. These are discrimination, judgment, self-control, and will power.

Discrimination. When you reach your hand into your pocket or your purse, it is the faculty of discrimination that enables you to distinguish between a dime and a quarter. It is the power to tell the difference.

But *judgment* is the faculty that tells you that an orange is better for you healthwise than a candy bar.

And *self-control* is the power to be master of your emotions.

But then there is *will power*, the power to decide, the power to choose. You may have discrimination and judgment and self-control. You may have information, knowledge, and even wisdom. But it is the will that decides what to do with these.

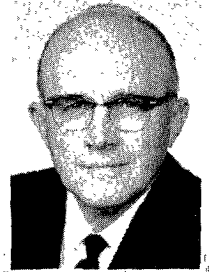
And the important thing is this: Every time you decide right, you strengthen your will. Every time you decide wrong, you weaken your will. It's as simple as that. It may be a little thing, a small decision—as seemingly insignificant as a second piece of pie. But you are either weakening or strengthening your will by that decision. Habits, good or bad, are strengthened by exercise.

Beware of anything that lessens your powers of discrimination and judgment and self-control. For any dulling of these will weaken your will.

Thousands of alcoholics cry, "You're talking about me. My discrimination and judgment are all right. I have emotional control. But I have absolutely no will power." A

A Personal Message From Your General Conference President

HEART to HEART



In Flight—Kansas City to Baltimore

Dear Fellow Believers in God's Word:

During the early days of April, 125 American cities in 29 States shuddered in paroxysms of looting, stoning, and burning. At least 39 persons were reported killed, some 3,500 were injured, and more than 20,000 were arrested. It is estimated that more than \$50 million damage resulted from the nationwide reign of lawlessness. More than 68,000 U.S. Army troops and National Guardsmen were called out to augment local police in an effort to restore law and order.

From Denver to Des Moines, from Detroit to Durham, from Berkeley to Buffalo, from Baltimore to Baton Rouge, street battles broke out. Burning and looting were carried on within a few blocks of the White House. The devastation in the nation's capital was described by one national news magazine as "the second sacking of Washington."

This repeat performance of last summer's looting and burning should cause every Christian—especially every Seventh-day Adventist Christian—to ponder seriously its meaning in the light of Bible prophecy. What are these events telling us? What special message is there for us?

It may be helpful for us to refresh our memories about an ancient city whose shadow may project a lesson for our time. Nineveh is described by the prophet Jonah as "that great city." He further describes it as a very wicked city. A century or more later, after the temporary repentance effected by Jonah's preaching, Nahum declared Nineveh to be a "bloody" city—filled with violence and crime. "Upon whom hath not thy wickedness passed continually?" the prophet plaintively queries (Nahum 3:19).

Because of her wickedness, God declared His judgments would be visited upon Nineveh. He would "make Nineveh a desolation, and dry like a wilderness" (Zeph. 2:13-15).

Lesson for God's Messengers

Now, what may you and I learn from the experiences of ancient Nineveh? Listen to these words penned by the servant of the Lord: "The lesson is for God's messengers today. . . . Christ's ambassadors are to point men to the nobler world."—*Prophets and Kings*, p. 274.

Decades ago the Lord's messenger described conditions in the cities in our day: "There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life."—*Ibid.*, p. 275.

The inhabitants of these doomed cities must be warned of coming judgments and be given the opportunity of becoming citizens of the only city that will endure.

"The lesson is for God's messengers today." Time is running out. "The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn."—*Ibid.*, p. 277.

The End Is at Hand

"The end of all things . . . is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another . . . ; for the angel of mercy cannot remain much longer to shelter the impenitent."—*Ibid.*, p. 278.

Ultimately these great cities will be destroyed. John the revelator declared, the "cities of the nations fell" (Rev. 16:19).

In a chapter in *Prophets and Kings* depicting the conditions in the cities, and the calamities that will befall the earth, the servant of the Lord says, "They are among the agencies by which He seeks to arouse men and women to a sense of their danger."—Page 277.

There is a message for God's people in the events in the cities. May the Lord help us to learn this lesson well and with His help be prepared for the days that lie before us!

Yours in the blessed hope!

legion of smokers echo it. No will power! It is the plaintive cry of millions of weight watchers who put off their weight watching until tomorrow. And the uncouth victims of temper and lust join in. No will power! It is a cry of defeat that makes the heart of God weep.

You can see how intensely practical this is. It is not sufficient to talk to an alcoholic about exercising his will, strengthening his will. For he says hopelessly, "I have none!"

Friend, if we must tie our hopes to our own weakness, or to man-made solutions, or to the manipulations suggested by popular psychology, however helpful their insights, there is reason to despair.

But no. In the Bible there is hope for the most hopeless. Listen. "Sin shall not have dominion over you" (Rom. 6:14).

A man doesn't have to be enslaved by habit. He doesn't have to see his home disintegrating because of his

weakness. God can break the chains. That's what Jesus Christ came to accomplish.

"The Spirit of the Lord is upon me, because he hath anointed me to preach . . . deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Jesus Can Liberate

Jesus came to break the chains, to set the captive free. He says in John 8:32: "Ye shall know the truth, and the truth shall make you free."

Not one person who reads this page needs to remain a slave to crippling habit. Every one of you can go free. I say this on the authority of the Word of the living God.

You cannot control your thoughts and your feelings and your emotions as you may desire. But there is one thing you can do. You can control your will. You can choose who your master will be. Joshua said, "Choose

cut down a tree. They trimmed off the limbs and cut the tree trunks into pieces about four feet long. They dragged and rolled these to the stream and pushed them into the water.

The beavers used their front paws like hands to carry mud and rocks and pile them on the logs. They brought more logs until the dam was as high as it needed to be. The beavers then put small limbs and brush on the upper side, and plastered the dam with mud and rocks.

Soon the water began to rise behind the dam, and a pond grew in the meadow. When the water began to run over the dam the pond was full. Then the beavers began to build their home. Their home, or lodge as it is called, was made of mud and sticks too. They made a platform higher than the water. Then they made a cover for it. There was a secret tunnel that came under the water and up into their lodge.

Near the door of their tunnel the beavers stored limbs for food. They pushed sticks into the mud so they would stay on the bottom of the pond, and would be there when the beavers wanted some bark to eat. The beavers could take a stick from their food pile, dive into their tunnel, and come up inside their lodge. There they could rest and eat safely. The lodge was built so well that not even a wolf could break through the top and catch the beavers.

How did Beaver know how high to build the dam so it would make a pond just deep enough for a beaver lodge? How did he know how to build a lodge with a secret entrance and a dry platform inside above the water line, where the beaver family could be safe and warm?

As we watch animals we wonder how they can know the pattern for their lives. Do you think that the God who plans the life patterns for every animal is a very wise God?

you this day whom ye will serve" (Joshua 24:15).

And that is an act of the will. We choose our master. It will be one—or it will be the other. Every man is under the control of one power or the other—by deliberate choice.

Do you see the constant peril a man is in until he understands the true force of the will? The will is not something to be pushed about by circumstances, or smothered under feelings, or intimidated by habit or impulse. It need not be subject to the emotions. The life of victory is not to be lived in the emotions, but in the will.

This desire may pull in one direction. This emotion may pull in another. This habit, this temper, this lust, may clamor for attention. But the will decides.

God does not negotiate with the feelings. He negotiates with the will. In the final destiny of man the feelings are not the deciding factor. It is the will that decides. Let the emotions rebel as they may. They will gradually come into line with the decision of the will. It is yours to decide. And when you do, the power of God, like the lift of the tide, will make all the difference!

I think of the building of a giant bridge across a portion of New York Harbor. Engineers were searching for a base upon which to rest one of the mighty buttresses.

Deep in the mud and practically buried, they discovered an old barge, full of bricks and stones, that had long ago sunk to that spot. It had to be moved. Yet in spite of every device it remained firmly held to its muddy bed.

At last one of the engineers conceived an idea. He gathered other barges about and secured them by long chains to the sunken wreck *while the tide was low*. Then all waited. The tide was coming in. Higher and higher rose the water, and with it the floating barges. Then creaking and straining on the chains, that old boat was lifted from its vise-like grip—raised by the lift of the Atlantic Ocean!

Is your mind like an old barge full of bricks and stones, gripped by memories you long to forget, held by age-long leanings and habits to be released from which you would give anything, bound by fears and uncontrolled imaginations? Has every human device failed to break the power of their viselike grip in your life? The mighty God will deliver you. He is able. But you must choose.

Do it today. Choose Christ. Let the battle for the mind end in victory for God. Then you will be free, truly free!



A Story FOR THE YOUNGER SET

How Did Beaver Know?

By RUTH WHEELER

BEAVER and his mate were hunting for a new home. They followed a little stream that left their old valley home, then flowed through hilly country. At last they came to a place where the stream went through a small meadow and then flowed between steep banks.

Beaver looked over the meadow. There were trees and plants for food, but there was not a pond, and beavers must have a pond to live in. But Beaver was not worried. If there wasn't a pond he would make one, for by instinct Beaver knew how.

How did Beaver know the way to make a pond? Of all the animals in the world, the beavers are the only ones that know how to build themselves a pond so that they can have a home in the water.

God has put into the mind of every animal the pattern for its life. Every animal knows how to do the things that are right for it. It doesn't have to learn how to do them, for it is born knowing how. We call this the knowing-how instinct. God has given to every animal the patterns of instincts for its life.

Guided by instinct, Beaver looked all up and down the sides of the meadow until he found a narrow place. Nearby stood some young aspen trees. He and his mate began cutting down the trees with their big, sharp teeth—teeth made for cutting. In an hour they each had

TITHING—A TEST OF LOYALTY

By F. M. ARROGANTE

IT IS impossible to meet the requirements of Christian perfection if there is any personal interest that takes precedence over loyalty to Christ and devotion to His service.

God expects loyalty from every one of His children. The prosperity of Israel of old was based on the condition of loyalty. No less is expected of us in these last days.

The tithe should be returned to God promptly and cheerfully. It is a continuous reminder of man's partnership with his Maker, as well as an antidote to covetousness. The tithe is a test of our loyalty to God. Paying the tithe without compulsion or pressure will develop in the giver sterling qualities that will fit him for the kingdom.

There is no fee required for entrance into heaven. No sacrifice made or penance performed will buy en-

trance into the heavenly abode. No one should ever think of returning the tithe to God in order to be saved. God is interested in our loyalty. And the paying of tithes and the giving of offerings are tokens of this loyalty. On the other hand, unfaithfulness in this matter is evidence of disloyalty.

God says, "I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. As you bring these specified goods as a token of your loyalty and your submission to My sovereignty, My blessing shall increase your substance, and you will have abundance."—*Testimonies*, vol. 9, p. 245.

When God says "The tithe is the Lord's," He means what He says. Tithe is tithe, and no substitute service will be acceptable, not even prayer.

"Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God."—*Messages to Young People*, p. 248.

"Let none feel at liberty to retain

their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Testimonies*, vol. 9, p. 247.

"If a man pays tithes from a mercenary motive and because he thinks it will increase his income; if he does it in a self-righteous spirit, that he may have the glory of men; if he does it in a legalistic spirit, grudgingly and of necessity, because he thinks he must, and because he is afraid of the blight that follows disobedience; if he does it out of curiosity, as a novice would play with chemicals; if he does it in a superstitious spirit, as one would pry into the occult; if he does it carelessly or perfunctorily, as one would do it quickly and be done with it, he cannot expect much of any wholesome effect in his spiritual life and character."—Dr. A. M. Fraser quoted in *The Christian and His Money*, No. 10 of the Know Your Bible Series.

Like Jacob of old let us each one resolve and say, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

The art of living when you're Young

By MIRIAM WOOD

ADAM AND ANIMALS Ever since childhood I've had a mental picture of an event that took place during Creation week. The picture may not be entirely accurate; nevertheless, I'd like to describe it for you. It has to do with Adam's naming of the animals—and this is where the scene begins. As clearly as though I were standing under one of the green willow trees of Eden, I can see Adam seated comfortably on a gentle swell of ground on the edge of a broad, open, flower-studded meadow. At a given signal of some kind, the animals form a long, orderly procession. Slowly they file past. Adam is too fascinated by them to remain seated very long. Up he springs to scratch the ears of a magnificent lion (who found out only a moment before that it was a lion!) or to stroke the soft coat of a tiny, delicate-legged gazelle. I've no idea how long the procession lasts, but it can't be of very brief duration, since the task is so tremendous.

Now the point I want you to think about is this: Can you, in your wildest imaginings, picture Adam, as the hours went by, becoming a bit fatigued and "taking it out" on the trusting creatures who'd been put in his care? Giving a leopard a vicious kick plus a surly command to "Get out of my way!" wouldn't have been dangerous, I suppose, since the leopard had known nothing in his tiny lifetime but love and peace. And, of course, Adam couldn't possibly have reacted with petulance and cruelty, because this type of conduct is a result of sin—and sin hadn't yet entered Eden. But it is rather intriguing to think about.

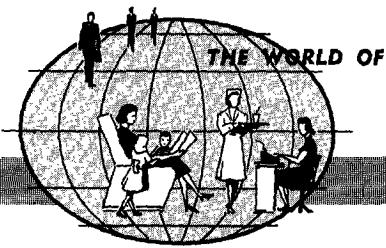
The dominion that Adam and his descendants were given over the animals never was intended to be a cruel one. In Eden there was no place for cruelty; and in your own Christian world, far removed though it is from God's Garden, there is still no place for cruelty toward God's lesser creatures. Or

neglect, for that matter. If the word "dominion" conveys to you the suggestion of license to exercise brutal tyranny, then I suggest an immediate, in-depth study of God's plan for both the original Eden and the restored Eden.

The degree to which a person has become civilized can be determined to a large extent, I think, by the treatment he accords anyone or anything weaker or less fortunate than himself—and how he relates to creatures less intelligent than himself. By this yardstick the veneer of civilization on some people is so shockingly thin you scratch right through it with your fingernails. For instance, a young man (I should say "male" for he had no *manly* qualities) whom I once knew used to boast about the number of dogs he was able to hit as he drove his car about. (My feeling of revulsion is so intense I can scarcely bear to write those words.) Were he the only monster of this sort, I'd hardly spend time mentioning it. Too many others exist, though, for the subject to be completely ignored.

If the pendulum swings wildly in the other direction, that can be unfortunate too. What's more disgusting than a plump, empty-headed, overdressed matron clutching a runny-eyed, blanket-wrapped, spindly-legged dog?—a dog to which she addresses inane questions ("Does Sweetums love Mommy?") and which she kisses—yes, *kisses*—every now and then. An acquaintance of mine, apparently sane, explained to me recently in complete seriousness that she and her husband "weren't sure" whether they should go ahead with their plan to buy a lovely new home they'd selected. "You see," she continued earnestly, "our cat finds it difficult to adjust to new places; she might become emotionally unbalanced." I greeted this remark in stony silence—a triumph of self-control, believe me.

I've sometimes thought it's a shame that animals can't speak. On second thought, maybe it's just as well that they can't. Some of the things they'd say could be terribly disillusioning and embarrassing. But it seems to me that if Adam didn't find it necessary to kick a leopard in that long procession of animals, it should never be necessary for anyone to kick a pet.



The Winds Have Blown

By M. CAROL HETZELL



SHE was different from the rest of us in the office, no denying that. Having been reared an Adventist myself, I had always felt just a little uncomfortable around anyone who seemed to go in for high fashion or who composed her own coloring from cosmetics counters—hair just a little too bleached or too black, eyelashes with that upswept look that comes from a curler and heavily darkened to blend in with the hint of blue mascara.

This girl was like that. Her clothes were more like what one would wear to church or to a party than like the more practical attire the career girl selects for office hours.

There were whispers among the other girls at work. I knew it. I heard them—some of them. The difference in this girl bothered them. Then it happened.

I walked into her office one noon and found her in tears. On the desk before her lay what is sometimes referred to as a poison-pen letter. It was all there—the criticism, the frigid hostility, the resentment that her difference had engendered. In "defense of the cause" the writers had lashed out, tearing at the paint, the spike heels, the elaborate clothes.

Now, in the quiet of this office, I saw the result. The sophistication was shattered, and in its place huddled a lonely, brokenhearted girl.

What had brought her to this place of crucifixion? My own eyes were wet with her pain. I searched my soul for words to comfort her—words that might also help her to see how children of God's love could do this. But words do not always come easily.

She left the office soon after that. But I have often reflected on the strange ways Christian hands move at times. I'm sure the same hands that penned the cruel note would be quick to give aid to someone in need, to contribute to the uplift of humanity through missions offerings. They would move swiftly to comfort a child with a bruised and bleeding knee. But somehow the kindness, the gentleness, had vanished in a fog of righteous indignation.

How righteous is indignation? I must confess to a touch of Irish temper in myself that has always given me something to wrestle with in the Christian walk. But righteous indig-

nation—didn't even Jesus display righteous indignation with the money-changers in the Temple? Surely we can be expected to do whatever is necessary to protect God's cause.

Perhaps the difference lies in knowing what that necessary deed is. We are not always given vast depths of understanding. In fact, understanding what to do is one of life's greatest mysteries. All of us grope our way along uncharted paths. We fight our battles, meet our crises with what knowledge, what strength, we have accumulated since the hour of birth. Some have more; some have less. All our wisdom is so very finite!

I am always thrilled when I watch

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.

CREATIVE COOKING

CELERY-WHEEL SALAD PLATE

- 6 tablespoons chopped ripe olives
- 1/2 cup cream cheese
- 3 tablespoons mayonnaise
- 1/2 teaspoon lemon juice
- 1/2 teaspoon salt
- 1/2 teaspoon Ac'cent
- 2 tablespoons chopped walnuts
- 1 large bunch celery

Combine cheese, mayonnaise, lemon juice, and seasonings. Beat smooth. Mix in olives and nuts.

Separate bunch of celery into stalks. Clean and dry. Fill stalks with base mixture, starting with inside stalks. Press together to re-shape bunch. Tie and chill. Slice crosswise and serve on lettuce with garnish of mint or parsley. Serve with open-face sandwiches and cherry tomatoes. Serves 8.



someone doing the best he can with what life has bequeathed to him. I have seen it happen often—this giving of all one has at a moment demanding no less.

I saw it happen at the International Youth Congress in Vienna, Austria, as a small group of young people from Portugal sang their hearts out. Perhaps they were not professional singers or performers. The number they performed was preceded and followed by much larger groups, by young people with many more advantages than they had had. Yet I found it hard to swallow the huge lump in my throat as I sat there in Vienna's big Stadthalle watching those little people giving all they had to give. No man could ask more.

