

A NEW GOAL

By ALVIN M. BARTLETT
President, East Indonesia Union



PHOTOS COURTESY OF THE AUTHOR

The Sontiks, our first members at Tilanga, sit on foundation stones for the administration building of the Toradja Academy.

OUCH! After being suspended in mid-air for an instant, my body came down with a jolt that fairly made my teeth rattle. I was riding in a crowded bus of ancient vintage. I had decided the day before to make this trip, and because I had purchased my ticket late I was on a bench right over the back wheel where I could get the full benefit of every bump as we bounced along. The road was rough, and, to make matters worse, it was raining. The canvas shutter at the window nearest me was tattered, and several of us were soaking wet. In such circumstances though, it helps to count one's blessings, and I really was fortunate. There were nearly 20 persons on top of the bus who were not only wetter and more miserable than I, but who were also in constant danger of falling off.

This was my fourth trip into the mountains of Celebes to the land of Toradja, and as I rode along my mind went back over the history of our work in this interesting field.

It was 16 years before, when I was teaching in our training school in Bandung, Java, that I first heard of Toradja land. Our colporteurs had visited some of the mountain towns and had created an interest. Also, one of our members from North Celebes who was in government service had been sent to the little town of Rantepao and had started a branch Sabbath school in his home.

This interest was encouraged by Pastor Rantung, then president of the South Celebes Mission. An appeal was made and part of the Thirteenth Sabbath Offering overflow was set aside for opening the work in Toradja. However, rebel activity and open warfare closed this area, and the money was finally transferred for opening the work on the island of Timor instead.

After hostilities had subsided somewhat, and communications had been restored, a small mission

A NEW GOAL / *Continued*

school was opened in Rantepao. The enrollment was small, and there were many difficulties. We had to use borrowed quarters and there was little equipment. It was hard to find teachers who were willing to go to this little school in the mountains. Several times the mission committee had considered closing the school, but always a way had opened to keep it going. Now I was on my way to visit this little school and help finalize on a site for its permanent location.

By this time it had stopped raining and the canvas curtains had been rolled up. Although this was not my first trip, I was still thrilled by the breath-taking beauty of the scenery

through which we were passing. Could Eden have been more beautiful than this? Our road, little more than a trail, clung precariously to the steep mountainside, and to our right was a deep canyon beyond which the jungle-covered mountains rose peak upon peak in their majestic beauty until the loftier summits were lost in the clouds.

Suddenly brakes squealed and horns blared and I felt our bus lurch as we half skidded in the sand and loose gravel. Instinctively my right foot pushed hard on the floor, seeking a brake pedal that wasn't there, and my hands gripped hard on the back of the bench in front of me. As we rounded a curve, we had come face to face with another bus, loaded to the top as was ours.

At this point the road was not nearly wide enough to pass. Our bus was going downgrade, and in the sand and gravel the driver dared not apply the brakes too hard for fear of skidding out of control. The other driver had been able to stop, and was right against the bank. There seemed to be nothing for us to do except to hit

head on, for we would surely go off the road and over the bank if we tried to pass.

I'm sure the angel of God stopped our bus. We heard or felt no bump, but when we scrambled out, the bumpers of the two buses were so close that a sheet of paper could hardly pass between. When I walked over to the bank and looked down, my heart gave a jump. The edge of the road was actually the edge of a cliff more than 100 feet high. If we had gone over that cliff surely everyone would have been killed. The other bus backed down the grade to a place where the road was wide enough to pass safely, and soon we were on our way again.

For a time the bus was filled with excited voices as the passengers relived the narrow escape in several languages. For my part, I could only thank God for His tender care, for there was no doubt at all in my mind but that the angel of God had been at work as those two buses came together.

Several more hours passed as we wound our way through the mountains and over rickety bridges. If possible, the natural beauty of the scenery increased as we descended into a broad valley, with rice terraces on all the hillsides, and here and there a clump of bamboo, banana trees, and a few coconut palms indicating the presence of a village. This was Toradja, and I was nearing my destination.

The villages of Toradja have a distinctive architecture, and as we descended into the valley, we began to see their unique houses. More modern styles are being used along the main road and in a few of the larger towns, but the high curved roofs are still very common, and are the general rule back in the villages. As we jolted along I was reminded of Robert Moffat's statement about Africa, "The smoke of a thousand villages where the gospel has never been preached." At present we have only five small churches in Toradja, from among a tribe of more than 300,000 people.