What a wonderful comfort—and what a matter for personal application—are the words of the psalmist: "The Lord shall count, when he writeth up the people, that this man was born there" (Ps. 87:6).

We cannot look out upon the world through the eyes of others, but we can try. We cannot know the inner forces that cause them to take a course different from that we ourselves might choose, but we can know that most surely such forces do exist. We cannot know the battles fought, the mountains and valleys through which they have passed, the winds of circumstance that have bent the twig and shaped the tree. But even as the winds have blown upon us, they have blown upon those who walk this earth with us. And no man walks unbroken highways, no man knows no conflict in his soul.

Let there be gentleness in our associations. Let there be at least a search for understanding—an honest search. And that which we cannot understand, let us place in the hands of the understanding Father of all.

"Advertised"

"Grandma, mommy's going to be advertised today!" Four-year-old Steve was excited as he blurted the big news.

Grandma had been invited to accompany Steven and his family to the church that memorable spring afternoon. And she wouldn't have missed the occasion for anything! Today her daughter-in-law was going to be baptized. She smiled at her grandson's exuberance at the thought of his mother's being "advertised." Then she realized how right he was. Today by baptism his mother would become an advertisement for the Seventh-day Adventist Church.

What kind of advertisement are you?
DOROTHY VEERSTEEG



Outstanding Volunteer

Simeona Aquino, member of the Manila-Rizal Dorcas Welfare Federation, receives from General Protacio Sotto, medical director of the Veterans Memorial Hospital in the Philippines, an award as outstanding volunteer for 1967. She volunteered more than 700 hours during the year. The Dorcas Federation received an award as an outstanding volunteer group for the several thousand hours contributed by its members. President of the group is Mrs. Betty O. Miranda.

B. B. ALSAYBAR

Keeping House



IN JUNE

By CAROLINE E. KEELER

HERE is June, bright, gay, and lovely, with flowers in her hair, a smile upon her face, and lettuce, round, red, crisp radishes, and new peas in her garden. The garden is coming along nicely. The carrots, beets, string beans, rutabagas, broccoli, and spinach are all flourishing. We are enjoying the ripening strawberries served with sugar and cream, that is, most of the family. For me strawberries are taboo unless they are pared. Did you ever see a pared strawberry? Well, it can be done with the big ones, and a pared strawberry is better than no strawberries at all. I also make tapioca pudding out of the juice. We have both Sparkle and Ogallala berries in our garden. The birds are enjoying them too, but we must not begrudge the birds an occasional berry dessert.

The hybrid geraniums planted in February have developed into healthy plants. I can hardly wait to see what the blossoms will be like. I am eager also to see our poor man's orchids and stocks.

We made the maple syrup, stored ten quarts in the basement, and gave some away. The sugar shanty is lonely now. The small pond Orin, my husband, made in the glen adds attraction, and on Sabbath afternoons we take a walk to the pond, then we walk through our little pine grove and the little poplar grove into the bigger "everything grove." The May apples with their big umbrella leaves and the ferns occupy one spot. This spring there were hosts of white tril-

liums blooming there. There were also flowering wintergreens, hepaticas, and a certain type of violet. Many of our favorites such as spring beauties, adder's tongue, and Dutchman's breeches do not grow in our grove.

We do have a clump or two of blue forget-me-nots we brought from Pennsylvania. The wildflowers come and go so fast, the wild phlox, the way-side orange lilies, the wild geraniums, the wild azaleas.

And all over, roses are blooming. The catbird again has built her nest in the wild-rose tangle, and serenades us night and morning.

There are so many things crying to be done, such as weeding, hoeing, and cultivating. There are improvements we want to make to "better" the place; for instance, we hope to build a dormer window in my sewing room. Then the house, which now has only one dormer window, won't look so lopsided. Even with all the work beckoning me outside, it relaxes me to go to my sewing room, which Orin built for me last winter, and sew a little. The branches of a black walnut tree pass the windows. Occasionally a bird peeps in to see what is going on.

A former schoolmate sent me zinnia seeds, and we are using these to help beautify the banks along the front of our property. I love zinnias, which are so colorful and showy.

In the evening we sit on the lawn and look over the distant hill and one by one see the lights come on in the farmhouses, and then see the lights of God appear in the sky. It is wonderful to have a few acres to call our own, to witness the changing of the seasons, each so beautiful. Yet we know that eye hath not seen nor ear heard the wonderful things God has prepared for us. If we can make the world a bit more beautiful because we have lived in it, we shall not have lived in vain.

Adventists Hold Their First CAMP MEETING

By J. R. SPANGLER

ONE hundred years ago this year, the Seventh-day Adventists, five years after the organization of the General Conference, held their first camp meeting. Evangelistic "tent" meetings had been held by Seventh-day Adventists since 1854. It was not until 14 years later, in 1868, that the concept of deepening the spiritual life and instructing in the faith through camp meetings for the constituency was put into practice.

Some of the leaders were apprehensive of the plan. It was feared that disorderly conduct and extreme emotionalism might offset any benefits to be gained. Adventism had already been baptized with a cloud of derision during the Great Disappointment. Failure in a camp meeting venture could possibly drain what little public-image credit we did possess. Then, too, our whole church program was in no condition to endure any type of setback.

Backgrounds of the First Camp Meeting

The matter of holding general camp meetings came up at the General Conference session held at Battle Creek, Michigan, May 12 to 18, 1868. After deliberation, the session voted to recommend the holding of such meetings annually.

At a meeting at Wright, Michigan, July 4, attended by Elder and Mrs. James White and Uriah Smith, the subject of holding general camp meetings came up again. Reporting on the meeting, Elder Smith remarked concerning camp meetings: "We believe this will result in a move which will prove a mighty auxiliary in getting at least a knowledge of this people and this truth before the world" (*Review and Herald*, July 14, 1868, p. 56).

Speaking in support of camp meetings, James White, writing in the same issue of the *REVIEW*, under the heading "convocations" discussed the purposes of such gatherings. Refer-

ring to the Feast of Tabernacles as held by the ancient Israelites, he remarked, "If such a convocation be good for Jews, why not as profitable for Christians?" Mentioning next the Methodist camp meetings, he added, "If such meetings be good for Methodists, why not be equally profitable for Adventists?" He made references also to the Second-Advent camp meetings in 1843 and 1844 and the mammoth camp meetings of the nominal Adventists of New England.

More specifically, as a reason for initiating camp meetings, he mentioned the unsuitability of the annual conferences as a time to enjoy a spiritual feast. He said, "At our annual Conference, usually held at Battle Creek, the business sessions of the General Conference, the Michigan Conference, the Publishing Association, and the Health Institute, occupy so much of the time and thought of the members, especially the ministers, as to greatly detract from the interest of the religious services. This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week's time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden."—*Ibid.*

On the basis of this background he argued: "A general Convocation, free from business sessions, where ministers and people could devote their entire time and energies to the spiritual interests of the assembly, would exactly meet the wants of the cause."—*Ibid.*

The outcome of the various deliberations was the announcement in the August 25 issue of the *REVIEW AND HERALD* of the "First General Camp meeting," to be "held at Wright, Ottawa Co., Mich., Sept. 1-7."—Page 160.

Speaking of the proposed camp

meeting, an article in the August 18, 1868, *REVIEW*, signed by the General Conference Committee, stated as to the purpose of the meeting: "This meeting has not been appointed for the purpose of spending a few days in recreation and vanity. Nor has it been appointed as a novelty, for the purpose of calling out the idle and the curious who might not otherwise be reached. Nor do we by this means merely seek to gather a large concourse of people, that we may thereby make a display of our strength. We have a very different object in view. We desire to call out as many of our brethren, both preachers and people, as we can, and also as many of our unconverted fellowmen as we may be able to interest in this meeting, that we may do them good."

Primitive But Practical

No tents for the campers were ready, so the people were instructed to buy good cotton cloth which could later be used for domestic purposes, such as overalls for the men or haystack covers. At camp pitch time the women put the materials together while the men built the frames for the cloth. Each tent housed from 12 to 20 people. Straw-crammed mattress ticks were lined up on each side. Men slept on one side and women on the other, with the children sprinkled on both sides! Daytime found the beds stacked in the corner so that the campers could sit or squat while eating their frugal fare.

A quick trip through this primitive but practical camp uncovers a pioneer spirit that is unknown to most of us. First to capture the attention were two large 60-foot-diameter tents. One bulged with straw for mattresses and the other was an emergency meeting place in case of rain. An interesting forerunner of our modern Book and Bible House was a triangle of trees connected with rough, flat boards used as a display counter. Inside this triangle young men waited on customers. In a circle were the 22 cotton-cloth shelters, dignified by the name of tents, used for living quarters. Inside the circle were rows of seats formed by placing planks on logs or risers in the open grove. At the four corners of this open-air auditorium were posts supporting large, earth-filled boxes in which fires were kept burning for all-night lights. Directly in front of the seats was a canopied speaker's stand.

Everything went fine until next to the last day, when a heavy rainstorm came. The sievelike cotton tents forced the campers to go on a drying spree. They commandeered branches, logs, stumps, boards, and tent ropes to hang wet clothes and bedding on.

But nothing could dampen the spirits of the campers. In fact, the rain served not only as an insurance that canvas tents would be used in the future but it also guaranteed another camp meeting where this new decision could be put into practice.

This first camp meeting was attended by members from Michigan and two other States. Campers totaled about 300, and top attendance exceeded 2,000. This initial camp meeting opened a new and most important era in the work of our church. Confidence in the message was greatly strengthened. Backsliders were reclaimed. New souls were won for Christ. In time, camp meetings became an annual occurrence in most conferences.

Some of these camps provided unusual evangelistic opportunities, especially those held near large cities in the East. It is claimed that a camp meeting conducted near Boston in 1876 attracted as many as 20,000 people. In these early years camp meetings were moved from place to place. This plan was advocated even as late as 1900 by Ellen White. In recent years sanitary, health, zoning, and fire laws have led the church to establish permanent campsites. In spite of this, when properly conducted, the camp meeting is still a potent soul-winning agency, which is an addition to our regular public evangelistic thrust.

Commemorative and Prophetic

Nearly 3,500 years ago God instructed the Israelites for a week every year to dwell in temporary tents made of "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook" (Lev. 23:40). Known as the Feast of Tabernacles, this festival was celebrated as a commemorative occasion reminding the people of their wilderness journey, which was distinguished by numerous miracles and deliverances.

The Feast of Tabernacles was a time of great joy and freedom from regular toil, making possible the contemplation and study of the love of God. Added to this was the renewing of courage and strength through association with friends and loved ones from whom they had been separated for some time.

A prophetic element was embedded in the Feast of Tabernacles. Minds were projected to that grand day of the final harvest.

When in earth's history has it ever been more necessary to remember the past and to plan for the future than it is today? Our times demand a renewed interest in attendance at camp meeting. Think through a few soul-searching questions. Are secular vacations more important than a holy

convocation? Are business or home pursuits more significant than attendance at a spiritual feast that is provided at great cost in terms of money and energy expended?

What value do I put on full-time attendance at camp meeting? Who really plans my program, self or God? Where would God want me to be during camp meeting time? The importance of camp meeting attendance can be understood only in the face of today's times. It is a must when we consider—

these stressful times, which are experiencing both bloody and bloodless revolution.

these days of extravagant changes when Gibraltarlike standards and codes are being fractured daily.

these days when millions, silently drowning in their own tears and fears, need fellowship and courage.

these days when millions are spent searching for the secret of life, and so few are learning how to live it.

these days when parents are working office and factory shifts while the children are shifting for themselves.

these days when the idolatry of materialism and sex is automatic with the masses.

these days when modern man worships at the shrine of rejuvenated glands, fishhooks, and baseball gloves.

We need a camp meeting experience—

where our lives can be remodeled and redirected.

where the doctrines of justification and sanctification are removed from the legal fiction category.

where we can put aside our tranquilizers and pep pills and let the Holy Spirit both calm and motivate us.

where these untamed, savage na-

tures of ours can be recaged and brought under the control of Christ.

where our eyes can get a needed rest from TV.

where the early morning struggle out of bed leads to a spiritual feast, and not to a smog-draped highway crawling with lethal missiles.

where parents and children can have a chance to be with one another for an extended period of time in a place that is spiritually oriented.

Month-Long Affair

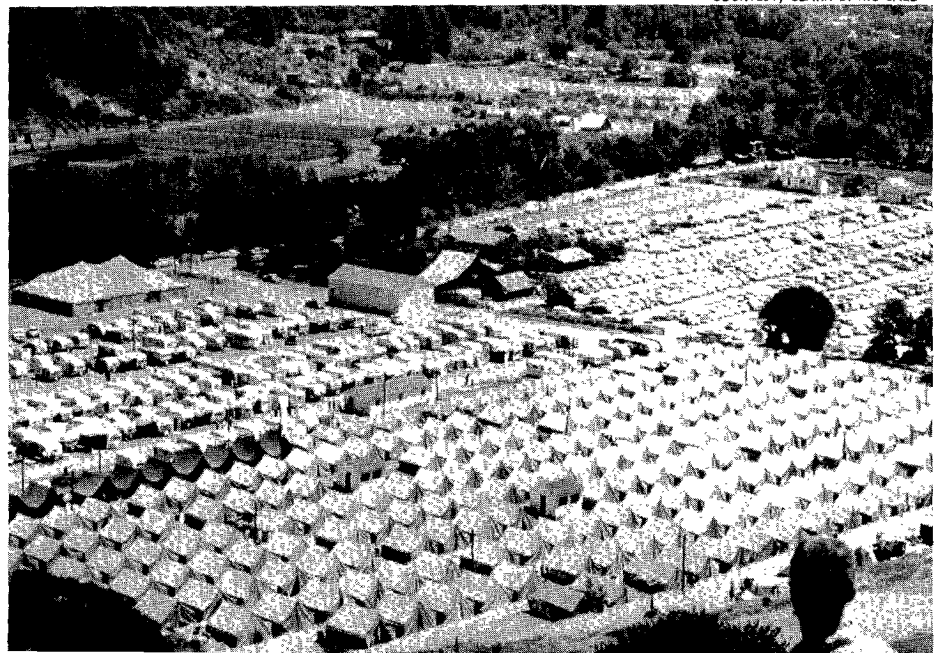
Consider a moment that attendance at the Feast of Tabernacles required walking or slow animal travel. For some, travel time plus meeting time required perhaps a month. "This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God." —*Patriarchs and Prophets*, p. 541.

If you have not already done so, make the decision right now to take the entire family to camp meeting for the full time. You say it may take part of your vacation? The rewards for placing spiritual values first are incomparable. God has a special blessing in store for you. It may mean a decision for Christ on the part of your children. It may mean the salvation of your home. For some it could well avert a trip to the divorce court. It could possibly delay a funeral for others. For many it may prove to be a complete life revolution. And for all who attend, it will spell definite spiritual reward.

(Concluded)

In the hundred years since the first SDA camp meeting was held at Wright, Michigan, camp meetings have grown in size and extent, but the spirit remains much the same.

COURTESY, CLARK B. MC CALL





FATHERS, SPEND MORE TIME WITH YOUR CHILDREN

The Imperial Magazine reported the following as something for fathers to think about:

"A group of 369 high school boys and 415 girls were asked to check a list of ten desirable qualities in a father. The quality that received the largest vote was spending time with his children. The quality that received the second largest vote was respecting his children's opinions.

"Other qualities were rated in the following order:

"Third—being an active church member.

"Fourth—being a college graduate.

"Fifth—never nagging his children about what they do.

"Sixth—making plenty of money.

"Seventh—being well dressed.

"Eighth—being prominent in social life.

"Ninth—having a love of music and poetry.

"Tenth—owning a good-looking car."—April, 1968.

Assuming that the survey was made recently (the magazine does not give the date), these results are highly revealing, especially in the light of recent characterizations of teen-agers as a permissive and rebellious lot. The attention given in the public news media to the hippies and yippies and to campus morals and rebellions gives the erroneous impression that a large proportion of the young people of today have fallen far below the standards of former generations.

We do not wish to minimize the seriousness of the situation that exists. But it is heartening to know, that, in a time when the term "generation gap" is thought accurately to describe a growing rift between parents and their children, the majority of the high school students voting on the qualities listed above placed first on their list a desire that fathers would spend more time with them. If there is a gap, at least they wish it to be closed. They have not rejected their fathers as hopelessly out of date. They want a greater companionship to exist.

Upon reading this report, our thoughts turned immediately to earnest counsel given fathers years ago urging them to spend more time with their children:

"The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business, he should find it a pleasant change to spend some time with his children."—*The Adventist Home*, p. 220.

"Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the word of God. . . . Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent. . . .

"Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good."—*Ibid.*, p. 222.

What a combination! Children requesting companionship, the Spirit of God urging it. We fathers must not fail our children.

Regarding the second quality, that fathers respect the opinions of their children, there is also divine counsel: "Show respect for your children" (*Child Guidance*, p. 98).

Showing general respect includes showing respect for opinions. Whether the father considers the opinions correct or not, he must remember that the child holds them sincerely. They are based on the child's sum total of experience up till that time. All his life the child will form opinions. A patient respect for them on the part of the father and careful guidance so that the child may learn true bases for judgment and valid criteria for arriving at truth are highly important. Respect begets respect.

That the high school students should place being an active church member third on the list is also surprising. Apparently there is considerable respect for religion left among at least certain young people. We do not know where the opinion poll was taken—it may have been taken in a strongly religious area and may not reflect a national average. But certainly fathers ought to take note and involve themselves in active church life.

The rank given to the qualities below the top three reveals remarkably mature thinking on the part of the high school students. Money, social standing, educational achievements were all placed below the character qualities set forth in the first three.

"I write unto you, fathers," says John, "because ye have known him that is from the beginning" (1 John 2:13). Though John is here probably addressing older men in general, whether literal fathers or not, literal fathers are included. They have been longer in the way. Young people need the benefit of their wider experience. They are asking that fathers spend more time with them. We cannot afford to be too busy. Eternal salvation of precious loved ones is at stake. "Whatever may be the character of his business, it is not of so great importance that he [the father] be excused in neglecting the work of educating and training his children to keep the way of the Lord."—*The Adventist Home*, p. 221.

D. F. N.

What Is a Seventh-day Adventist?—4

DOES MY CHRISTIANITY SHOW?

Obedience shows. Neighbors notice the behavior of the children next door. The girl at the switchboard observes the accountant's loyalty to company policy. The man at the gas pumps notices the integrity of the mechanic. Except when a person uses deceitful tactics, those around him know by his behavior whether he is true to himself and his claims. Just so, obedience to God manifests itself in the way we live.

One of the characteristics of God's people is their willingness to obey. They love Christ and want to do what He asks (John 14:15). Although they recognize that eternal life is a gift (Eph. 2:8), they also know that no one who is willfully disobedient will enter the New Jerusalem (Rev. 21:8, 27; 22:15; 2 Thess. 1:7-10). John the Revelator singles out those who follow God's program as being the special object of His blessing in the last days (Rev. 14:12). The true child of God is an island of obedience in the sea of lawlessness.

The two characteristics of a child of God that we have discussed so far are what he believes and what he is. This week we consider what he does. We mentioned earlier that in the Bible, *belief*, or *faith*, means more than ideas and concepts. It includes the result of

those cognitions—our behavior. Christian belief produces love, and love engenders obedience, willing obedience. It changes both attitudes and behavior. Mrs. White writes: "God's claim upon our faith, our services, our affections, should meet with a cheerful response."—*Testimonies*, vol. 4, p. 253.

Our basic question in these editorials has been "How can I tell whether I am really a child of God? Can I be sure that in God's sight I am a part of His remnant people?"

The answer is given clearly by the messenger of the Lord: "You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. . . . Compare scripture with scripture. Study the representation of the life of a true Christian as delineated in the Word of God."—*In Heavenly Places*, p. 144.

Outside Guidance

The person who is intently looking for the return of Christ is distinguished by his changed life. No longer do natural inclinations control him. Divine power, divine grace, guides the life. Paul told Titus: "The grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfilment of our hopes when the splendour of our great God and Saviour Christ Jesus will appear" (Titus 2:12, 13, N.E.B.).*

Two words of great significance appear in this passage: *disciplined* and *renounce*. The first involves surrender to the shaping influence of God's hand. Because we believe that His will for us is best, we accept the discipline of His control. Then "godless ways and worldly desires" become distasteful, even repulsive; we choose to renounce them. Our choice is not whether God wants us to renounce them. Our choice is whether we will take His advice and follow His program. Jesus said, "If you wish to enter into life, keep the commandments" (Matt. 19:17, N.E.B.). If you don't wish to enter into life, He might have said, this requirement does not apply.

The kind of submission we are talking about here is illustrated by the master-slave relationship. In real life the slave does not choose to be mastered, but in the spiritual life the child of God chooses Christ as his master. Obedience in the outward life is then not in question; it follows naturally from the decision to submit.

Dr. Frederick Brown Harris, chaplain of the United States Senate, tells of an outstanding preacher who admitted that he had not heard a sermon on obedience in a long, long time, nor had he preached on that subject himself. Dr. Harris comments: "Much is being said and written these perilous days about freedom and emancipation from compulsion. More, much more, needs to be said about discipline and law. The demand 'Don't fence me in' must be interpreted, if life is to be worth while and reach its highest possibilities, in the light of the larger truth mirrored in the great hymn—'Make Me a Captive, Lord, and Then I Shall Be Free.'"—*Washington Sunday Star*, May 5, 1968.

What does obedience to Christ mean? How does a slave of Jesus Christ behave?

In Christ's every appeal is His central command: "Love. Love God and love your fellow man." Often we show our love to God best by loving others, by following the Golden Rule. "Being a Christian involves far more than a heavenly citizenship; it also involves living as a Christian in this world. It means being the

very best kind of citizen. It means showing the fruits of the Holy Spirit in daily relationships with other people. It includes not only love for God but also love for our fellow man. We should be concerned for our neighbor's best interests as if they were our own."—L. Nelson Bell in *Christianity Today*, April 14, 1967.

From this beginning we could easily list 1,001 do's and don'ts—applications, if you please—all with some justification, for even the most puritanical, Pharisaical rule at one time must have seemed to contribute something to the godly life. We believe in high standards, but we will not make lists for any but ourselves.

Three Principles of Christian Life

Instead, we will state three principles, each related to an aspect of Christian living: (1) Any act or any pattern of behavior that diminishes our ability to love as God loves is wrong. (2) Any attitude that stultifies the attitude of love is wrong. (3) Any belief that denies the supremacy of love is wrong.

Let us be more specific. All acts of true courtesy may be acts of Christian love. Every time we go out of our way to listen sympathetically to another, to use our time for another's benefit, to share our possessions without thought of repayment—we engage in an act of Christian love. On the other hand, every time we behave so as to draw attention to ourselves, every time we "do our own thing" (to use a current expression), every time we set out to get our share—we diminish our powers to love as Christ loved. The experience of tens of thousands of Christians proves these premises only too well.

By nature man is egocentric. When he sees something in the store he thinks, "What I couldn't do with that!" When he meets someone for the first time, he muses, "What does he think of me?" or "What can he do for me?" The whole doctrine of fun is self-centered. Christianity makes a man allocentric (other-centered).

What does the Lord require of us who claim to be His people?

1. Belief. Firm, strong belief in what He says.
2. Attitudes of gentleness, patience, trust—all the fruits of the Spirit.
3. Behavior consistent with His will. We are to execute true judgment (Zech. 7:9), speak the truth (chap. 8:16), do justly, love mercy, and walk humbly with our God (Micah 6:8). This is love; this is the fulfilling of the law (Rom. 13:10).

F. D. Y.

(Concluded)

Personal Response

By ALICE B. PARKER

O Lord, I plead for tact and fortitude.
Impart Thy living faith and insight give.
Take Thou my hand as words my thoughts release;
May they be tender, strong, and may they live.
Bestow, I pray, a measure of Thy courage,
As each new morn to self I humbly die.
May I behind me leave rich heritage
Of good things that of Thee will testify.
May I become a prism for Thy love
And share with others, guide, console.
Confer Thy Holy Spirit from above,
With words bring comfort to an eager soul.
Transform, revive my heart and set me free,
That I be whole, fulfilled, complete in Thee.

* The Bible texts in this editorial credited to N.E.B. are from *The New English Bible*, New Testament, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.



From Readers

MINISTERS OF MUSIC

EDITORS: Letters pertaining to the title applied to those engaged in the ministry of music have appeared in recent issues of the REVIEW. Those who are concerned about this matter may be interested in knowing that Andrews University now offers a curriculum leading to the Bachelor of Music degree with a major in church music. The single purpose of this course of study is to prepare Seventh-day Adventist students for the role of church musicians.

Many of our musically talented youth have a strong desire to use music in an active way in the saving of souls, and it is primarily for these individuals that this new course of study is offered. In addition to musical studies the students also take a concentration of courses in theology. Upon completing the curriculum they are therefore prepared to serve not only as church and evangelistic musicians but also as ministers of the gospel. Should a student desire to continue his theological education, he will have the background necessary for doing graduate work on the Seminary level.

Students completing this type of professional education would be qualified to bear the title Minister of Music. It would seem to be a mistake to give this title to individuals who have not received a basic education in both music and theology.

PAUL HAMEL

Berrien Springs, Michigan

RESPONSE ON SLUMBER PARTIES

EDITORS: To the parents who wonder whether they are too strict in keeping their children from joining in "slumber parties" I would like to say, Hold out!

Our policy, found in the Spirit of Prophecy, was Keep your children on your own premises, and we followed this through to the last. I did not have *Child Guidance* at that time, but in it is some counsel (see pages 114, 115, 271, 272, 460) for the specific problem they mention. All parents should read this book through at least once.

Those who do their best to follow God's special counsels, given to us through Ellen White, will be rewarded. Many may receive a Mother's Day message as I did once from our son away at college. It read: "I used to wonder why you wouldn't allow us to go to others' houses. Now I understand, and I thank you."

Reward enough!

NAME WITHHELD

EDITORS: Re the letter in the March 7 REVIEW from the parents who fear they are too narrow-minded. My parents also were against slumber parties. My father always said that nighttime was for sleeping, and I shouldn't be up all hours of the night. It didn't make much sense until my mother said that there was a lot more sex at slumber parties than most of us realized. It really shocked me, but I can see how it can happen even among the shiest of girls.

Since I can see her point, I don't worry about slumber parties any more. If given a good logical reason, we teen-agers can prove to be very understanding.

P.S. Please withhold my name. I am only 15 and don't want every teen-ager I know jumping on my back.

EDITORS: Re "Narrow Parents?" (March 7 REVIEW). I'm not a parent; I'm an old maid church school teacher—but I have the interest of our girls at heart.

Does a slumber party have to be an entire night spent in playing popular records, eating sweets, and talking about boys? I'll grant that girls don't sleep enough at a slumber party, and I'll also grant that the subject of boys forms a considerable part of the con-

versation, but can we condemn slumber parties because some are not planned properly? I've attended a good number of slumber parties in my 30 years of teaching, and the latest one just last month. Everyone, including the neighbor's cat and this teacher, had lots of fun. We ate a suitable meal, played games (some quiet and some active) and then bedded down for a long story hour. Everyone was quiet by one A.M. (except the cat, which I finally put out) and if Susie got up before seven to rub toothpaste on the faces of her still-sleeping classmates, what was the harm?

We ate breakfast by and by, had worship together, and went to work on our new church, which soon will be ready for occupancy. Everybody needed a nap that afternoon, but families cooperate in such needs.

Slumber parties should not be weekly affairs, but occasionally they're fun. What is more romantic for a fourteen-year-old than to eat Cracker Jack and suck lemons at midnight, with a dozen or so classmates, while stories are told and personal experiences are added and Carolyn makes appropriate sound effects? If I'm wrong I'd like to be corrected.

LOCKIE GIFFORD

Shreveport, Louisiana

EDITORS: Re: "Narrow Parents?" (March 7 issue): We believe parents can be too strict with their children. In noticing young people of parents too strict, most of them leave the truth or are always in trouble. Parents who aren't strict enough will find the youth growing careless. We believe that when young people are taught truth, love, and decency, and if parents set a good example before them, they will not go astray.

MR. AND MRS. OLEN SHELTON

West Frankfort, Illinois

EDITORS: Re "Narrow Parents?" (March 7 REVIEW). When I was a teen-ager (not too long ago; I'm now in my second year of teaching them) I loved slumber parties. The friends that I "slumbered" with were all SDA's and we thoroughly enjoyed ourselves in the homes of my friends or in my own home. We listened to good music (that our parents had taught us to love and had spent hours recording for us), drank punch, and ate popcorn. All the ones that I'm now in touch with not only belong to the church but either they or their husbands are in the organized work. We are all in our early twenties and look back and laugh over our "silly slumber parties."

Now with that background may I suggest that these parents are right in not wanting their girl to listen to the wrong music and talk the wrong talk, so here is an idea that has worked: Hold a slumber party in your own home where you have previously helped your daughter record (on tape, or buy the records) plenty of good music to last all night. (We used Hawaiian and folk songs—both very pop with the young folks in our church.) Invite the guests from a list that you have gone over with your daughter. Have plenty of fruit juices, or punch, plenty of popcorn and apples, and then after going over your daughter's ideas with her, give her a free hand in "fixing up" the room they plan to use.

When the girls arrive welcome them, and then leave them alone. Your daughter will keep things under control. We did!

RUTH CURRIE

South Lancaster, Massachusetts

Does It Bother You?—4

Slanguage

By C. L. PADDOCK

It is not at all unusual in these fast-moving days to hear expressions that are new and meaningless to us. I heard a young man say not long ago, "You don't dig me." I asked my companion, "What does he mean?" He had heard the expression before. My question was answered quickly, "He means that you do not understand him."

I heard a young woman on television talking about her "pad," and on inquiry found it was her place of abode, where she lived. To me "home" sounds much better.

New slang phrases are being born frequently, and soon they are in common use. The youth pick them up and use them quickly, and adults also.

It bothers me to see slang used in our Adventist publications, or to hear it in our pulpits. Does it bother you to hear one of our workers call a dollar a "buck"? Does it do something to you to hear a person referred to as a "guy"? Does it sound just right for one of our ministers to refer to our children as "our kids"?

Someone has said that slang might be called the weeds of our garden of words. There is no place for it in the vocabulary of the Adventist preacher.

Before each public appearance would it not be well for us to pray the prayer of the psalmist—"Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength, and my redeemer"?

Thousands Attend Evangelistic Meetings Held in Stockholm, Sweden

By ALF LOHNE
Secretary, Northern European Division

Evangelism 1968 has begun on the Northern European continent.

J. F. Coltheart, Australian-born Northern European Division evangelist, is spearheading the program in Stockholm, Sweden. It is a first in conservative Northern Europe—an intense big-scale public program using an interpreter.

Five thousand people attended the multiple sessions the first Sunday. This was repeated the second Sunday. Pastor Coltheart and his interpreter, Bertil Utterback, stood six and a half hours before the audiences. The people listened intently and expressed their appreciation by applause and a good offering. Meetings were also held on Wednesdays.

The interest is still good, although, of course, attendance has decreased as the preacher has come closer to the heart of the message. No advertising is done now, except that those coming to the meetings receive invitations and printed sermon reports.

The campaign was planned for three months. It may last longer to reap the full benefit of the interest. Three thousand names are on file, and the team members are sorting out those who have come again and again. A busy visiting campaign is in full swing.

After the ninth week of the campaign 175 attended the full-day Sabbath "seminar"; 200 attended the following Sabbath. These seminars eventually develop into Sabbath meetings and baptismal classes. The attendance at the second of these was greater than Pastor Coltheart had ever seen before.

Before the campaign began, rumors circulated in Adventist circles from country to country and from one evan-

gelist to another that Pastor Coltheart was to have four meetings the first Sunday. And that in Stockholm! Experienced men shook their heads and said: "He will soon learn. This is not Australia. This is continental Europe, where things are different!"

The evangelist himself, however, was confident. Discussing plans with some of his helpers, he went through the details and said: "In the four meetings to be held the first Sunday we can take only about 5,000 people. I am afraid we shall have to cut down on advertising. There will not be seats for all who want to come." Some of those present smiled. They felt sorry for the disappointments Pastor Coltheart was preparing for himself!

Three weeks before the opening day of the campaign, however, the Stockholm church faced part of the magnitude of big evangelistic planning—80,000 envelopes stacked in a pyramidal heap in the church on Sabbath morning. The plan: all envelopes were to be addressed individually, invitations to be put into the envelopes, and 50,000 of them mailed on the Monday before the Sunday opening meeting. The other 30,000 were to be sent out at a later time in the campaign.

The printed invitations stated that by telephoning one of eight telephone numbers, the recipient could secure reserved-seat tickets. As soon as the people received the invitations, the avalanche began. Nobody had ever seen anything like it in Stockholm. All eight telephones buzzed from early morning till late at night. By the end of the second day all 5,000 seats were booked. Hundreds were

told: "Sorry, no more seats available." Newspaper advertisements for Thursday were withdrawn.

In the budget for the three-month campaign was an estimated Skr. 10,000 (\$2,000 U.S.) from offerings. This is the amount that usually comes from all public campaigns in Sweden during one full year. After four weeks about twice this amount was collected!

Eyes all over Northern Europe are focused upon this venture of faith in Stockholm. Conference president Eric Sunnermo; union officers Odd Jordal and K. Utterback; and the men who with them made the decision to invite Pastor Coltheart and budgeted for the effort will not be disappointed.

Hokkaido Holds Japan's Only Camp Meeting

By WARREN I. HILLIARD
President, Hokkaido Mission

Snow on the hills and an occasional flurry in the air may not remind a person of camp meeting season, but the end of March has come to mean just that to the 200 Adventist workers and members in Hokkaido, the northernmost island of Japan, and the northernmost mission in the Far Eastern Division.

This year a combined camp meeting, mission session, and workers' meeting from March 27 to April 1 attracted about 150 men, women, and children to the fourth such gathering. Hokkaido Mission boasts the only camp meeting in the Japan Union, and its popularity, which is growing from year to year, poses the problem of finding a hotel able to accommodate the group.

Camp meeting this year attracted a large number of *kyudoshas*—or learners, 25 of whom took their stand for God as Maurice Bascom made an appeal. On the following day 16 of these were baptized, six in the hot-spring pool at the hotel, and ten in the beautiful but icy waters of Lake Doya.

Of special interest was the testimony



Left: J. F. Coltheart (right) with the interpreter, Bertil Utterback. They spoke six and a half hours on the opening Sunday in Stockholm! Right: Mrs. Raye Coltheart, in addition to assisting in the evangelistic campaign, taught her daughter Alison while in Stockholm.



A family enjoys a simple meal while attending the Hokkaido, Japan, camp meeting session.

of one of the candidates, who told how the devil had tried to stop her from attending evangelistic meetings. He spoke to her through a spirit medium representing her dead son. "Mother, I'm well and happy here, but if you are to be happy too, you must promise me that you will never again attend the Christian meetings." Only earnest prayer and much visiting and Bible study by the pastor and the Bible instructor enabled this earnest Buddhist woman to find her way back to the meetings and the remnant church.

A number of earnest young people were also baptized, after many tears, much prayer, and several long-distance telephone calls to parents. Still another cause of rejoicing was the rebaptism of an elderly woman, first baptized more than 35 years ago. She had lost contact with the church during the war years and never made her way back till she came in contact with the church at the time of our first camp meeting three years ago. Somehow the news of an Adventist meeting reached her in her little mountain village, where she ran a candy store for children. She has been a faithful attender of camp meeting each year and made her decision to rejoin the church and was baptized this year.

The youngest baptized was 13 and the oldest a woman of 75.

Elders Bascom, K. Yasui, T. Saito, C. B. Watts, and R. I. Gainer assisted the president of the Hokkaido Mission in the meetings.

Business Session Convened

Following the camp meeting, the second business session of the mission was held, with 43 delegates in attendance. One interesting fact was that more than 40 per cent of the baptisms of the mission were the result not of public evangelism but of the witness of friends and relatives who were Christians. Figures presented indicated a 37 per cent gain in member-

ship over the past two years, with a total membership at present of 227.

A new church is to be organized in Asahikawa and new work begun in the eastern portion of the island at Kushiro in September, when a colporteur and Bible instructor will move to that port city of nearly 200,000, the center of the whaling industry of Hokkaido.

The mission workers, their wives and children, more than 30 in all, spent one day after the session in a workers' meeting, studying how to improve their ministry.