Our work has made a start, and we thank God for the beginning that has been made. But compared to the task before us, we are as grasshoppers before the giants. Although there are Christian churches in many of the villages, and although more than half of the people call themselves Christians, yet one needs to spend only a little time here to understand that their religion is barely skin deep, and that they still cling to many heathen superstitions and customs.

Toradja is noted for its elaborate cliff burials and for its expensive funeral feasts. Many and strong are the superstitions behind these feasts. For



Above: Skulls of warriors who tried to conquer the Toradjas many years ago but were repulsed at Tilanga, near our new school site. The Toradjas refused to bury the enemy dead. Below: A village typical of hundreds of others awaiting the gospel message.





Tombs are cut into the limestone cliff face.

many of the people a large and expensive burial feast seems to be the goal of life.

A person will deny himself and his family the necessities of life in order to save for his burial. A family that could not possibly be persuaded to pay for sending their children to school will sell everything they have and mortgage the future in order to help with the feast when a loved one passes away. It is considered a disgrace for an adult to be buried in the earth, yet an expensive feast is required for a cliff burial, besides the cost of carving the tomb from the stone cliff. For those who can afford to butcher enough caribous and can provide enough beer for a feast for the entire village lasting seven days or more, a wooden image is carved, dressed, and placed on a special stone balcony to guard the tomb. Family tombs are sometimes guarded by many such images, indicating not only that as many persons are buried within, but that as many feasts have been put on by the family, till their wealth and all the family property are gone.

On the other hand, no greater insult can be heaped upon a person than to refuse him a proper burial. I saw a vivid example of this as I was walking up the trail to visit our new school site for the Toradja academy. Pastor

Palangan, our first native district leader in Toradja, abruptly stopped and asked me if I would like to see something interesting. I consented, and after a short walk between the dense bamboo clumps I stood at the base of a cliff. Scattered around on the ground were many human bones and a number of skulls. I was told that these were from an enemy tribe that attempted to invade Toradja many years ago. After the battle the Toradja people carefully buried their dead in an honorable fashion, but the enemy were left to rot there on the rocks.

The purpose of my trip was to see the site that had been selected for the new school. Only a few minutes' walk from the "cliff of bones" brought us to the rocky crest of a small hill, and I was told that this was the land that had been selected.

My first reaction was one of disappointment, for the site is small and rocky. As I stood talking with Pastor Palangan, an old man called to us from a house some distance away, and then he came running to meet us. He was full of enthusiasm, and I soon learned that he was an ardent sup-

portunity to tell his parents and neighbors that the Saviour is coming soon, and that the goal of life is not death, a feast, and a stone tomb, but a glorious new and everlasting life.

As a result of this boy's witness the whole family and four of the neighboring families are rejoicing in a new goal. The son is now attending Mount Klabat College, preparing for the ministry, and the father's enthusiasm for our school and the progress of our message in Toradja is genuine and contagious.

As I stood there talking with the old man, this piece of hilltop land, the neatly arranged piles of stone, and the little shed at the far corner containing sand, lime, and timber in preparation for building, all seemed to fit into the pattern of the providence of God. By faith a school had been opened, a boy had enrolled, he and his family had accepted the new goal, and now, sacrifice and hard work to widen the scope of influence of that little school had been effected that others in Toradja might also accept this new goal.

As I explained the need for more land so the students could plant gar-



Two of the unclothed images are flanked by P. Ballo (left) and Zeth Palangan.

porter of our school project, having donated part of the land. He had worked many long hours pounding stones in preparation for the first building to be erected. He was among the first fruits of our little mission school in Rantepao.

A number of years before, Brother Sontik had let his son go to town to school. The boy had enrolled in our little middle school, and after a few months he became interested in the things he was learning in the Bible class, which was a part of the curriculum. During the three years the boy attended our school he used every op-

dens and become self-supporting, he eagerly accepted the challenge. We had already approached the local authorities about securing additional land and had received a discouraging reply. Now the old man showed his knowledge of the psychology of his people. As of this writing, negotiations are under way to purchase several acres of choice land near the school.

A few days later I was again in an old bus, bouncing along on the 12-hour trek back to Makassar. But the discomforts, and even dangers of the trip, seemed small in comparison to what is happening in Toradja.

Fourth Assembly of the WCC—3

IN ONE of his first statements to the press at Uppsala, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said he was certain that anything the World Council would say about Vietnam, Arab-Israeli relations, or increasing cooperation between the World Council and the Roman Catholic Church would make headlines.

He was right, of course, for the entire world is interested in these three subjects. Seventh-day Adventists are particularly interested in WCC-Vatican relations because of their understanding of the broad outlines of Bible prophecy.