Tour of Church-State Commission—3

Those Unique Yugoslavs

By ROLAND R. HEGSTAD
Editor, Liberty

Yugoslavia, although a Communist country, allows some free enterprise. Citizens travel freely outside the country if they can afford to, and foreign policy reflects the independence of President Tito.

The church, too, enjoys a more favorable status than before the war. Though religious toleration rather than religious liberty describes government policy, much more freedom exists today for minority religious groups than in prewar days, when only four church organizations were recognized and the Orthodox and the Roman Catholic Church used the state to protect their interests.

A church may operate a seminary, as our church does, and academies, as do the Orthodox and the Catholic Church. (God willing, our members too may soon have a boarding academy.) A church may even own land and hold title to its buildings—up to 40 hectares (about 90 acres) for each local congregation.

Another paradox of this Communist land: If our leaders were to apply for aid

from the state to build our academy or repair our churches, likely they would get it. Other faiths receive a variety of forms of aid—mostly to help establish needed church buildings and to repair old ones, to subsidize clergy salaries, and so forth.

Our leaders, however, have not asked for help—wisely, I believe. Individual sacrifice, which characterizes our Yugoslavian Church, and a wholesome regard for the maximum of independence available have dictated their course.

The policy that churches may receive aid from the government, and the excellent selection of Adventist literature printed for our church on government presses (there are none other) surprised most members of the Church-State Study Commission, particularly those who knew Yugoslavia only by newspaper accounts.

With Our Leaders

You would have enjoyed sitting in on the nearly two-hour briefing given by our Yugoslavian leaders in the Belgrade Seventh-day Adventist church, a representative house of worship constructed in the 1930's. With us were the union president, Jovan Slankamenac; secretary-treasurer, Milam Sudarevic; religious liberty secretary, Rados Dedic; editor of publications, Mirko Golubic; presidents of our four Yugoslavian conferences; pastors of the two Belgrade churches; and secretaries from the union office. These workers provided a wide selection of juices for refreshment and endured snapping shutters during and after the interview. (In fact, a number of them, too, were busy taking pictures of our group.)

Contacts with government officials were cordial and helpful. We regretted only that Koca Popovich, secretary of the Communist Central Committee, who had consented to receive us, had undergone a serious operation and was not yet back in his office. On behalf of the commission, I sent him a dozen roses and assurances of our concern and prayers.

At 10:00 A.M. on Thursday, March 28, five of us called on Milo Jovicevic, the slim, esthetic-looking head of the Ministry of Religious Affairs, and one of his four aides, Esad Salispahich, a handsome olive-complexioned Moslem, who is in charge of Protestant affairs. I introduced Pierre Lanares, Southern European Division religious liberty secretary, and the



Yugoslavian Adventist leaders show some of the books printed for us on government presses. From left: Rados Dedic, religious liberty secretary; Jovan Slankamenac, union president; Mirko Golubic, editor of publications; and translator, Nikola Strahinic.

others accompanying us: W. A. Thompson, president of the Allegheny East Conference; John N. Morgan, religious liberty secretary of the Southwestern Union; John V. Stevens, religious liberty secretary, Arizona Conference. Rados Dedic, also with us, was already well known to the two men.

For nearly two hours we discussed relations between the Yugoslavian Government and the church. Mr. Jovicevic, a former professor of Yugoslavian culture and literature, was candid: "Our laws are still evolving," he told us. "We have not yet arrived at the ideal, but we are making progress." That progress, as we have noted, is substantial.

On Friday, in response to my invitation to be the guest of *Liberty* magazine at a banquet, Mr. Jovicevic, Mr. Salispahich, and their proficient interpreter, Branka Jajich, joined our group at the Hotel Majestic. Also present were the leaders of the Adventist Church in Yugoslavia. Mr. Jovicevic personally greeted each of the 34 members of the commission.

Apart from the good food and fellowship, I recall especially two bits of conversation. One was Mr. Jovicevic's explanation of why Mr. Salispahich, a Moslem (there are nearly 2.5 million in southern Yugoslavia), handled Protestant religious affairs.

"We chose him, not for his knowledge of these matters, which he has," said Mr. Jovicevic, "but for his quality of mercy. If he loses this, he will no longer be of use to us in the Ministry of Religious Affairs."

Sabbath Absences Excused

This was Mr. Jovicevic's way of emphasizing again that what the law may not in its literal sense permit, the heart may arrange. Examples would be the ministry's approach to Sabbathkeeping problems of Adventist school children and Sabbath work problems of Adventist employees. Though no law requires teachers to accommodate pupils absent on Sabbath (the school week is six days in Yugoslavia), Mr. Jovicevic has instructed school superintendents to overlook absences. Only on the high school level, which is not compulsory, do our youth have serious problems, and many of these, too, are solved on the personal level.

As to Sabbath work, problems exist in various industries as they do in most countries. But here again the quality of mercy Mr. Jovicevic referred to has tempered law. For example, an Adventist woman heads a department in the Belgrade post office and faithfully observes the Sabbath.

We told Mr. Jovicevic of the excellent accommodation made for Adventist employees of government in Italy (REVIEW, May 30) and of recent legislative moves in the United States to meet the problems of Sabbath observance of minority groups.

The other incidental information of interest came from the interpreter, Branka Jajich, a comely young woman in her late twenties, who told us that her

mother-in-law, "a very wise woman," is a Seventh-day Adventist. She was interested in the Church-State Commission, its relationship to the Seventh-day Adventist Church, Andrews University, and the International Religious Liberty Association (IRLA). She asked also who financed the commission and the IRLA. We told her—and through her, others—of our plans to report the commission's conclusions to the appropriate committee of the United Nations, which this year is celebrating the twentieth anniversary of the Universal Declaration of Human Rights. She expressed pleasure at learning that Mrs. Franklin Delano Roosevelt and Dr. Albert Schweitzer had served as honorary presidents of the IRLA.

(An irrelevant note for gourmets: Our menu was, as everywhere, vegetarian. We gave our guests the option of another menu, but Mr. Jovicevic said, "I wish to eat Adventist food"—a good practice, I am sure, for all of us.)

On Thursday afternoon Leif Tobiasen, professor of political science and history at Andrews University; Rados Dedic, Yugoslavian religious liberty secretary; John Stevens; and I met for an hour's conversation with Marko Nikezic, Foreign Minister of Yugoslavia. Our discussion ranged far beyond religious liberty topics. Let me say only that on such a subject as Vietnam, Mr. Nikezic, who was for four years ambassador to the United States, made no hard thrusts. He was—as we have found other Yugoslav officials to be—considerate, erudite, and pragmatic in his interpretation of world conditions.

Mr. Dedic had not previously met Mr. Nikezic, who reminisced with him after I mentioned that Mr. Dedic had been associated with Tito and Koca Popovich in the partisan warfare that created the modern Yugoslavian state.

After leaving Mr. Nikezic's office we met with Vita Petkovich, president of the Serbian Commission for Religious Affairs, and a friend of Mr. Dedic. Mr. Dedic told us of a recent Sabbath work

problem quickly solved by Mr. Petkovich, who "educated" a factory manager.

On our appointments, John Stevens, religious liberty secretary of Arizona, was especially helpful, for he is of Yugoslavian extraction and speaks the language. (Since Yugoslavs questioned by him often replied in English, we are sure that his speech must have an American accent!)

To sum up: Yugoslavia is, indeed, an exceptional nation whose leaders have demonstrated an unusual degree of independence, practicality, and sagacity. Our Adventist leadership, too, exhibit these qualities, which they combine with devotion to the cause of God.

Separation of church and state in Yugoslavia does not mean what it does in the United States. Religious rights are not "unalienable," as the American forefathers defined them, but simply one of many rights, all of which are interpreted to varying degrees, within the context of national objectives and national unity. But increasingly these rights are being shielded by constitutional fiat. What religious rights lack in legal definition and protection, they may find in that commendable quality of mercy demonstrated by such men as Mr. Jovicevic and his associates.

And whatever else we may have anticipated asking during our short visit to Yugoslavia, we did not anticipate the hesitant question with which one member of the commission confronted Mr. Jovicevic after learning of the many forms of financial aid given religious groups by the government:

"But, sir, don't you think, in the interest of church-state separation, it would be better if you did not help the church so much?"

Mr. Jovicevic agreed.

(Continued)

Journey to the Far East

Part 3

By D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate

The high light of my trip was the Far Eastern Division workers' meeting in Fraser's Hill in Malaysia, the first such council ever held. In the remote mountains of this tropical paradise we spent five days in council and recreation. I was assigned two or three meetings a day.

Mission leaders under the direction of Paul Eldridge, H. W. Bedwell, and H. D. Johnson took a long look at the relevance of the Ellen G. White counsels to mission life and the needs and challenges of the unentered lands of earth. As we met morning by morning and evening by evening, we examined the Spirit of Prophecy messages that relate to personal life and victory over sin. The Spirit of God refreshed us with His presence. A spirit of dedication swept over each worker.

And what an environment for a meeting of this kind! The green hills, 4,000 or 5,000 feet high, were blanketed with



New Chapel in Austria

Bogenhofen Seminary, in Austria, inaugurated its new chapel November 4, 1967.

On the ground floor are the library and several classrooms. The chapel itself is on the upper floor. Gilbert Dalais, a pastor in Paris, was the architect.

Bogenhofen Seminary, with an enrollment of 78, is full to capacity.

W. A. WILD, Secretary
Southern European Division

tropical foliage. Within a few miles, in the thick of the tangled forest, jungle tigers prowled, and nearby exotic tropical birds, such as the fire-tufted barbet and mountain minivets, sang their songs and flashed their crimson and green colors in the sunlight.

Early on Sunday morning, February 25, Elder Eldridge drove me to the airport at Kuala Lumpur—KL as it is called by Malaysians.

The Journey Homeward

The next stop was at Penang, really my first stop en route home. The Seventh-day Adventist hospital, located in this vacation paradise, is directed by Dr. R. F. Hann. A staff of competent physicians assists him. This includes F. A. Mote, son of a former president of the Far Eastern Division. I found that the sons and daughters of missionaries in the Far East are inclined naturally to mission service themselves. Another example: R. S. Watts, Jr., Sabbath school secretary of the Far Eastern Division and son of a General Conference vice-president.

On February 26 I flew on to Bangkok, Thailand, exquisite city of golden Buddhist temples and the center of government for the Thai peoples. Here I was reminded how low America's moral image is in the thinking of many Oriental peoples. The taste of Americans for sex and for shady movies and inordinate love and carnal pleasure is open to the view of the non-Christian world. Indeed, these bad habits too often are copied by the Easterner.

One of the great problems that Christian missions face in the Orient is the paradox that exists between the pure religion of Jesus that Westerners generally espouse and their controversial and hypocritical behavior. It is hard to make a Christian out of a Buddhist, whose moral principles may be higher than those of his "Christian" associates. Why should he change his religion when his gods have done a better job of making him pure and good than has the God of the American or European?

But the lives of many Seventh-day Adventist servicemen and laymen in the Far East provide the Buddhist with an opportunity to see how Christians whose "walk agrees with their talk" have something better to offer. And we are seeing encouraging conversions to Christ in the Far East, yes, even in Buddhist Thailand. I held eight meetings in Bangkok, most of them at the Ekamai School on the outskirts of the city, three at our big sanitarium, located in the heart of this fabulous city. The spiritual work of the Bible teacher, John Harris, and his wife, in that mission school, permeates the institution. There have been many baptisms.

Never in my life have I visited a medical institution where the patients, both European and Thai, come in numbers that press the facilities of the place so heavily. The fame of the Adventist hospital in Bangkok is worldwide. This is no accident, for the institution can boast a staff of specialists second to none anywhere in the Orient.

One thing that impressed me about the sanitarium was the school of midwifery, a charge of Gertrude M. Green, a veteran nurse. Her graduate nurses deliver the babies and care for them after birth. This service is free. The news of this benevolence has spread far and near in Thailand. The midwifery school is a model operation, recognized by the government and highly esteemed by Thais.

I made my way through a small waiting room literally packed with young mothers (and some not so young) and their babies. I thought of the good will engendered by this service of love. Here is medical missionary work literally in the most productive form. If Ellen G. White were alive, this scene would bring tears to her eyes. Her heart would rejoice at the fruitage of her counsels on benevolence, calling for just such Christian service.

I flew on to Calcutta, India. I was four days in that city of 7 million people. Here we have a membership of only about 60 and a tiny school of about 20 children. The needs of India gripped my heart. The smoke of scores of thousands of little fires fill the air. Multitudes are huddled together in that expansive metropolis, some of whom live in extreme poverty.

There are frequently good reasons for Oriental suspicions of the West. The danger is that India shall withdraw in its halting, doubting attitudes toward Christians and repudiate the message of Christ entirely. Only the power of God is sufficient to bring to the half billion Hindus and Moslems and millions of Sikhs and Jains the saving power of the Christian faith.

My work in Calcutta was limited to three or four meetings in the church. The workers there are undaunted in their efforts to reach others with the gospel. D. T. Hammond, pastor of the local church, conducts regular Sunday night meetings, and Peter Cooper, ministerial association secretary of the Northeast Union, began a series of evangelistic meetings the very night I spoke in the Calcutta church. The attendance was excellent, so I was told.

Brief Stop in Beirut

My next stop was Beirut, Lebanon. The route of the plane took us over vast desert regions and over Teheran in old Persia. The beautiful mountains surrounding the city were laden with a heavy mantle of snow. For hours we flew over the stretching desert and the vast mountain chains of this historic country. Thirty-five thousand feet below history was made in the battles of ancient kings and warriors.

At Beirut I spent only one night. In the evening I spoke to the student body and faculty of Middle East College and the Middle East Division staff. Beirut is the center of our work in the Arab world. The college is situated in the hills that surround Beirut—a truly beautiful spot.

The next morning I went on to Rome, then stopped to spend the night in Madrid, Spain. The new religious free-

dom that has cheered the outlook of the church there struck me forcibly. I preached in the evening in our neat Madrid church on the subject "Christianity Versus Atheism." The building was full. A number of non-Adventists had come to attend the meeting. The youth sponsored the service.

Seated in the front row were a number of Spanish young people who were strangely like some of the young people I had seen in San Francisco and New York—hippies all of them, with long hair and faraway look. These hippies really listened to the message. Perhaps two or three of them will be won by our youth and enroll someday at one of our colleges in Western Europe.

Churches Needed in Spain

In Spain our people feel that the day of opportunity has come. They appealed to me to ask the American churches to help them as never before to carry on a larger work. They need money to print more books. "Dólares quitan dolores," they say. This means literally: "Dollars take away our pain." They need money to help build churches over most of the Iberian Peninsula.

The Spanish publishing house hopes to have *The Desire of Ages* printed in Spanish—20,000 copies! True, *The Desire of Ages* in Spanish can be imported from the Pacific Press, but such books, imported, can only be used among Adventists. If they print *The Desire of Ages* in Spain, however, they can sell it to non-Adventists. And thus the colporteur work will take on new impetus.

My last work on this 100-day journey was done in Lisbon, Portugal, where I conducted two services, a night meeting in our large church in the capital city and a meeting the next morning with the workers who serve in the union office in Lisbon. Our laymen also came to join in the service. My emphasis was prophetic in nature: "The Gift of Prophecy in the Advent Church."

When we think of Lisbon our minds turn to Revelation 6:12—John's prophecy of the mighty earthquake that preceded the Dark Day and the falling of the stars. This sign of Christ's second coming was fulfilled on November 1, 1755, and centered at old Lisbon. As I visited the city my mind went back to Mrs. White's comments on this devastating temblor that shook Western Europe and leveled the grand old city. (See *The Great Controversy*, pp. 304, 305.) The Catholic cathedral still stands; that is, portions of the walls remain to testify to the earth-shaking power of that catastrophe.

On this journey I found that Adventists in Europe and the Far East are dedicated to bringing to the world the good news that Christ is coming soon! The Spirit of Prophecy is helping to keep the Advent hope alive in the hearts of our workers and people. I was glad to be able to make the trip and to encourage and help to build greater confidence in God's prophetic guidance in the remnant church.

(Concluded)

WELFARE SERVICES MADE AVAILABLE TO MARCHERS

A four-point program for emergency aid in connection with the Poor Peoples' March has been formulated by the Columbia Union Conference in cooperation with the Allegheny East and Potomac conferences.

A committee composed of administrators, pastors, and lay activities men studied plans and prepared this program under the leadership of Carl C. Weis, lay activities secretary of the union:

1. The South Central Conference was asked to lend its mobile medical unit for on-the-spot medical aid. Accompanying the van are E. W. Moore, lay activities secretary, and L. A. Paschal, public relations secretary, of that conference.

2. A food depot is in operation at the Washington, D.C., First church. The depot

is one of many supply centers for the kitchens that are feeding the march participants.

3. Dorcas volunteers have been assembling personal-items kits to be given to the marchers. Included in the kit are such items as toothpaste, toothbrush, and comb.

4. Churches in the Greater Washington area have been asked to assemble emergency food supplies for future use.

During the April civil disturbances in Washington, D.C., the New Jersey Conference mobile disaster van was made available. This large van, well supplied with clothing, shoes, and bedding, is being used in the present emergency also.

MORTEN JUBERG
Departmental Secretary
Columbia Union



South Central's mobile medical van arrives in the Washington, D.C., area. With Mrs. Mary Holman, one of the medical-aid coordinators, are Carl C. Weis, union lay activities secretary; William L. DeShay, pastor, Dupont Park church in Washington; an unidentified aid; and Luther R. Palmer, Jr., pastor, Washington First church. Standing in the doorway of the van is L. A. Paschal, public relations secretary of the South Central Conference.

Atlantic Union

City Bank Official Found to Have Television "Pastor"

A New York bank executive has said that he considers the It Is Written speaker his pastor.

An Adventist recently visited one of New York City's largest banks to apply for a loan. Before long he found himself on the fifteenth floor of the building speaking with the man in charge of the entire loan department.

During the course of the conversation, this executive asked his client to what church he belonged. When he replied that he was a Seventh-day Adventist, the

banker exclaimed, "Then you must know George Vandeman. He's my pastor. I never miss his telecast. I haven't sent the program any money yet, and they haven't asked me to, but I am planning to send a contribution."

DON HAWLEY
Communications Secretary
Greater New York Conference

✦ Another Five-Day Plan was recently held at the New York Center by Director Henry Barron and Dunbar Smith, M.D. Fellowship Hall was nearly filled to capacity with teachers, engineers, salesmen, editors, housewives, secretaries, one police lieutenant, and a postmaster.

✦ "Space Age Evangelism" is being conducted in the Middletown church of the Greater New York Conference June 7-16. James Scully, of the General Conference

Religious Liberty Department, is the speaker. C. A. Nelson is pastor.

✦ "Crusade for Christ" Friday night evangelism began May 10 in the Patchogue church of the Greater New York Conference. Speakers for the series include George Vandeman, L. L. Reile, Roy Thurmon, Don Hawley, Frank Hudgins, Emilio Knechtle, and Henry Barron. Ulysses Diaz is pastor.

✦ A United Nations representative from Nationalist China recently bought 500 copies of Harry Anderson's painting of Christ knocking at the United Nations. He planned to give them to those attending special religious services held at the United Nations. He first saw the picture in the Book and Bible House display at the New York Center.

✦ Two new pieces of mobile equipment owned by the Middlesex, Massachusetts, Tuberculosis and Health Association were used for the first time at New England Memorial Hospital, Stoneham, at a recent Five-Day Plan to Stop Smoking. They were a vital-capacity testing unit that helps detect chronic bronchitis and emphysema, and an X-ray machine.

EMMA KIRK, Correspondent

Canadian Union

✦ The Federal Minister of Veterans' Affairs, the Honorable Roger Teillet, and Mayor H. Fuller, of Transcona, paid a visit to Park Manor Personal Care Home on March 27. A tour of the home was conducted by B. P. Skoretz, administrator. Pastor R. H. Ferris, of the Winnipeg Seventh-day Adventist church, answered many questions concerning the medical work and the history of the church. Park Manor is near Winnipeg in the Manitoba-Saskatchewan Conference.

✦ As the result of a three-week evangelistic campaign conducted by D. Godsoe and R. Jamieson, the Canora church in Saskatchewan has ten new members. "The support of the laymen in Canora and surrounding area was tremendous," stated Pastor Godsoe.

✦ Construction began April 1 on the new church in Port Alberni, British Columbia. A. N. How, president of the British Columbia Conference, drove the first nail into the forms for the footings.

✦ Thirteen candidates were baptized by Maritime Conference evangelist J. W. Popowich on May 11 in Barnesville, New Brunswick. To date, 50 have been baptized since he completed a series of meetings in the church in March. Additional baptisms in the conference during the past few weeks include: David Friesen, 2; D. W. Corkum, 1; O. L. Lee, 3; J. C. Christison, 2; J. D. Blake, 2.

✦ The church at Bridgewater, Nova Scotia, was dedicated May 11. Participating in the service were J. W. Bothe and C.

Klam, of the union; Harold Friesen, former pastor, from the Chesapeake Conference; F. G. Bell, pastor at Halifax; Desmond Tinkler, president of the Maritime Conference; and J. C. Christison, pastor of the Bridgewater district. Construction of the church began in 1957. Membership is 30.

PEARL BROWNING, *Correspondent*

Central Union

† Daryl Giblin, Union College senior from Tulsa, Oklahoma, has been awarded a three-year National Science Foundation Fellowship. The fellowship came as the result of Daryl's high score on a National Science Foundation test. He will do his graduate work in biochemistry at the University of Nebraska.

† George A. Gibb, D.D.S., recently discharged from the U.S. Army after serving at the Yuma Proving Grounds near Yuma, Arizona, opened his dental practice in Columbia, Missouri, on April 15.

† Sandra Clark, MV leader of the Claremont SDA church in Pueblo, Colorado, led out in the nightly services of an MV Week of Prayer. She assigned topics to the young people of the church. As a result of these meetings, one person has taken a stand for Christ and is studying in preparation for baptism.

† Following an evangelistic crusade, the members of the Hepler, Kansas, church organized a new branch Sabbath school in Girard, Kansas, recently. J. V. Schnell is pastor.

† The Omaha, Nebraska, church was dedicated May 4. Robert H. Pierson, president of the General Conference, was the morning speaker. Others present for the afternoon dedication service were R. H. Nightingale, president of the union, and F. O. Sanders, president of the Nebraska Conference.

† Glenn Leggs, contractor and member of the St. Louis, Missouri, Berean church, and George W. Chapman are active lay activities leaders of their church. Together with other members they have given away more than 36,000 visitation tracts and assisted 5,650 persons. Many Bible studies were given, and more than 600 Go Tell lessons were distributed.

CLARA ANDERSON, *Correspondent*

Columbia Union

† The Montgomery County, Ohio, TB and Health Association has given a \$23,000 grant to Kettering Memorial Hospital, Kettering, Ohio, to provide equipment for the hospital's pulmonary outpatient treatment area currently being

developed. Equipment will include a treadmill, rowing machine, and stairs for controlled exercise; and EKG machine for monitoring patients; and a body plethysmograph, which measures lung capacity.

† The 127 members of the senior class at Blue Mountain Academy, Hamburg, Pennsylvania, have participated in a four-day training course utilizing *Counsels on Stewardship*. Alva Appel, association secretary of the union, directed the training course.

† According to figures released by Loren Poole, principal of Shenandoah Valley Academy, New Market, Virginia, students there raised \$6,683 in their annual spring Ingathering field day. This is the highest amount ever attained in the school's history.

† Wallace E. Slater, director of pharmacy services for Kettering Memorial Hospital, Dayton, Ohio, is the new president-elect of the Ohio Society of Hospital Pharmacists. His term begins in April, 1969. He came to Kettering as chief pharmacist in September, 1963.

† The Cherry Hill, New Jersey, church was recently consecrated. The conference president, W. B. Quigley, led out in the services.

† Before the evangelistic meetings being held by Fred Hughes in King George County, Virginia, 12 Potomac literature evangelists contacted nearly 1,000 homes in a week of group canvassing. The literature evangelists were directed by Carl Tanksley, associate publishing secretary of the conference.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

† Memorial services for Donna McCorkle were conducted at college chapel services held in the Sligo church April 25. Donna, a senior nursing student to be graduated in August, was fatally injured on the highway as she was returning to the campus for the third trimester. Donna had spent a week with her parents, Dr. and Mrs. A. W. McCorkle, in Miami, Florida.

† The alumni scholarship fund set up in 1958 by the college amounts to \$53,680. Dividends totaling \$3,524 accrued during the fiscal year. These dividends were divided into \$150 grants-in-aid and given to 20 students at awards chapel in April.

† Elvin Benton, religious liberty secretary, Columbia Union Conference, was the chapel speaker April 29. He dealt with the separation of church and state, using as illustrations cases that the United States Supreme Court has decided. He invited students to share with him the experience of hearing arguments before the Supreme Court.

† The alumni equipment fund committee plans to collect \$50,000 by September 1 for furnishings and equipment for the proposed Student Center. To date \$17,860 has accumulated in cash and pledges.

ZELLA HOLBERT
Office of College Relations

Lake Union

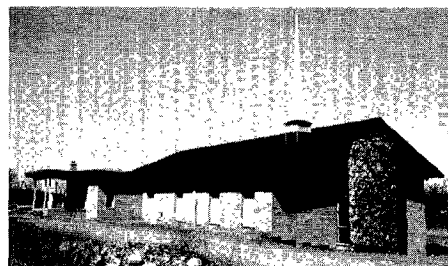
Thousands of Subscribers Respond to Gift-Bible Offer

Lake Union leaders are using a new method to carry on Gift Bible Evangelism. They send readers of *These Times* and *Message* magazines a letter from the editors offering the Gift Bible and the study guides.

A. W. Bauer, union lay activities secretary, reports: "The last group of these letters was mailed out February 14—33,144 were mailed to *These Times* readers. We never dreamed of such response as we received. On the Friday following we received 1,185 of these cards in one mail. The postmaster in Berrien Springs said, 'What in the world are you folks doing out there?'"

"As of April 23 we have received 3,985 responses from the 33,144 letters mailed to *These Times* readers and 1,133 replies from the 6,584 letters mailed to *Message* readers, a total of 5,118.

"Aside from the cards, we have received between 50 and 75 letters from people who wrote something like this: 'We thank you very much for your gracious offer, but we already have a Bible.'



New Church at Ionia, Michigan

Seventh-day Adventists in Ionia, Michigan, are now worshipping in their new \$86,000 church building, which seats 250. Opening services were held March 30, with a congregation of more than 350 overflowing the sanctuary.

Construction of the church was begun last spring. It is built on two levels, each level having a ground-floor entrance. Special features are angled pews for a better view of the pulpit and rubber-cushioned hymn racks.

In his address at the opening, R. D. Moon, conference president, warned against worshippers becoming spectators at church services. He called attention to the rapid rise in spectator sports and activities where thousands watch a few participants. He pointed out that the church fails in its mission of preaching Christ when members become spectators and not participants.

Ionia's pastor is C. E. Larsen.

E. N. WENDTH
*Departmental Secretary
Michigan Conference*

However, we do want to tell you how much we appreciate this wonderful journal. We are so happy to know that there is still a people who believe the Bible and publish the Bible truths."

V. W. SCHOEN
Associate Secretary
GC Lay Activities Department

✦ Construction is well under way on the new \$800,000 elementary school complex on the campus of Andrews University. The Pioneer Memorial church is actively engaged in raising \$225,000 for this project. This elementary school is part of an over-all plan to build new facilities that will eventually serve junior high and high school students. Sixteen of the 24 rooms in the elementary area are to be completed in time for September classes.

✦ At least 26 of Michigan's ministers have arranged for a Code-A-Phone to be installed in their community. In Port Huron, H. G. Rutherford gives miniature Bible studies by telephone. During the first 31 hours his telephone gave 128 studies. John Hayward, of the Battle Creek Tabernacle, reports that the first week he received 400 calls and 50 requests for Bible Speaks. The second week was running even stronger. From Stevensville, Hollis Morel reports 400 calls during the first five days. The conference publishing department also purchased a machine to see whether it would furnish leads for religious book sales.

✦ Dr. Emil Leffler, retiring dean of the graduate school at Andrews University, recently received a plaque from the Atlantic Union College Alumni Association for 23 years of outstanding service as a member of the Atlantic Union College Board of Trustees.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ The first Sabbath services were held in the new Shoreline church in Seattle on May 4. To date only the educational wing, which is the first of a two-phase building project, has been erected.

✦ Roberta J. Moore, chairman of the Walla Walla College journalism department, has completed all requirements for the Ph.D. degree in communications (area of the press) with the successful defense of her doctoral dissertation May 7 at Syracuse University, New York. Dr. Moore joined the WWC faculty in 1957 and has been department chairman since 1964.

✦ Data from the recent Washington State Board of Nursing examinations, with 13 State of Washington schools of nursing reporting, show that Walla Walla College students ranked highest in nursing and obstetrical nursing, and third from the highest in surgical nursing, nursing of children, and psychiatric nursing.

IONE MORGAN, *Correspondent*

Northern Union

✦ A WCTU meeting was held in the Grand Forks, North Dakota, Seventh-day Adventist church on April 16. Several women of other faiths attended the lecture given by Ralph Thorton, YMCA Director.

✦ D. E. Howe, of the Jamestown, North Dakota, district, recently spoke at the Medina parent-teacher's meeting, using Smoking Sam and the LSD film.

✦ The Jamestown church has sent *Dateline Sunday* to all the lawyers and several of the city aldermen in Jamestown, North Dakota.

✦ Successful Five-Day Plans to Stop Smoking were held recently in both Pine Ridge and Rapid City, South Dakota.

✦ R. W. Boggess and the Davenport, Iowa, congregation opened a series of evangelistic meetings in the youth center April 27.

✦ J. E. Curry, Minnesota Book and Bible House manager, recently held a book display at the National Catholic Librarians' Convention at the Hilton Hotel in St. Paul. The 1,000 delegates showed much interest in the books.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The visit of a student literature evangelist in southern California's Orange County has resulted in the baptism of four persons. The four, says H. J. Harris, lay activities director of the Southeastern California Conference, were first interested by studying the Go Tell Bible lessons offered by the student. This conference pioneered the Go Tell Bible-lesson concept.

✦ Pvt. Jerry L. Brizendine, member of the Modesto, California, Parkwood church, was recently awarded the American Spirit Honor Medal at Fort Sam Houston, Texas, for displaying "outstanding qualities of leadership, best expressing the American spirit, honor, loyalty, and high example to comrades in arms."

✦ The World Day of Prayer, March 1, was marked by special services in the Lake Tahoe Seventh-day Adventist church. Officials from seven denominations participated in the program, which was attended by many community visitors.

✦ First annual Hawaii servicemen's retreat was held April 12-14 in Kailua. Speaking on the theme "We Have This Hope" were local conference leaders and civilian chaplain Robert L. Chism. Meals for the retreat were provided at the nearby Castle Memorial Hospital.

✦ The San Francisco Philadelphian church celebrated its dedication with a

week-long series of special evening meetings culminating with dedication services on May 18 with Robert H. Pierson, General Conference president, speaking. Pastor of the church is William Galbreth.

✦ Robert Gardner and David Whitaker, students at Pacific Union College, left March 28 for Osaka, Japan, to serve as student missionaries for more than a year. The two will join three other PUC students already working at the Osaka Evangelistic Center under the direction of the Japan Union Mission.

✦ Seventy-seven persons recently received diplomas for the Bible in the Hand study program of the Lancaster, California, church. Nearly half of these were leads received from the church's fair booth last September.

✦ Pacific Union student literature evangelists topped deliveries by student workers in all North American unions in 1967 with a total of \$227,741 in sales. The year's report also included 43,897 pieces of literature given away, 168 Bible studies begun, and 2,552 persons enrolled in Bible courses.

✦ Location of a branch of Harris Pine Mills is planned near Rio Lindo Academy in Northern California.

✦ Conferences of the Pacific Union have now completed the second year in the use of uniform audit and budget reports, says Alvin G. Munson, treasurer of the union. The new procedures provide greater efficiency in bookkeeping throughout the union.

✦ James J. Aitken, General Conference radio-television secretary, has been itinerating throughout the Pacific Union Conference speaking at rallies, in schools, and in churches. During his western trip Elder Aitken has also conferred with officials at the Voice of Prophecy headquarters in Glendale.

✦ San Francisco's Japanese church reports that friendship teams visit throughout the San Francisco Bay area twice each month in an attempt to reach Japanese people of the area. Pastor Lloyd Sewake also reports a recent baptism of three.

✦ Hundreds of man-hours and dollars have gone into a "senior court" at Armona Union Academy in the Central California Conference. The attractive court, consisting of planters and circular benches, is a gift of the class of 1967. Although the smallest of the Pacific Union's academies, Armona notes that its 1967 class members at Pacific Union College now have a corporate grade-point average of 2.9 on a 3.0 scale of grading.

✦ A new "step van" has been purchased by the Arizona Conference to be used as a mobile Health and Welfare Service unit. It will be used to bring medical aid to Indians living on reservations near Phoenix and to provide quick emergency help in times of disaster. The Arizona unit is the first of a group of mobile emergency units being readied for inner-city, medical aid, and disaster relief by all conferences of the union.

HERBERT FORD, *Correspondent*

Southern Union

✦ Fernon Retzer and Curtis Barger, of the General Conference, and B. J. Liebelt, of the union conference, have conducted scores of Sabbath school workshops throughout the entire union. Special emphasis has been placed upon the missions reports and the children's-division leadership.

✦ E. E. Duncan, ministerial secretary of the Kentucky-Tennessee Conference, together with conference officers, conducted a special three-day meeting for 15 licensed ministers of the conference to study soul winning, the district program, and services of the church.

✦ A Voice of Youth crusade conducted by the Nashville, Tennessee, Youth Association climaxed the annual MV spring Week of Prayer. It included the devotional weeks for Madison Academy and Greater Nashville Junior Academy. Nine decisions for baptism were the result of this crusade.

✦ One hundred eighteen Georgia-Cumberland church school students, grades six to eight, participated in a Bible Conference at Camp Cumby-Gay this spring. Personal testimonies from these boys and girls revealed an intimate knowledge of Jesus and a desire to contribute talents to the work of the church.

✦ The Florida West Coast Junior Academy broke ground recently for a new auditorium.

✦ A Sunday law hearing at Kinston, North Carolina, drew a record crowd of about 300 persons. Although the city council passed the law by a vote of four to one, opponents of the issue are now urging the city to hold a referendum.

✦ Baptisms for the first quarter of 1968 in Florida show a net gain of 114.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Conference sessions for the five conferences in the union have been completed for 1968. A number of new churches were welcomed into the sisterhood of churches. Conference officers and departmental secretaries have now returned to their responsibilities for another two years. Reports indicate that progress is being made in all lines of endeavor.

✦ Groundbreaking services for the new El Paso Central church were held April 16. The church was first organized in 1909, acquired its first building in 1915, and has been remodeled and enlarged through the years. Since 1965 the congregation has used rented facilities. They purchased the site of their new church

in the fall of 1967. The new sanctuary will contain 11,000 square feet and seat 300 persons.

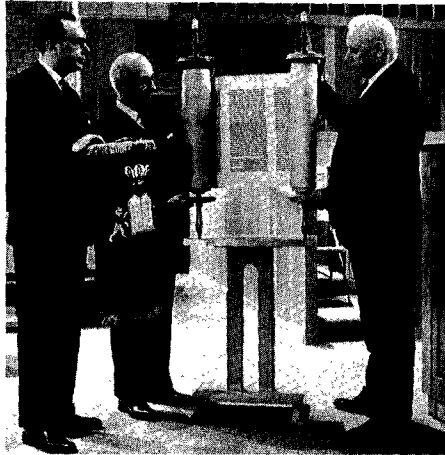
✦ Thirteen evangelistic campaigns were either conducted or launched during the first quarter of 1968 in the Arkansas-Louisiana Conference. Already 50 persons have been baptized.

✦ Evangelism in the Franklin Avenue church, New Orleans, Louisiana, has incorporated the conducting of a Vacation Bible School for the children while the evangelist presents the message to the adult congregation.

J. N. MORGAN, *Correspondent*

Andrews University

PHOTO BY HEWLETT



Scripture Gift

A complete Hebrew Torah has been donated to the library of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. It comes from the personal collection of George B. Suhrie (center), of North Haledon, New Jersey. W. G. C. Murdoch (right), dean of the Seminary, accepts the Torah at a Sabbath morning Pioneer Memorial church service, as Pastor John A. Kroncke (left) holds the velvet covering. The Torah will be on display in the James White Library of the university.

✦ The National Science Foundation has awarded a grant of \$5,800 to the university for the operation of an In-service Institute in Mathematics for Secondary School Teachers (grades 7 to 12) during the 1968-1969 academic year.