In this article I wish to review some of the more significant statements and moves at the council that point toward closer and more cordial relationships between the Roman Church and the WCC.

As I mentioned in the July 25 REVIEW, a day or two before the beginning of the council the Pope presented a message to "the faithful" that sounded as though the papacy was maintaining its historic intransigence on the uniqueness of the Roman Church and its teachings. This created apprehension for World Council officials. But this mood began to change as soon as the council began. The first factor that contributed to this was the warm message of greeting sent by Pope Paul VI. In this message the Pope said:

"The presence in Uppsala of 15 delegated observers and of several official guests is a sign of our time. It confirms in a most happy way the mutual intention to continue and extend the collaboration which already exists between the World Council of Churches and the Catholic Church. Moreover, it expresses the lively interest which we have in your Assembly. We pray the Holy Spirit to inspire your work and to assure its complete success. Everything that you do to advance the cause of the unity of all Christians will be blessed by the Lord."

This was the first time that a reigning Pope had sent greetings to a World Council assembly. It was significant not merely because it was a "first" but because it made clear that Rome had abandoned its historic attitude of neutrality toward the WCC. Twenty years ago when representatives from 147 churches met to organize the World Council in Am-

ROME

and the

World Council of Churches

sterdam, the Roman Church declined to participate. At that time Rome considered all non-Catholic Christians schismatics and heretics. It continued its standoffish, independent attitude when the second assembly met in Evanston in 1954.

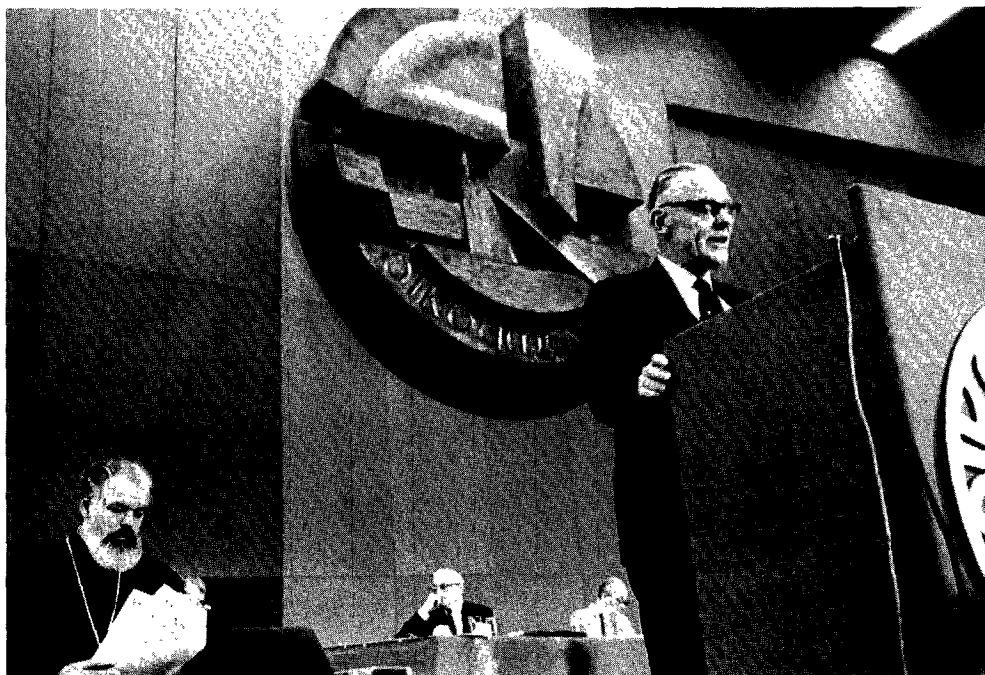
However, in 1961, when the third assembly met in New Delhi the Roman Church on invitation of the WCC central committee sent five observers. Fresh breezes were beginning to blow through the church as Pope John XXIII opened its windows and gave to non-Catholics the less divisive name of "separated brethren."

At Uppsala the 15 representatives of Catholicism were not merely "ob-

servers" but "delegated observers," with the right to speak but not to vote. This was a "first" whose significance will doubtless become more apparent with the passage of time. The fact that the Pope expressed a "lively interest" in assembly activities represented a vast shift in attitude from 1948 to 1968.

Cardinal Bea's Message

A more extended message than the Pope's was sent to the council by Augustin Cardinal Bea, president of the Vatican's Secretariat for Christian Unity. In it he expressed the same sentiments as the Pope (which was hardly unexpected), but expanded on



PHOTOS COURTESY OF THE WORLD COUNCIL OF CHURCHES

Dr. Visser 't Hooft, general secretary of the WCC from 1948-1966, spoke at the Fourth Assembly of the World Council on "The Mandate of the Ecumenical Movement." The copper relief sculpture motif, by Olof Hellström, depicts a ship with a cross as its mast.



Archpriest Jerzy Klinger (left) and Metropolitan Stephan, of the Polish Orthodox Church. Behind are Dr. Antoni Naumczyk, of the Polish Catholic Church, and Bishop Andrzej Wantula, Polish Lutheran Church.

them. He spoke of the fourth assembly as a "great event," expressed his good wishes, and assured the assembly of "the prayers of the faithful of the Roman Catholic Church." He pointed out that the assembly was important not only for "the member churches represented by delegates, but also for all Christians." Significantly he remarked:

"We rejoice at the relations which have developed in recent years between the World Council of Churches and the Roman Catholic Church: the exchange of observers and advisers on every occasion when their presence can serve common interests, especially at the Assembly at New Delhi, the Vatican Council, and now the Assembly at Uppsala. Their growing number and the intensity of their participation shows the happy development of our relations. . . . The participation of Catholic theologians in the work of Faith and Order, the coordination of our efforts for development and peace among the nations, the work which has been done by the Joint Working Group, . . . are signs of the times whereby the Spirit of the Lord encourages us, drives us forward, and obliges us to achieve together the things which belong to peace (*ea quae pacis sunt*)."

The cardinal referred to a number of steps that have been taken by the Roman Church to increase collaboration with non-Catholics not only at the summit but on the regional level. The final part of his statement expressed sentiments largely ecumenical

in tone, yet with overtones that could be interpreted as an appeal for all Christians to come back to "the one true church." Said he:

"We are bound together in the ecumenical task. We are aware of both the importance and the difficulty of this task. It is indeed the will of the Lord that all Christians should be gathered together and united in the communion of a single Church. Scripture attests this. We cannot therefore relax our efforts until, through the grace of God, we realize the ecclesial unity of all Christ's disciples.

"The Assembly at Uppsala is a stage on the ecumenical way. . . . I assure you of the prayer of the Catholic Church for the complete success of the work which your Assembly has undertaken."

No Longer Spectators

That the Roman Catholics at the council were representatives of the new, open attitude of the church and its desire to be a part of the ecumenical movement—even of the World Council itself—became clear almost at the outset. The first time that a Roman Catholic had ever addressed a WCC Assembly (on July 6) the speaker declared: "Roman Catholics . . . no longer regard themselves as outside spectators who are indifferent or merely curious, still less as severe judges of the ecumenical movement, but as partners engaged in the same joint fraternal quest for the unity that is Christ's will for His Church. Today, therefore, we approach your assembly in a new way, not only with deep and sincere respect, but also with the very strong feeling that we are really participating in it."

The speaker was none other than Fr. Dr. Robert Tucci, S.J., editor in chief of the Jesuit journal *La Civiltà Cattolica*, Rome. He was present at the council as a guest. In his message, delivered in French, Dr. Tucci spoke frankly about the possibility that the Catholic Church may eventually seek membership in the World Council. "In my opinion," he said, "the question cannot be evaded, and one should have the courage here and now to study more deeply the reasons for and against, and to examine them as lucidly as possible."

Whether or not Rome enters the World Council, it intends to work with it and cooperate with it as fully as possible. Dr. Tucci made this plain. "I am sure that the Church of Rome has no desire but to develop more and more dynamic and more intimate relations with the World Council, which it recognizes as an institution set up by providence and an instrument privileged to serve the ecumenical movement." He spoke of the fact that "the

tremendous expansion of relations between Christian communities on all levels makes it necessary to think out a cooperative global strategy."

Some have felt that Roman Catholic theology would make it impossible for the church to become a member of the WCC. Said Dr. Tucci: "In the view of the experts (both Catholic and non-Catholic) the difficulties which might be raised by Roman ecclesiology do not constitute an insuperable obstacle." As support he referred to a recent study, not yet published, by Rev. Thomas F. Stransky entitled "Roman Catholic Membership in the World Council of Churches?" In this treatise the author, a staff member of the Vatican's Secretariat for Christian



His Excellency Kenneth Kaunda, president of Zambia, spoke at the World Council July 6 on the subject of "Rich and Poor Nations."

Unity, said: "*De iure*, i.e. from a strictly formal interpretation of the WCC Constitutions and Rules and the 1950 Toronto Statement, there is, from the WCC and from the RC side, no *juridical* obstacle to RC membership in the WCC."