✦ Social work in Washington, D.C., and training in revivalism are unique additions to this summer's Seminary field school program, states E. C. Banks, director of field education at Andrews. Under the direction of Herman Brownlow, Southeastern California Conference revivalist, eight students will go in pairs to conduct revival meetings in four areas. The social problems group will work

under Roy Branson, assistant professor of Christian ethics at Andrews University, and William Loveless, pastor of the Sligo church at Columbia Union College. They will work with youth who have social problems such as alcoholism and narcotics addiction.

✦ The year-round youth fellowship program in nearby Berrien Springs is the university MV's student missionary program for this year. The student selected as coordinator of the program will receive an \$800 scholarship in return for a year's service with the teen-agers of Berrien Springs. A building for the fellowship center has been purchased by Wilson Trickett, associate professor of business administration. J. Gordon Paxton, new associate pastor for college students, and Anthony Castelbuono, youth pastor, will work with the student coordinator.

✦ Serving as an outlet for scholarly research, the *Andrews University Seminary Studies* is now in its sixth year. Edited by Dr. Siegfried H. Horn, professor of archeology and history of antiquity at the Theological Seminary, the semiannual periodical first appeared in 1963 as an annual, but after two years article contributions and general expansion allowed for a changeover to semiannual appearance. Its articles reflect a high degree of scholarship and attention to research. Primarily, the sources for articles in AUSS are the faculty, students, and alumni of the Seminary.

Loma Linda University

✦ Eleven senior theology majors on the La Sierra campus will receive sponsorships from conferences as they pursue Bachelor of Divinity degrees at Andrews University. Two others are entering ministerial or mission work upon graduation.

✦ Loma Linda University took six awards at the tenth annual journalism competition of the Twin Counties Press Club. Both *University Scope*, edited by Richard W. Weismeyer, and the *Loma Linda University Magazine*, edited during the contest period by J. Jerry Wiley, earned recognition. John Parrish, LLU's director of public information, won a first award for the best article by a public relations writer and a second award for the best published feature photo in a category open to all press photographers.

✦ Students of the School of Public Health recently organized a student association with the purpose of promoting ideals and coordinating activities of student interest.

✦ A 37-year-old father who a year ago became the first person to have a kidney transplant at Loma Linda University Hospital, expects to go back to work any day. "The gas company has told me I'm in line for an office opening very soon," says Paul Anderson, of Pico Rivera. He was formerly a crew foreman.

Missionary Ship *Pitcairn* on Norfolk Island Stamp

The Adventist mission ship *Pitcairn*, which was commissioned in 1890, is featured on a current South Sea island postage stamp.

The government administration of Norfolk Island, which lies in the South Pacific about 1,000 miles east of Australia, has recently issued a series of postage stamps featuring ships that have played a part in the history of the island. The 20-cent stamp carries a picture of the

missionary vessel *Pitcairn*, which took the pioneer missionaries of the Seventh-day Adventist Church to the South Sea Islands.

The *Pitcairn* sailed out of the Golden Gate in San Francisco October 20, 1890.

During this first journey the *Pitcairn* sailed on to Norfolk Island. Throughout the South Pacific thousands now rejoice in a knowledge of the third angel's message because of the strong foundations laid by the pioneers who traveled into the unknown on the *Pitcairn*.

R. R. FRAME
GC Associate Secretary

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

We live in a world in which narrow margins make wide differences. It has always been so, but with the accelerated tempo of life, false moves and wrong choices even in seemingly inconsequential matters often lead to irrecoverable losses. We invite trouble when we are minimal Christians. Lukewarm interests and haphazard plans usually reap futility.

When our Bible study depends on our fitful moods, our giving is spasmodic, our missionary zeal blows hot and cold, our aims are uncertain, our prayers desultory, we may be sure our accomplishments will be hit or miss. For too many people the hours are unassigned. Tasks are tied to no fixed schedule.

Probably in no activity is this lack of design and purpose seen more than in our reading. Here is a new inspirational book we promise ourselves we must read, but tonight the newspaper is especially interesting or a dramatized bit of history is on television or a forgotten chore consumes the time. Oh, well, tomorrow is another day. Maybe we can begin that concentrated program of reading tomorrow. Alas!

But you say you are seriously resolved to redeem those unassigned half hours with reading. All right, we had better not begin with anything dry or pedestrian lest your resolution vanish in the first 50 pages. You will not find anything more gripping in interest, more informative, more inspiring as an introductory volume to your spring and summer reading, than Herbert Ford's *No Guns at Their Shoulders*.

With ingenuity and perseverance in obtaining his information firsthand, the author has captured the spirit of the Adventist servicemen in the Medical Corps. How does religion operate under withering enemy machine-gun fire and bursting hand grenades? Live with Fred Villanueva, a Seventh-day Adventist medic,

through that night he won the Bronze Star Medal for exceptional valor, and you'll have a new evaluation of Christian witnessing in a time of duress. What do you say to a badly wounded boy when he cries, "Don't let me die"? Whose wounds do you tend first, your own or those of your squad leader?

You will not put this book down until you've read all these thrilling stories of our nearly 500 missionary medical men who go into the jungles armed only with faith and the promises of God. Yes, it's \$3.50, but there's not a dull page in its two dozen stirring episodes. Southern Publishing Association.

So you think you'll like that! Well, how about this one, *The Schoolhouse Burned Twice?* It's a Pacific Press paperback book of the 1968 Panda Series and written by Bent Axel Larsen. An angel in human form walked the mountain trails of the high Andes with a literature evangelist. It led to a gospel study, the later launching of a school project, and the subsequent conversion of a village of Quechua Indians. All this, however, did not culminate without stripes, imprisonment, persecution, massacre, and two burnings of the schoolhouse, but over all was the manifest providence of God. If your soul is languishing amid temporal prosperity and unchallenging religious routines, read these 12 exciting chapters of modern missions. You'll be praying for the power that Mamani acquired as his courage matched the problems he faced. \$1.65.

By the time you read these two recitals of God's guiding and protecting hand, you will be looking for something at hand to begin your own Bible circle or branch Sabbath school. We can recommend nothing better than the smart new revision and updating of *The Bible Speaks* by W. L. Emmerson. From its earliest publication in England it has been a consistent soul winner. Every topic vital to a clear understanding of the gospel and third angel's message is presented here in persuasive question-and-answer form. Amplified with notes by Francis A. Soper. It is paper bound for low-cost distribution. 250 pages. 95 cents.

In Remembrance

AMBS, Karl Friedrich—b. Nov. 25, 1884, Baden, Germany; d. Dec. 10, 1967, Loma Linda, Calif. He was store manager and teacher at Emmanuel Missionary College from 1916 to 1920. The following four years he was business manager at Oakwood Junior College. From 1924 to 1935 he held the same position at Emmanuel Missionary College, and the following year was business manager at Broadview Academy. From 1936 to 1951 he was business manager at La Sierra College. The survivors are his wife, Emma; son, Albert; three daughters, Dr. Margarete Hiltz, Alma Decker, and Ella Bishop; four grandchildren; two brothers, William and Martin; and a nephew, K. F. Ambs of the General Conference. [Obituary received March 29, 1968.—Ebs.]

ANDRESS, Loulie Horn—b. July 2, 1877, Monroe, La.; d. Feb. 5, 1968, Winter Park, Fla. She taught one of the first Adventist church schools in Florida, known as the Terra Ceia School. A daughter, Genevieve Roadman, survives.

ARBUCKLE, Mary K.—b. June 8, 1879, Alsace, France; d. March 20, 1968. A daughter, Ruth Stickle, survives.

BAILEY, Frank Jackson—b. April 29, 1886, Lincoln, Nebr.; d. March 15, 1968, Los Angeles, Calif. Survivors are his wife, Lydia; three daughters, Mrs. Frank May, Mrs. Leonard Head, Mrs. Lester Bennett; and a son, Vernon.

BEALL, Martha L.—b. Dec. 3, 1881, Maxburg, Iowa; d. Feb. 12, 1968, Oklahoma City, Okla. Survivors are two sons and six daughters.

BEAVERS, Robert—b. March 15, 1905, Bennett, Nebr.; d. March 13, 1968, Glendale, Calif. His wife and three children survive.

BENNER, Jennie R.—b. May 27, 1889, Fremont, Mich.; d. Feb. 23, 1968, Stoneham, Mass. A daughter, Laura Deutsch, survives.

BERLIN, Walter Alfred—b. Sept. 29, 1896, Utah; d. Sept. 12, 1967, Long Beach, Calif. A brother and three sisters survive. [Obituary received March 29, 1968.—Ebs.]

BICKFORD, Florence E.—b. Feb. 8, 1890; d. March 28, 1968, Coudersport, Pa. Survivors are a son, Keith; a daughter, Marguerite Benedict; and a foster daughter, Ruth Osborne.

BLACK, Otto H.—b. Aug. 23, 1883, Kans.; d. Feb. 29, 1968, Espanola, N. Mex. Survivors are his wife, Emma Pease Black; three daughters; and two sons.

BLUME, Helene E.—b. Nov. 20, 1882, Stettien, Germany; d. April 8, 1968, Glendale, Calif. A son, Arnold, survives.

BODEN, Minnie Bledsoe Harris—b. Feb. 8, 1904, Texas; d. April 13, 1968. Survivors are her husband, Ira; two sons, Kenneth J. Harris, Jr., and Wayne I. Harris; and a daughter, Virginia Herring.

BRIDGES, Margaret Mae—b. Feb. 15, 1881, Wise County, Tex.; d. March 26, 1968. One daughter survives.

BROCK, Zelma R.—d. March 18, 1968, Lake Wales, Fla., aged 41. Survivors are her husband, Leon, and five children.

BURDEN, Harold Grainger—b. July 30, 1898, San Francisco, Calif.; d. April 6, 1968, St. Helena, Calif. His maternal grandfather was William C. Grainger, who started our work in Japan in 1896. He attended Loma Linda Academy, Pacific Union College, and graduated from the College of Medical Evangelists in 1924. In 1925 he married Vesta Hudson. For 27 years he served in our hospitals—for ten years at Rest Haven Sanitarium, for a time at Walla Walla Sanitarium, and for 14 years at the Porter Sanitarium. Survivors are his wife; two sons, Dr. Kenneth H. Burden, of St. Helena; Elder Harold Otis Burden, a missionary in Peru, now studying at Andrews University; eight grandchildren; and a brother, Dr. J. Alfred Burden, of Hawaii.

BUSH, Nellie—b. Nov. 4, 1895, Marshall County, Minn.; d. March 8, 1968. She attended Maplewood Academy, and in 1917 married Edward Tracy Bush. She served with her husband at La Sierra Academy and Emmanuel Missionary College. She also did practical nursing at Hinsdale, Ill. Survivors are her children Evelyn Florence and Alan Floyd Bush.

CAMERON, Mittie Clifton—d. at Coleman, Tex. She taught school for more than 40 years. At the time of her death she was principal and teacher of grades 5-8 at Santa Anna, Texas, church school. Prior to her coming to Santa Anna two years ago, she taught at the Navajo Indian Mission School, Holbrook, Arizona. Her sister, Metta Schmidt, also died at the same time as the result of a truck-auto crash.

We Know Not Why

By LOUISE C. KLEUSER

In manhood's strength he laid the armor down,
While vigor keen, the gift of life has flown.
We know not why, but while we sigh,
We say with yielding heart, "Thy will be done."

At manhood's best, life's column incomplete;
Before the harvest felt the sickle's feat!
We trust Thy love, and look above,
Assured we'll meet again on heaven's street.

Used at the funeral of a promising ministerial intern. A heart attack took him. The pastor's theme was "Broken Column." The occasion, at an educational center, was solemn. Many of these shafts (columns or pillars) are seen in cemeteries. They suggest the life was snuffed out before the life had been completed—broken-off pillar! The funeral sermon was fitting and comforting to the parents whose only son, shortly after spending two years in teaching and ministerial work, died suddenly.—L.K.

CAMPBELL, Elizabeth Harriett—b. March 13, 1869, Duval County, Fla.; d. Feb. 1, 1968, Jacksonville, Fla.

CARPENTER, George Manuel, Jr.—b. June 16, 1916, Victoria, Tex.; d. Feb. 28, 1968, Riverside, Calif. Survivors are his wife, Gladys; son, George III; foster son, David Combs; daughter, Kathy; and mother, Mrs. George Carpenter, Sr.

CHAPMAN, Elton Merrill—b. June 23, 1900, Alexandria, Minn.; d. March 22, 1968, Glendale, Calif. He was a worker in the Southern California Conference. Survivors are his wife, Clara; son, David; two daughters, Ruth Strand and Nadine Sanders; and his mother, Ruth.

COLE, Dena Helene Jensen—b. July 31, 1892, Grand Prairie, Wis.; d. Feb. 1, 1968. Survivors are her husband, Clarence A. Cole; daughter, Violet Mae Porter; and two sons, Col. Norman J. Cole and Glenn Cole.

COOPER, Charles T.—b. Aug. 25, 1877, DeWitt County, Ill.; d. March 15, 1968, Joplin, Mo. Survivors are his wife, Fern, and a stepson, James W. Ireland.

COPELAND, Gertrude—b. March 17, 1910, Springfield, Ill.; d. Jan. 30, 1968, Hialeah, Fla. Survivors are her husband, Ray R., Sr.; three sons, Ray, Robert Lee, and William Lee; and a daughter, Rose Mosely.

CORSON, Calla D.—b. Feb. 18, 1876, Casnovia, Mich.; d. March 20, 1968, Loma Linda, Calif. She took nurse's training and in 1903 married Frank E. Corson. While her husband was comptroller of the College of Medical Evangelists, she prepared three tracts, "The Gift of God," "An Hour With Your Bible," and "Fruits of the Spirit," which have had a distribution of more than 10 million copies in addition to overseas printings. She also compiled a booklet called *Happy Time Memories*.

CROSS, John R.—b. Sept. 12, 1889, Beacon, Iowa; d. Feb. 25, 1968, Montclair, Calif. Survivors are his wife, Sadie; a son, Chester; and a daughter, Gladys Will.

DAILY, Anna Bringle—b. Nov. 29, 1881, Hutchinson, Kans.; d. Jan. 20, 1968. Five children survive.

DAVIES, Bessie Best—b. Jan. 14, 1900, East London, South Africa; d. Feb. 21, 1968, Victoria, B.C., Canada. She completed a secretarial course at Oshawa Missionary College, and when the Adventist Publishing House was established in Oshawa, she was the first secretary to the manager. While attending college she married Leslie Davies in June, 1923. At St. John's, Newfoundland, they began their lifework of 45 years of service to the church. From 1925 to 1941 they were missionaries in China. Upon returning to Canada, Elder and Mrs. Davies served in the eastern townships of Quebec and in London, Ontario. From 1945 until retirement they served in New Brunswick, Alberta, Manitoba-Saskatchewan, and British Columbia. Survivors are four children: Mrs. E. Hillock, a missionary in India; William, of Shaunavon, Sask.; Mrs. W. G. Sandness, of British Columbia; and Robert, of Auburn, N.Y. There are ten grandchildren.

DEAVERS, Isaac McKinley—b. Sept. 14, 1896, Luray, Va.; d. March 7, 1968, Sunset Hills, Va. His wife, Kathryn Fincham Deavers, survives.

DINWIDDIE, Dena Lovina—b. Oct. 18, 1877, Tunnel City, Wis.; d. Feb. 26, 1968, Portland, Ore. She taught school for eight years. Survivors are four

sons, Howard, Ormand, Gilbert, and Lewis, pastor of Las Vegas church; and daughter, Gladys New.

DOUGLAS, Paul S.—b. Feb. 25, 1907, Seth, W. Va.; d. March 23, 1968, Takoma Park, Md. He studied at Washington Missionary College, where he completed the business course in 1929. In 1931 he married Evelyn Burkett. After working in the book department of the Review and Herald Publishing Association two years he was called to the Atlantic Union branch office at Peekskill, New York, where he served from 1931 to 1938. At that time he returned to the Review office at Washington, where he worked until his death. In 1956 he was made associate manager of the periodical department. Survivors are his wife; a daughter, Faye Abbott; two grandchildren; and a brother, Elder Arthur A. Douglas of California.

ELLIOTT, Maude Estelle Sackett—b. Feb. 28, 1887, Nebraska; d. March 18, 1968, Newport Beach, Calif. A daughter, Kathryn Buzelli, survives.

FLENNIKEN, Clara Luzier—b. July 27, 1888, Barnsborough, Pa.; d. Feb. 10, 1968, Ontario, Calif. Survivors are her husband, Jesse; two daughters, Mrs. Vincent Schalk and Mrs. Wallace Birdsall; and son, George Clifford Luzier.

FOSHEE, Mary Ella—b. Feb. 25, 1872, Alabama; d. March 2, 1968, Arcadia, Fla. Two daughters survive: Gladys Walker and Florence Downs.

GRAVES, Effie Mae—d. January, 1968, Avon Park, Fla., aged 93. A daughter, Gladys Hurst, survives.

HALL, Grace T.—b. March 15, 1881, Upland, Ind.; d. March 18, 1968, Marion, Ind. Her husband, Elder O. B. Hall, died Dec. 29, 1961. Their work in the ministry extended over a period of 60 years in the Indiana, Michigan, and Missouri conferences. Survivors are a niece, Helen Allen; and a nephew, Elmer Tudor.

HARDCASTLE, Donald Haynes—b. Dec. 20, 1907, Woodburn, Ore.; d. Feb. 24, 1968, Loma Linda, Calif. He graduated from Auburn Academy and from Walla Walla College. In 1931 he married Frances Gertrude Geraty, and in 1956 he completed his study in diagnostic and therapeutic X-ray technique at Paradise Valley Sanitarium and Hospital. He joined the X-ray department staff of Loma Linda University Hospital, where he remained until illness forced his retirement. He had also worked at Portland Sanitarium and at Paradise Valley Sanitarium. In addition to his wife, two children survive, Richard and Donna.

HARRIS, Thomas Jackson—b. March 1, 1877, Graves County, Ky.; d. April 14, 1968, Memphis, Tenn. Survivors are his wife and two daughters.