At a press conference two days later Dr. Harold Fey, former editor of the *Christian Century*, asked Dr. Tucci whether his speech represented a personal point of view or whether it expressed an official position. Dr. Tucci replied that his views were his own, although he had consulted with various church leaders while preparing his speech. (Incidentally, footnotes to the speech included five references to Vatican II's "Decree on Ecumenism" and 15 references to other authoritative Catholic sources, including Pope Paul VI, Augustin Cardinal Bea, Bishop J. G. M. Willebrands, Karl Rahner, and Jerome Hamer—all first-magnitude names in the Roman galaxy!)

At the press conference some reporters felt that Dr. Tucci was impatient for the Catholic Church to join the WCC. In an informal conversation the next morning with an influen-

tial Catholic editor and columnist, I asked about this. The editor acknowledged that this seemed to be Dr. Tucci's attitude, but suggested that the position set forth in Dr. Tucci's paper represented more accurately the view of the church leadership, i.e., support for gradualism in RCC-WCC relations.

It is recognized, of course, that the Catholic Church would lose something by joining the World Council. At the press conference Dr. Tucci described this as loss of "power and prestige." He added, however, that this loss would be more than offset by the gain in "terms of service to men and work for unity." He said, borrowing the words of Father Stransky, that "continued absence of Roman Catholic participation in the WCC could intensify a non-Catholic ecumenism which implicitly is moving toward a Protestant-Anglican-Orthodox unity over against the RCC. The danger of a 'non-Roman' ecumenism within the WCC seems as great as the danger of a 'Roman' ecumenism outside of it. The temptation of the RCC and the WCC to think of the RCC as either the center of ecumenism or as the 'entirely different partner' in ecumenical endeavors could easily grow stronger, precisely because the consequences of nonmembership, according to the present constitution and rules, slows down the process of growing together into authentic ecumenism."

Need to Restructure WCC

One major obstacle to early membership of the Catholic Church in the World Council is the present organization of the WCC. The World Council must be restructured before the Catholic Church is received into membership. At present the addition of a 500-million-member church would throw the organization off balance, placing one church in a position of exaggerated influence. The World Council is willing to revamp its organization to accommodate Catholic membership, but probably this will not be done at once, for as one Catholic editor commented to me, "The World Council hasn't yet fully digested the large Orthodox membership, taken in at New Delhi."

The heart of the problem of Catholic membership in the WCC, as many see it, is that the present system of representation would double the size of the assembly, with the Catholic Church having half—perhaps more than half—of the delegates. If the Roman delegates were to vote as a bloc—as they might do on key questions involving historic positions of the papacy—this would enable them to frustrate the will of Protestant and Orthodox member churches. In other words, the World

Council would be controlled by a single church. This would hardly be acceptable to the churches that have spent long years building up the World Council. Unity created by yielding to the will of Rome was repudiated four and a half centuries ago. It hardly looks more attractive today.

One new area in which the Catholic Church will join forces with the World Council is in a study of basic factors in church beliefs that hinder unity. As I mentioned in my second article, in the months preceding Uppsala the ceiling on the Faith and Order Commission membership was raised from 120 to 150. This was done primarily to permit representation from more nonmember churches. It was not surprising, then, that when the slate of 135 members of the Faith and Order Commission was voted on at the July 11 plenary session, nine Roman theologians were included. These were drawn from seven countries—France, Germany, the United States, Italy, Kinshasa (formerly Belgian Congo), India, and Chile.

The nine Catholics were among 53 new members named to the commission. The representation from the Orthodox churches was almost doubled, to 21.

That there are still deep-seated differences between Catholics and Protestants was pointed up in a press conference with Dr. Michael Ramsey, archbishop of Canterbury. He mentioned two marriage-related questions. Said the Anglican Primate: "The unsatisfactory feature of mixed marriages is the pressure applied by the Roman Catholic Church to insure that the offspring are brought up as Roman Catholics; also the official Roman Catholic nonacceptance of marriages contracted outside the Church. About these two things I am still as uncompromising as I have always been. I find that many Roman

Catholics are also dissatisfied and are looking for a new solution."

Apparently in the latter group is Bishop J. G. M. Willebrands, secretary to the Vatican's Secretariat for Christian Unity and one of the two chairmen of the Joint WCC/RCC Working Group. At an afternoon meeting in Uppsala University's aula, July 6, he commented: "This difficulty remains as an urgent pastoral and human problem, but we are hopeful that through study a solution will be found."

Goal Is "Ecclesial" Unity

On the question of unity Bishop Willebrands said further: "We are still separated by difficulties which are not legitimate in the light of our Lord's prayer that 'all may be made one.' The ecumenical movement is the expression of the desire and will of the churches to stay together and establish the will of Christ for His church. . . . Our final hope and goal is ecclesial unity. This is not a perverted unity centered on itself and living for itself, but a unity in Christ. It is the perfect communion held out by Christ to bring to men the possibility of living in mutual love and unity."

To illustrate his concept of unity—that it is of the spirit, as well as of theology and organization—Bishop Willebrands said: "At some moments I feel myself nearer to Christian brothers in other churches than to some brothers in my own church with whom I live in communion, but their approach to the modern world makes me feel distant from them."

Years ago the servant of the Lord pointed out in *The Great Controversy* that Protestants would change their attitude toward the Church of Rome; that a kind of unity of purpose would be effected between the two; that doctrinal barriers that seemed too formidable to scale would somehow fall. We live in the time when all this is happening.

It is an exciting but sobering time, a time that lays heavy demands on every loyal follower of Christ. It is a time for every Adventist to examine anew the grounds for his faith. It is a time to stay close to God's Word. It is a time to be true to one's convictions, refusing to put up for negotiation well-established Bible doctrines or belief in the uniqueness of the Advent Movement.

In this time of increasing WCC-RCC collaboration the world needs a sharp witness for truth, both by voice and by daily living. In the midst of religious amalgamation and syncretism it needs a clear "Thus saith the Lord."

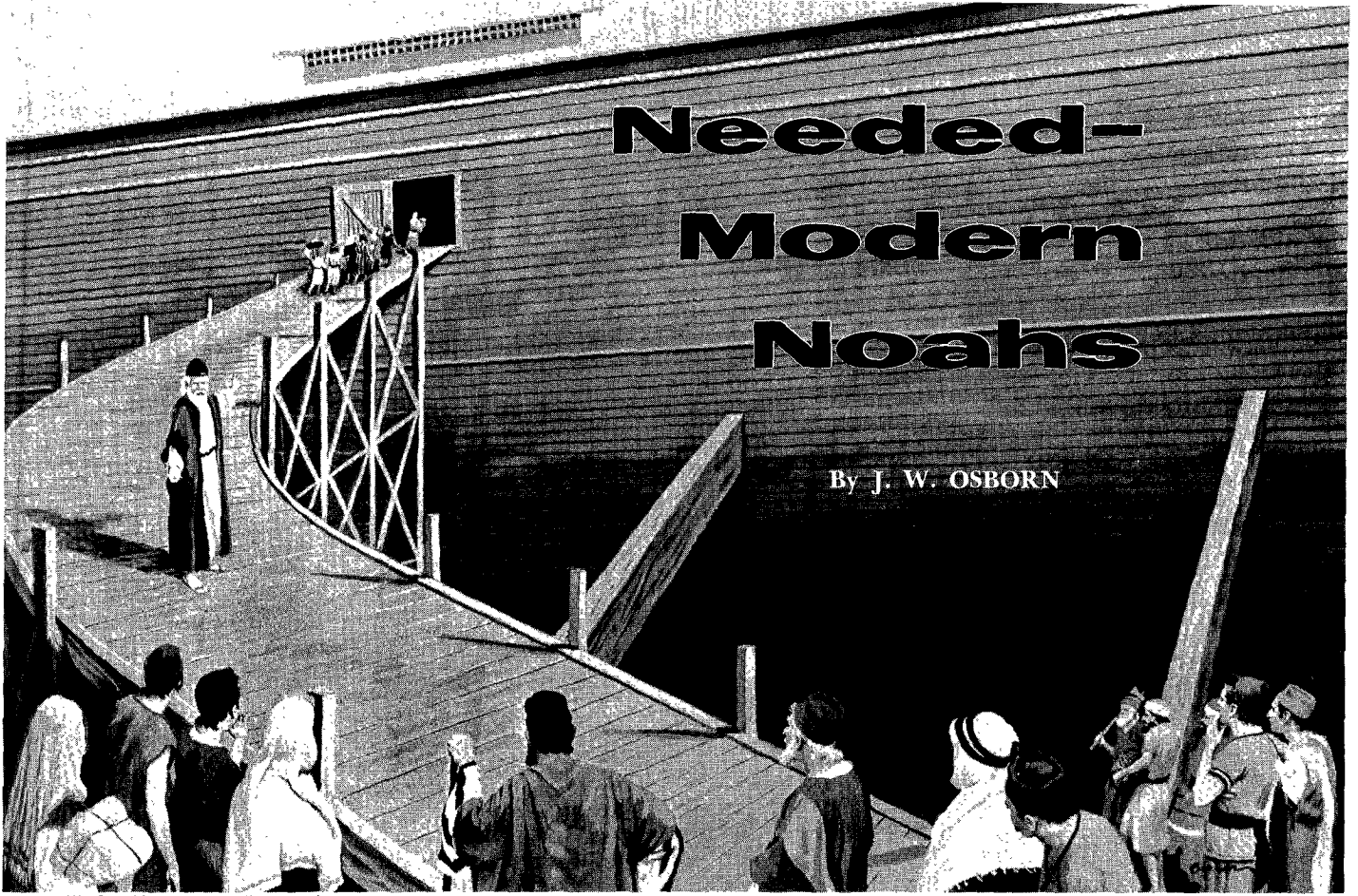
K. H. W.