HARRISON, Frank Lane—b. March 6, 1893, Indiana; d. April 12, 1968, San Jose, Calif. He attended Emmanuel Missionary College and in 1914 married Cecil Landess. He began work in the denomination at the Southern Publishing Association. From 1918 to 1925 he was treasurer of the Tennessee River and Southern Union conferences. From 1925 to 1936 he was secretary-treasurer and auditor for the Inter-American Division. Later he served in the Southwestern Union Conference, and in 1938 was called to be treasurer of the South American Division. His last post of duty was treasurer of Loma Linda Food Company from 1947 to 1958. Survivors are his wife; two daughters, Mariorie Millar and Thelma Jones; and seven grandchildren.

HERBER, Katherine Elizabeth Ruf—b. Aug. 3, 1890, Holstein, Russia; d. April 9, 1968, Shattuck, Okla. Survivors are six sons, David, Harry J., Bill, Fritz, Dr. Leo, and Dr. Raymond.

HERZOG, Hattie H.—d. Jan. 21, 1968, Springfield, Colo. Three brothers and a sister survive.

HILDENBRAND, Charles Carl—b. April 16, 1897, Lehr, N. Dak.; d. March 26, 1968, San Jose, Calif. Survivors are his wife, Isabell; daughter, Ramona Johnson; and son, Delmar Charles.

HINES, Mary Louisa—d. Sept. 13, 1967. Survivors are her husband, Merritt F. Hines; son, Merritt F., Jr.; two daughters, Mrs. H. S. Murray, Jr., and Mrs. L. D. King. [Obituary received March 25, 1968.—Eds.]

HOAG, Bessie May Preston—b. May 18, 1888, Clio, Iowa; d. March 5, 1968, Riverside, Calif. Survivors are her husband, Ira Woodbury Hoag, and three sons, Elvin, Willard, and Wesley.

JAMESON, W. Hobart—b. Hutchinson, Kans.; d. March 15, 1968, Downey, Calif. Survivors are a brother, Val; and two sisters, Clara Jameson and Buhla Lucas.

JOHNSON, Clara Belle—b. Jan. 22, 1878; d. June 12, 1967, Boulder, Colo. A daughter, Mrs. John Brackett, survives. [Obituary received March 31, 1968.—Eds.]

JOHNSON, Elizabeth—b. July 22, 1868, Butlerville, Ind.; d. March 12, 1968, Los Angeles, Calif. Two daughters survive: Florence Peterson and Edith Denning.

JONES, Albert D.—b. Jan. 29, 1894, Mayetta, Kans.; d. Jan. 8, 1968, Chicago, Ill. Survivors are his wife, Harriette, and a daughter, Beverly Jerspenson.

JONES, Edwin S.—b. Aug. 31, 1890, Green Bay, Wis.; d. March 7, 1968, La Sierra, Calif. Survivors are his wife, Dorothea Van Gundy Jones; and two daughters, Lois Bower and Evelyn Mundall.

KASTEN, Rudolph I.—b. Oct. 8, 1888, Nevada, Mo.; d. April 8, 1968. Survivors are his wife, Iva Pearl; two daughters; and one son.

KENNEDY, Gertrude Isabelle—b. April 6, 1878, Grand Blanc, Mich.; d. March 11, 1968, Battle Creek, Mich. She is survived by a daughter, Julia Allen.

KORGAN, Rachel—b. Sept. 11, 1890, Lehigh, Kans.; d. Feb. 17, 1968. Survivors are three sons and one daughter.

LACHELT, Wilhelmina A.—b. Sept. 22, 1891; d. March 10, 1968.

LASTINGER, Fannie G.—b. April 21, 1881, Dade City, Fla.; d. March 17, 1968, Orlando, Fla. Survivors include seven children: Lillian Nunn, Fannie Traylor, Charles F. Boyd, J. Lloyd Wilder, Mary Lou Ryan, Marjorie Wilder, B. E. Wilder; and four stepchildren, Gwendolyn Potter, Mamie Flowers, Edward and Thelma Lastinger.

LEER, Sophia Merkel—b. Dec. 18, 1893, Manfred, N. Dak.; d. Nov. 6, 1967, Corona, Calif. Survivors are her husband, John; son, Dr. Lloyd; and daughter, Linda Fellows. [Obituary received March 29, 1968.—Eds.]

LUCAS, Lloyd M.—d. Jan. 24, 1968, Los Angeles, Calif. Survivors are his wife, Clara, and three daughters, Susannah Boyd, Mary Turner, and Ruth Rolls.

MARSH, Frank Ernest—b. Sept. 27, 1901, London, England; d. March 19, 1968, Takoma Park, Md. In 1929 he began working at the Review and Herald Publishing Association as a pressman. From 1934 to 1944 he served at the General Conference headquarters doing construction and maintenance work. Then he returned to the Review and Herald, where he was employed in the photo offset department until his retirement last year. His wife, Marjorie, survives.


McCULLAUGH, Lauritz Bovsin—b. Oct. 1, 1898, Dambury, Ohio; d. Feb. 21, 1968, Akron, Ohio. Survivors are his wife, Marion; four sons, Charles, David, George, and Michael; and a daughter, Rosemary Glen.

McELHANY, Lilie Eva—d. Dec. 23, 1967, Los Angeles, Calif. Survivors are a son, Alva; and two daughters, Eva McElhany and Esther L. Beltz. [Obituary received April 19, 1968.—Eds.]

McMULLEN, Clark Edison—b. May 21, 1888, Apollo, Pa.; d. Feb. 27, 1968, Avon Park, Fla. His wife, Ada, survives.

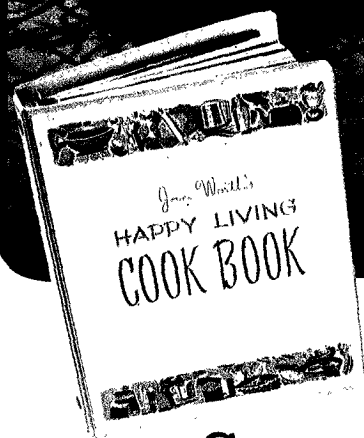
METCALFE, Verna Schuster—b. Oct. 14, 1903, Wilkes-Barre, Pa.; d. March 24, 1968, Takoma Park, Md. She was employed for a time at New England Sanitarium and Hospital and at the Washington Sanitarium. She taught music at Mount Vernon Academy and at Pacific Union College. Among her musical compositions is "Forward March, MV Youth," written to celebrate the diamond jubilee last year of the Missionary Volunteer movement. This song has been translated into several languages. Survivors are her husband, Howard E., and two sons, Howard, Jr., and Sheldon.

MICHAUD, Blanche Elise—b. Jan. 28, 1893, Epalinges, Switzerland; d. March 18, 1968, Glendale, (Continued on page 29)



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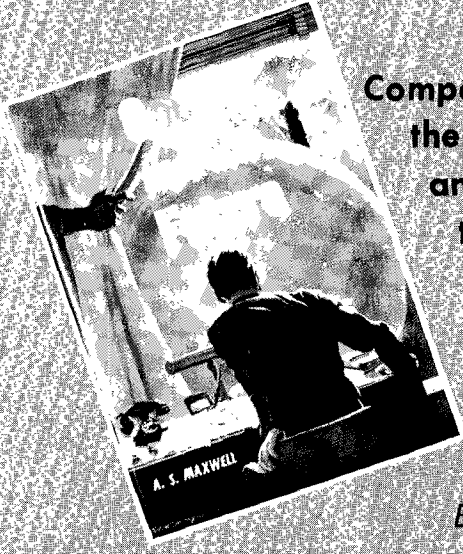
Skallops Thermidor

- | | |
|---|-------------------------------------|
| 1/8 c. butter or margarine
(1/2 stick) | 4 T. Parmesan cheese,
grated |
| 2 T. flour | 1/2 c. sauteed mushrooms |
| 1/2 t. paprika | 1/4 c. pimentos, chopped |
| 2 c. whipping cream | 1 can Skallops, cut to
bite size |
| 4 egg yolks | |

In sauce pan over low heat blend butter, flour, paprika, cream, and egg yolks. Allow mixture to thicken a little, stirring constantly. Fold in Skallops and salt to taste. Add Parmesan cheese, sauteed mushrooms, and pimentos. Heat through. Serve over toast points. Serves 4-6.

Informative Paperbacks

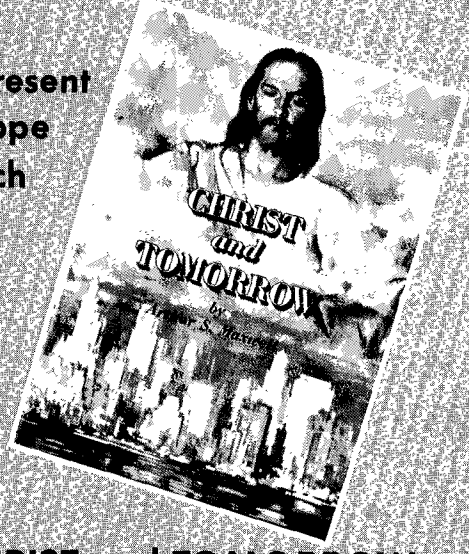
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- This Thing Called Fear
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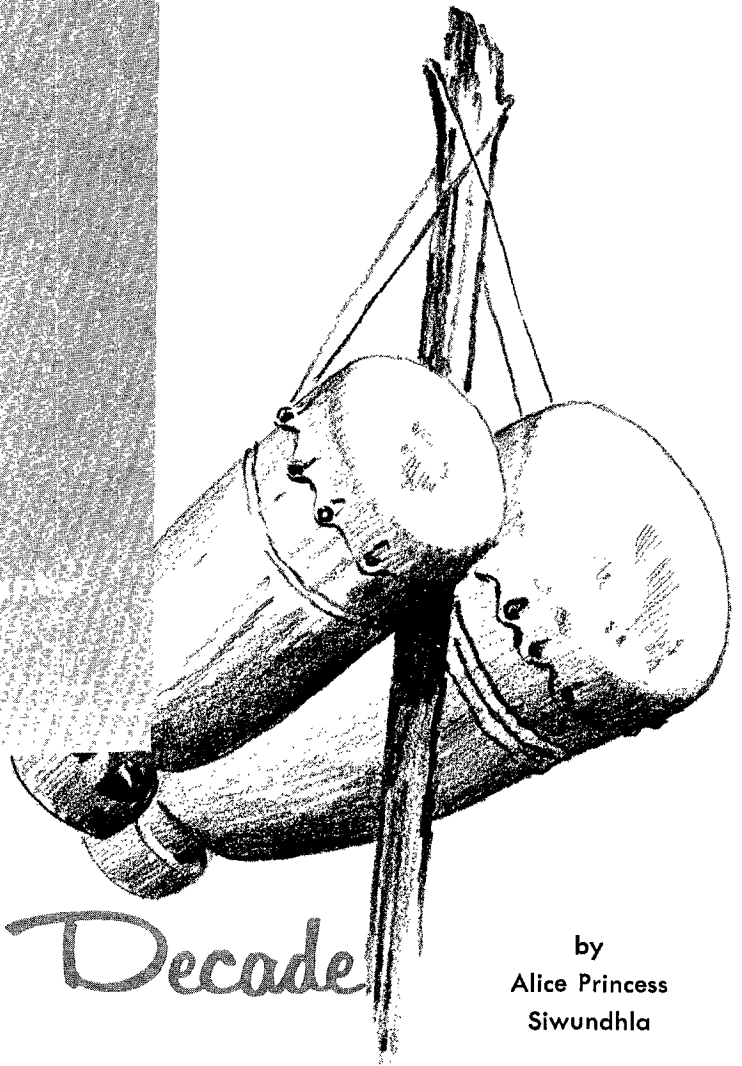
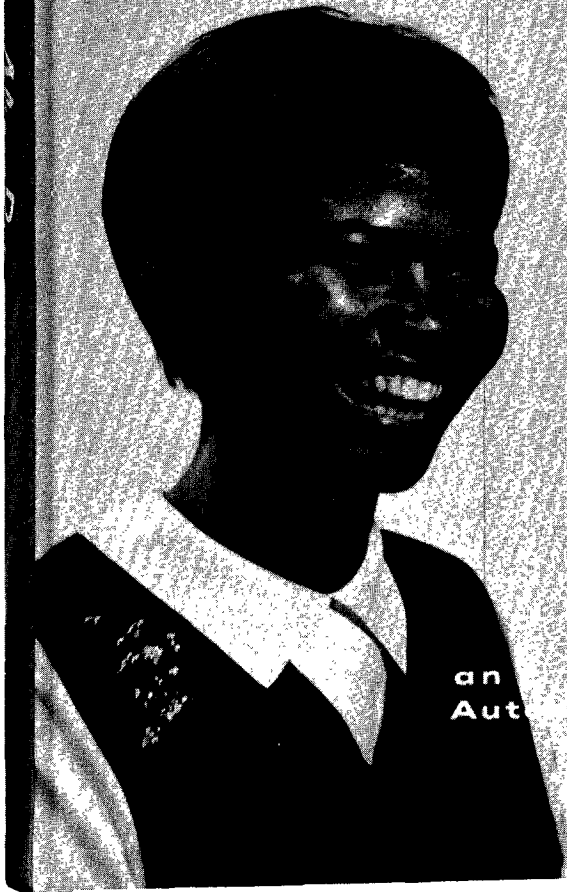
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IN REMEMBRANCE

(Continued from page 24)

Calif. She nursed at the Glendale Adventist Hospital since 1940. A sister, Emma Palletier, survives.

MILHAM, Ruth Chaffee—b. May 25, 1902, Marshall, Mo.; d. April 11, 1968, Kansas City, Mo. Survivors are her husband, William; one son, William, Jr.; and four daughters, Tessie Erhardt, Dorothy Abernathy, Beth Gohde, and Jo Ann Milham.

MILLER, George Robert, Sr.—b. Sept. 30, 1909, Halfway, Md.; d. March 28, 1968, Hagerstown, Md. Survivors are his wife, Goldie, and son, George Robert, Jr.

MILLER, Susan Romelia—b. Aug. 3, 1899, Golden, Oreg.; d. April 3, 1968, Los Gatos, Calif. Survivors are her husband, Lester E. Miller; one son, William A. Monning; and three daughters, Lora L. Alford, Marian Harper, and Betty Jean Ludewig.

MOREY, Florence Alberta—b. Nov. 22, 1883, Lyme, N.H.; d. March 14, 1968, Glendale, Calif.

MORGAN, Wilson Bland—b. Jan. 27, 1894, Little Rock, Ark.; d. March 9, 1968, there. Survivors are his wife, Zenobia Miller Morgan; four sons, Benjamin Arthur, Hubert David, Clarence James, Herbert Charles; and one daughter, Mary Ellen Boatwright.

MORRIS, Ettie Elizabeth—b. Aug. 21, 1898, Kentucky; d. March 11, 1968, Mexico, Mo. Survivors are her husband, Orlie; two sons, William and Donald; and three daughters, Irene Pendergraft, Thelma Haislip, and Edith Yelton.

MORTENSEN, John Peter—b. May 9, 1890; d. Feb. 28, 1968, Loma Linda, Calif. His wife, Elizabeth, survives.

NELSON, Kathleen Thompson—b. 1924, Pueblo, Colo.; d. April 19, 1968, Madera, Calif. She graduated from Walla Walla College in 1947. She taught voice there for two years. In 1946 she married Gayle Nelson. Recently she had been a secretary in the School of Dentistry, Loma Linda University. Survivors are two children, Gayleen Louise and David Earl.

PARKS, Ethel Maud—b. Feb. 12, 1890, Bristol, England; d. Dec. 10, 1967, Fort Lauderdale, Fla. Survivors are her husband, Richard William Parks; and three children, Mildred Russell, Richard, Jr., and Elder Robert E. Parks, the stewardship secretary of the Washington Conference. [Obituary received April 3, 1968.—Eds.]

PARSONS, Pearl Leslie—b. May 1, 1895, Shelby County, Mo.; d. March 16, 1968, Woodward, Okla. Survivors are his wife, Vaughn Pearce Parsons; son, Kenneth Parsons; daughter, Lois Smith; and three stepdaughters, Winifred Sturdevant, Marjorie Gillman, and Pamela Tamok.

PAULLIN, Flora Belle—b. Nov. 30, 1886; d. March 26, 1968, Glendale, Calif. Survivors are two daughters, Elizabeth Stephenson and Frances Hawn; and two sons, James and Robert.

PAXTON, Mrs. Willie—d. April 8, 1968, Baton Rouge, La., at the age of 59. Survivors are her husband, H. J. Paxton; and three daughters, Mildred Breaux, Syble Campbell, and Darla Kinchen.

PEASE, Eda May Schaper—b. Nov. 26, 1876, Mulvane, Kans.; d. April 12, 1968, Riverside, Calif. Survivors are a son, Norval F. Pease, chairman of the department of religion, College of Arts and Sciences, Loma Linda University; two grandchildren; one brother; and one sister.

PETERSON, Mary Martinson—b. March 5, 1887, Council Bluffs, Iowa; d. March 17, 1968, Hot Springs, Ark. In 1899 she married John Miller, and the following year they were asked by the Mission Board to serve as nurses at an Adventist hospital in Germany. After her husband's death, she married Chris Peterson in 1913.

PHILLIPS, Philip I.—d. Feb. 27, 1968, Coldwater, Mich., aged 84. His wife, Edna, survives.

PIERCE, Roy Lay—b. July 5, 1877, Allegan, Mich.; d. Jan. 17, 1968, Orlando, Fla. In 1899 he married Emma Gibson, and in 1901 Ellen G. White advised him to assist in organizing the Southern Publishing Association. He worked in various managerial capacities for 25 years, nine of which were spent at the western branch, Fort Worth, Texas. In 1954 he married Mrs. Hal B. Bordie, who survives, as does a son, Robert Lay Pierce.

POTTS, Alta Mae—b. March 13, 1882, Fairbank, Iowa; d. Feb. 28, 1968, Waterloo, Iowa. Survivors are three sons, Roy G., Ivan R., and Francis P.; and five daughters, Marjorie Couden, Maxine Price, Ilah Hall, Zelda Aagesen, and Maralyn Allensworth.

PRICE, Lillian M.—b. Sept. 6, 1891, Indiana; d. Jan. 29, 1968, Orlando, Fla. A son, Bruce A. Price, survives.

RENNER, Martin Otto—b. Sept. 23, 1902, Waterloo, Iowa; d. March 28, 1968, there. Survivors are his wife, Alzina; son, Russell; and daughter, Carol Henry.

ROCKWELL, Anna Eugenia Whitney—b. June

30, 1922, Torrance, Calif.; d. March 1, 1968, Scottsdale, Ariz. Survivors are her husband, Channell; and son, Benjamin.