(To be continued)

The Good Life

By DONALD F. HAYNES

My soul is not for sale.
Nor rent.
Nor loan.
Nor lease.
I have found
From experience
That this
Is the good life—
The life with Jesus,
The life He lives in me,
The life I cannot,
Even if I would,
Live without Him.
The very best part of it is
It works.
And I like it.



Needed- Modern Noahs

By J. W. OSBORN

COPYRIGHT © 1966 BY THE REVIEW AND HERALD

ROBERT BERRAN, ARTIST

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb. 11:7).

PEOPLE today are so encumbered with interests, involvements, pre-occupations; they are so inert, so resistant to change, and prone to greet everything with such stoical cynicism that nothing makes them act. But Noah, when told of a cataclysm that would destroy civilization, an event that seemed highly improbable to the man on the street, and certainly was without precedent, believed God and acted in harmony with the instruction God gave him.

An aversion and resistance toward carrying out orders seems to involve both old and young. One has seen young Jimmy's response to his mother's directive to do something. Jimmy doesn't move. There are repeated directives, but Jimmy doesn't move. As the directives increase so does the intensity of mother's voice, and when the decibels reach a certain level, which Jimmy seems intuitively to sense, then he moves.

How is it with the adult? He hears of, or reads about, the dangers of smoking. But the warning does not move him. By and by he develops a persistent cough and shortness of breath. This does not move him. But the deci-

bels are rising. Next, his doctor discovers that he has lung cancer, and this moves him!

Are we born with delayed-action responses to spiritual stimuli? When did we acquire such responses and when did they become a part of our soul mechanism? Our motor responses are not that way. If we come in contact with a hot burner we do not have to keep the hand in contact until it is blistered and charred before we remove it. Why, then, is mankind so slow to react to moral and spiritual stimuli? The same slowness of response obstructed our Lord's ministry in His day on earth, and He exclaimed, "O fools, and slow of heart"!

Paul lists Noah among the worthies who obeyed God "by faith." His faith prompted action at God's command. We are not told just what all Noah's exertions may have been, but we are sure they were not confined to the physical alone, because he put forth great spiritual effort to convince his fellow citizens that God's warning was valid, and urged them to relate favorably to it that they might be rescued from coming disaster. For 120 years he preached to the world population, imploring men to accept safety in this unique structure that was rising on the antediluvian landscape.

Jonah's Negative Attitude

This response of Noah's is especially impressive in contrast to the way Jonah responded when God asked him

to warn Nineveh. After completing this mission he took a negative attitude toward his message of warning. Instead of holding daily meetings in Nineveh's Times Square to inform the repentant residents of the city how they might live the new life of faith, Jonah sat angry and discouraged in a booth outside the city.

Not so Noah. For 120 years he hammered home nails and convictions, caulking and warning. By word and hammer blow, and by personal example, he drove home to his contemporaries his faith in God's command. It might reasonably be assumed that every person then living on the earth's surface had either seen the ark or had heard about it and its purpose.

Judging from what Ellen G. White wrote of the antediluvians, Noah's family was probably exceptionally talented: "There perished in the Flood greater inventions of art and human skill than the world knows today. The arts destroyed were more than the boasted arts of today."—*The SDA Bible Commentary*, Comments on Gen. 6:4, p. 1089.

The creation of that sturdy vessel, designed, furnished, and provisioned for months of confined survival for human and animal life was a colossal achievement without parallel in history, demanding intelligent workmanship and skilled craftsmanship. It was no slapdash craft thrown together in a surge of fanatical zeal, but a seaworthy, stormworthy boat, planned

and organized to accommodate animal, reptile, bird, and human life, fully provisioned with foodstuffs to sustain life for all for more than a year. Noah's enthusiastic and faithful obedience to God's command doubtless moved other fellow believers in

the true God to assist him in the project.