RUSKJER, Edith A. Post—b. Lexington, Ky.; d. Feb. 12, 1968, Orlando, Fla., aged 63. She is survived by her husband, Matinus; eight children: Lloyd Post, Dorothy Post, Georgie DeVore, William Post, Edgar Post, Blossom Harmon, Virginia Forbes, and Pearl Hill; and her father, Seth Walker.

SADLER, John Bunyan—b. Beaufort County, N.C.; d. Nov. 30, 1967, Jacksonville, Fla., aged 85. His wife, Annie Stell Sadler, survives. [Obituary received April 3, 1968.—Eds.]

SCOTT, Etta Ann Field—b. Aug. 31, 1881, Battle Creek, Mich.; d. March 23, 1968, Glendale, Calif. She was a graduate nurse and worked for many years at Glendale Adventist Hospital. Two sons, Milton and Eugene, survive.

SHELTON, Jessie Mae Linson—b. Feb. 7, 1895, Bradley, Ark.; d. March, 29, 1968, Bossier City, La. Survivors are five sons, Errol C., Thomas A., Sidney Ray, Sr., W. Jake, and James A. Shelton.

SMITH, Alice Hines—b. May 17, 1899, Dade City, Fla.; d. Feb. 7, 1968, Miami, Fla. Survivors are a daughter, Alice Glenn Smith; and five sons, Paul A., Robert J., John H., David H., and Joseph O. Smith.

SMITH, Elva Nichols—b. July 12, 1875, Moberly, Mo.; d. March 26, 1968, Florence, Colo. Two sons survive.

SMITH, Mattie Lena—b. Oct. 31, 1898, Limestone County, Tenn. Survivors are three sons, Mitchell, Murl D., and A. D.; and a daughter, Fern Coats.

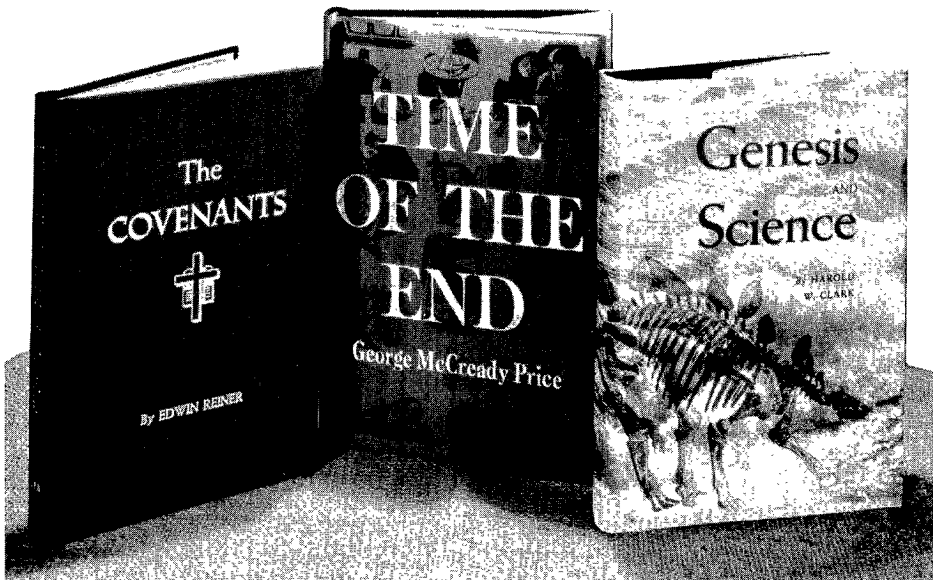
STEVENS, Robert L.—b. July 13, 1887, Mead, Kans.; d. March 10, 1968, Loma Linda, Calif. His wife, Eila, survives.

STEWART, Irene L.—b. Feb. 19, 1895; d. March 21, 1968.

TRAYLOR, Emma Jane—b. Aug. 12, 1879, Covington, Ky.; d. Dec. 12, 1967, Oklahoma City, Okla. Two daughters survive. [Obituary received April 5, 1968.—Eds.]

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TRINEN, Elmer—b. Oct. 15, 1897, Schererville, Ind.; d. March 7, 1968, Harrison, Ark.

TUCKER, Grace—b. Nov. 13, 1888, Shelby, Nebr.; d. Feb. 25, 1968, Corvallis, Oreg. Survivors are a son, James C.; and three daughters, Esther Bynon, Ruth Boldon, and Frances Calkins.

WALLINGTON, Clarence—d. March 26, 1968, Martsville, N.Y. Survivors are his wife, Ann, and a daughter, Dorothy Gould.

WALTON, Lenna Emma—b. Feb. 22, 1899, Shattuck, Okla.; d. Feb. 24, 1968, Fort Supply, Okla. Survivors are two sisters, Sue Hobbs and Hattie Rader; and four brothers, Arthur, Jim, Paul, and Carl Walton.

WHEELER, Carolyn Becker—b. July 15, 1897, Lehigh, Kans.; d. Feb. 15, 1968, Truth or Consequences, N. Mex. Survivors are two brothers, Fred W. and John Becker; and two sisters, Marie Brickman and Lydia Blehm.

WHITE, Harvey—b. Aug. 2, 1890, Lumberton, S.C.; d. March 15, 1968, Apopka, Fla. He is survived by his wife, Lottie; a daughter, Edith Huette; and two sons, Raymond H. and Boyce R. White.

WHITE, William J.—b. April 20, 1900, Newfoundland, Canada; d. July 3, 1967, La Sierra, Calif. He is survived by his wife, Ethyl; and two daughters, Sharon and Evelyn Oakes. [Obituary received March 29, 1968.—E.S.]

WILHELM, Mary Erb—b. Dec. 20, 1883, Timken, Kans.; d. March 30, 1968, Shreveport, La. Survivors are two daughters, Mrs. Robert Gullion and Mrs. George W. Lewis; and one son, Lester P. Wilhelm.

WILDISH, Bertha H.—b. Sept. 14, 1884, Germany; d. April 20, 1968, Vancouver, Wash. Surviving are three sons and five daughters.

WYATT, Newton Hartland—b. Oct. 24, 1901, Santa Rosa, Calif.; d. Feb. 22, 1968, Palo Alto, Calif. Survivors are his wife, Asyria; a son, Nolan; and a daughter, Florence Lindhorst.

ZIMOWSKI, Fred John—b. Nov. 7, 1886, Tonawanda, N.Y.; d. March 21, 1968. His wife, Nellie Colvin Zimowski, and a son, Earl, survive.

NOTICE

Food Service Training Program

Loma Linda University will offer three additional food service training programs beginning in September, 1968, on the La Sierra campus. These are:

1. The denomination's first two-year Associate in Arts degree program in commercial baking.
 2. A nine-month certificate program in baking.
 3. A nine-month certificate program in cooking.
- Other food service training programs are being offered at Loma Linda University, Kettering College of Medical Arts, and Pacific Union College. A descriptive brochure is available from the Seventh-day Adventist Dietetic Association, Box 75, Loma Linda, California 92354.

An inservice training program for food service supervisors is being offered at Andrews University, June 23-July 12. For particulars write Mrs. Alice G. Marsh, Chairman, Home Economics Department, Andrews University, Berrien Springs, Michigan 49104.

RALPH WADDELL, M.D.

Church Calendar

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
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
IMV Pathfinder Day	September 28
Thirteenth Sabbath Offering (Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	December 7

Of Writers, Articles, and Miscellany...

The writer of the article "Bribing the Gatekeeper" (see cover), George E. Vandeman, is a native of Colorado. A graduate of Andrews University (B.A. 1942) and of the University of Michigan (M.A. 1945), Elder Vandeman is a field secretary of the General Conference and director and speaker of the television series *It Is Written*. This program is evangelistic in nature, combining a television and public-evangelism approach. After a TV series in a city Elder Vandeman appears in person for follow-up meetings.

Elder Vandeman began preaching in 1939 in the Indiana Conference. After a brief term of service as a pastor-evangelist in the Michigan Conference, he taught at Andrews University (1943-1947). From 1947 to 1958 he was an associate secretary of the Ministerial Association of the General Conference. He has held his present position since 1958.

The month and day of this issue (June 6) is the month and day of Ellen G. White's first comprehensive health vision given to her 105 years ago. In commemoration of this historic event the REVIEW will present a series of four articles, two by Arthur L. White and two by R. F. Waddell, M.D. The first appears in this

issue (see page 2). In it Elder White gives the backgrounds, circumstances, and content of the vision.

Elder White is secretary of the Board of Trustees of the Ellen G. White Estate, Incorporated. The chief responsibilities of this estate are the custody of manuscripts and letter files of Ellen G. White, the care and promotion of her books in the English language, the preparation of manuscripts for translation and publication into foreign languages, and the caring for correspondence relating to the life, work, and writings of Ellen G. White.

Elder White is a native of California, the third son of William C. White, who, in turn, was the third son of James and Ellen White. A graduate of Pacific Union College (1928), Elder White worked from 1929 to 1933 as a secretary to his father at Elmhaven, St. Helena, California. From 1933 to 1937 he was assistant secretary of Ellen G. White Estate at Elmhaven. Upon the death of his father he became secretary of the Estate. Shortly afterward the Estate was transferred from Elmhaven to the General Conference in Washington, D.C.

F. M. Arrogante, who writes on page 7 on "Tithing—A Test of Loyalty," is president of the Negro Mission in the Central Philippine Union Mission.

We remind readers that reprints of the article "What Meat Buyers Should Know" (March 14, page 8) are now available. Send cash with order to the Periodical Department of the Review and Herald. See back page of May 9 issue for prices.

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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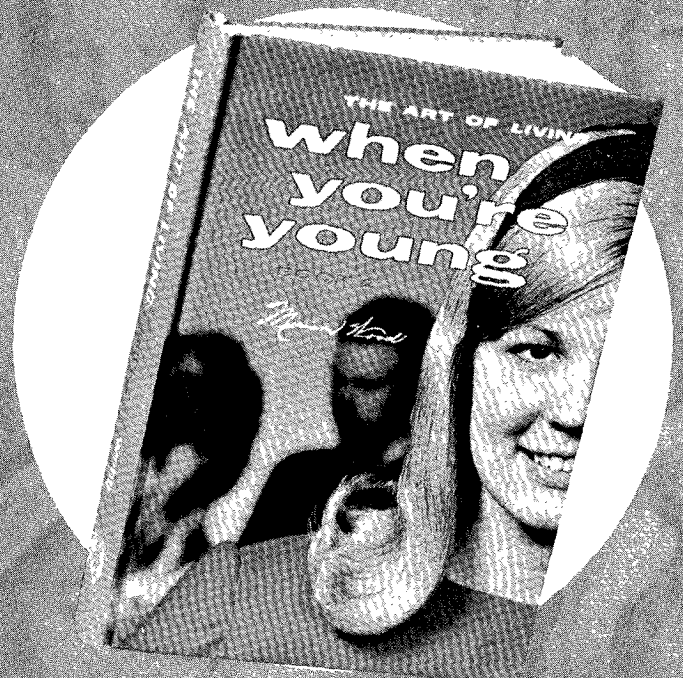
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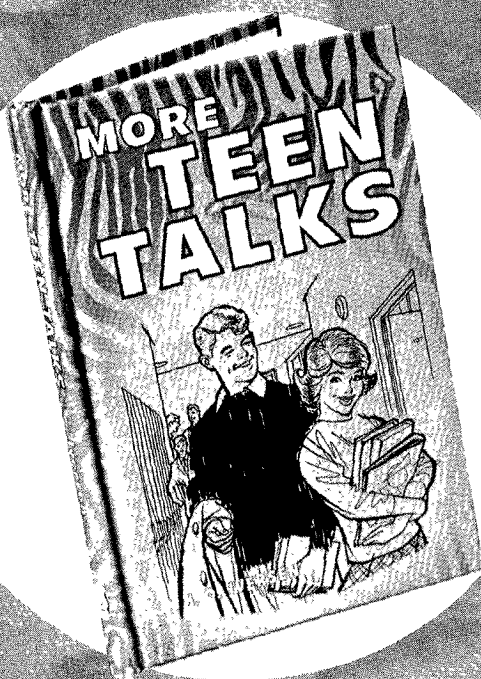
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Kentucky-Tennessee Session Hears Reports of Progress

Reports given at the May 19 constituency meeting of the Kentucky-Tennessee Conference revealed healthy gains in every phase of the work. Present membership is 6,700. Tithes passed the \$1 million mark for 1967. Several new churches have been built, and many more had large-scale renovations. Other churches are on the planning boards.

E. L. Marley was re-elected as president. Two new men were elected to fill vacancies recently created. J. P. Rogers, who has served in several academy business offices, was named treasurer replacing R. A. Bata, who accepted a call to the Potomac Conference. Don L. Aalborg, of the Georgia-Cumberland Conference, was called to lead the MV and temperance departments to fill the vacancy caused by D. E. Holland's acceptance of youth leadership in the Southern Union. The other departmental men and their associates were re-elected.

Kentucky-Tennessee operates two academies, two hospitals, and is the home of Madison Sanitarium and the Southern Publishing Association.

D. W. HUNTER

New Board Chairman Elected for Loma Linda University

Trustees of Loma Linda University May 20 elected Reinhold R. Bietz, president of the Pacific Union Conference, to become board chairman as of July 1. He will succeed Maynard V. Campbell, who is retiring as trustee chairman after ten years in the post. Elder Bietz, vice-chairman of the LLU trustees since 1960, also succeeds Elder Campbell as president of the Loma Linda University Corporation.

Major Gifts to Michigan's Welfare Work Top \$260,000

The Kresge Foundation has given the Pontiac, Michigan, church \$12,000 for the completion of a new addition to their welfare center. So reports Watson Buckman, lay activities secretary of the Michigan Conference.

"In the past three years," he continues, "the Michigan Conference health and welfare service department has been the recipient of more than \$260,000 in cash and materials for expansion and operation among our 65 centers and 120 units.

"Included in this total are 65,000 pairs of first-quality Hush Puppy shoes from Wolverine Shoe Company; \$20,000 from the Mott Foundation, of Flint, for a new welfare center there (opened April 25, 1968); \$12,000 now coming from the Kresge Foundation, of Pontiac; \$9,500 from the Upjohn Foundation, of Kala-

mazoo, for our new center there; \$2,500 from the Benton Harbor Community Chest to pay the rent for our welfare center in enlarged quarters in that community; and \$5,000 from the Mt. Pleasant city budget to underwrite the rent, utilities, and telephone of our new center there."

ADLAI ALBERT ESTEB

Recent Youth Evangelism in Far East Brings in 3,389

The Voice of Youth plan of evangelism is spreading rapidly throughout the Far Eastern Division. Gil Bertochini, division MV secretary, writes that 1,057 Voice of Youth efforts have been conducted in the past year and a half, with a total of 3,389 baptisms to date.

From Jogjakarta, Indonesia, comes news that a three-week Voice of Youth meeting has just been concluded, with more than 600 Moslems, Buddhists, Catholics, atheists, and others in attendance. About 10 per cent of the audience were Seventh-day Adventists. They filled the evangelistic center to capacity nightly. Friendship Teams were organized to visit the new interests; 104 persons signed to join the baptismal class.

In Surakarta, Indonesia, about 100 miles from Jogjakarta, another Voice of Youth meeting is being conducted, with an overall attendance of about 600.

Thus far 10,091 baptisms have resulted from MV TARGET evangelism in the Far Eastern Division since the last General Conference. LAWRENCE NELSON

Bible Workers at Telephones Aid in New York Evangelism

Thousands of book requests already received, as well as additional interests anticipated because of a new It Is Written broadcast time, have led to a new technique in big-city evangelism—telephoning Bible instructors.

The It Is Written television program in New York City is now on at 11:30 Saturday night. This is in addition to the 10:00 Sabbath morning release, and adds a quarter of a million viewers to the audience.

George Vandeman is making personal appearances at six locations in the sprawling metropolitan area, besides his Sunday afternoon speaking appointments at the New York Center. In this way he is able to touch a sampling of those who are willing to come out to a public meeting.

Roy Thurmon, coordinator of evangelism for New York City, reports that, to date, 18,000 requests for books have come in from the metropolitan area touching New York, New Jersey, and Connecticut. It is the follow-up of this mass of names that requires careful adaptation to city conditions. We are setting

up a battery of telephones manned by trained Bible instructors. These workers will talk to interested persons by telephone. City dwellers do not resent a telephone call as they do a visit. By a few well-placed calls interest can be determined, friendship initiated, and conviction deepened. And these interested persons will also be encouraged to call in with their questions and ask for help in completing their lessons.

In this way a continual reaping can be carried on through a combination of full-message television, followed by full-message books and Bible study guides, along with telephone contacts. These will prepare the way for pastoral visits involving decision.

Such a combination of evangelistic tools has never been used in our work. N. R. DOWER

Membership Gains in Fiji Attributed to Radio Work

"Baptisms in the Fiji Mission over the past two years total 811, equaling the entire membership in the mission after the first 50 years of work by the church," reports Barry L. Crabtree, president. Commenting further, he states that this advance follows the beginning of broadcasting in Fijian on Radio ZCO, Tonga.

"In regard to baptisms, I feel sure that our reports are not complete, in that they do not show the total number of people who have been influenced by the radio and Bible correspondence course program," Pastor Crabtree states.

The radio-television department of the Australasian Division conducts a program entitled Visitor Evangelism in its mission fields. Fiji laymen involved in this program have contacted many thousands of village and town people. Active students in the Fijian Bible correspondence course have grown from fewer than 1,000 to more than 17,000 in the two years of broadcasting and visitor evangelism.

W. R. L. SCRAGG

IN BRIEF

★ The Oklahoma Conference reached its *These Times* goal in only one month this spring. No conference has before accomplished this so early in the campaign. C. W. Skantz, president, and Robert Rider, lay activities secretary, report 7,483 subscriptions, or two per capita.

★ "For the first time in more than 40 years of Adventist work in Syria," writes Maurice Katrib, Syria Section president, "two families, consisting of eight persons, were baptized on a recent Sabbath in Damascus. The friendly interest and the Bible studies of our laymen resulted in these decisions for Heaven."

★ J. W. Wilson, MV and educational secretary of the Ontario-Quebec Conference, has been asked to serve as president and departmental secretary of the Maritime Conference. The former president, Desmond E. Tinkler, is taking up full-time pastoral evangelism in the British Columbia Conference.