We have no idea what Noah needed to do to convince his boys that they too should cast in with this project. For them to do this might have demanded a major change in plans they

could have had for lifework or career. The raw materials of nature were in abundance for the use of the skilled and talented artisan. Beautiful wood was plentiful, rare gems and precious metals seemed to lie about for the taking, and all this must have invited artistic genius to express itself in works of great beauty and utility that probably commanded a handsome remuneration. It is possible that the Noah boys were pursuing, or were contemplating the pursuit of, careers that had either to be abandoned or adapted to this new and urgent family project. Perhaps it was Noah's resolute determination to obey the command of God that enlisted the boys and made them fall into line behind this rescue operation.

Nor do we know what efforts Noah and his wife must have put forth to find suitable wives for their sons in that reckless, godless generation, girls who would believe this startling prophecy that was so dramatically reshaping the lives of the Noah family; girls who would cooperate in accomplishing this unheard-of exploit. But this godly pair welded together a family having but one common objective, committed to carrying out the will of God, and we can imagine the eight of them eagerly doing their share of the necessary operations that finally brought to completion this great undertaking.

Nor can the economic aspect of this undertaking be overlooked. To construct this great vessel and provide for the diversified creature comforts and safety, sanitary requirements plus food storage, required a huge financial investment by any standard that we know. If they used money in those times Noah must have furnished the major share of it, for from the largely unsympathetic populace he could expect little besides ridicule. It cannot be ruled out, of course, that Noah's convictions moved other believers in the true God to invest their all in this structure being erected by divine command. But they either must have died before the deluge or must have given up the faith. In any case it meant a total commitment of all the family assets, as there would be no point in withholding these if they really believed the word of prophecy declared by Noah.

Four Areas of Action

Thus it was that Noah, moved with fear, acted. He acted in four areas: (1) spiritually, to bear a worldwide message of warning and physical rescue for all mankind; (2) socially, to unite his family into an harmonious unit, sympathetic and cooperative in their commitment of obedience to God's command; (3) physically, to con-

The art of living

By MIRIAM WOOD

when you're Young

A GRUDGE AGAINST SOCRATES I have a grudge against Socrates. This isn't, I'm afraid, very charitable of me, what with his having had to put up with his wife, the ill-tempered Xanthippe, and, after a lifetime devoted to instructing the arrogant Athenians, being forced to drink the poison hemlock, thus concluding his life story rather abruptly. In view of these factors, then, perhaps I should be more precise and state that my grudge isn't directed so much at Socrates as at a number of his apparently misguided followers whom I encounter with rather revolting regularity.

Socrates, you know, was responsible for an innovation in teaching techniques that later became known as the Socratic method. His methodology consisted in asking question after question of his listeners, hoping to show them the inadequacy of their opinions, and to inspire them to nobler aspirations. It's rather illogical to suppose that *everyone* Socrates encountered possessed both inadequate opinions and lived an ignoble life, but he found a large percentage of Athenians who were desperately in need of just what he had to offer—or so he was convinced. Seriously, history seems clearly to document the fact that he was a thoroughly good man whose life reflected his high ethical views, and certainly he had a strong and good influence upon his followers, Plato in particular.

Great men, though, are usually one of a kind. They leave no carbon copies of themselves, however frantically their disciples may clutch for the mantle of greatness that fades into that ephemeral mist known as The Past. Therefore, I feel justified in resenting people (sometimes young, I'm sorry to say!) with bright and shiny newly acquired knowledge—no wisdom, just knowledge—who have apparently adopted Socrates as their middle name.

Spotting them is uncomfortably easy; invariably, they're just brimful of Socratic irony, which, says *Webster's New Collegiate Dictionary*, is "pretended ignorance or willingness to learn from others assumed for the sake of making their errors conspicuous by means of adroit questioning." These "tiny Socrateses," by their supercil-

ious manner, make it quite clear that their "ignorance" is only pretended; they are, in their own minds, absolutely and quite obviously sure that they are the repositories of all learning and all opinions worth having. And as for the "adroit questioning"—well, I have a few other terms for it, such as boorish impertinence, repulsive rudeness, or downright callow conceit.

All unaware and defenseless, you're likely to become the victim of a Little Socrates in a situation where, by your own code of conduct, an unpleasant contretemps is absolutely out of the question, such as a social occasion that is important to your hostess. Discussing the issues of the day in what you devoutly hope is a civilized manner, you may perhaps remark that the "violence depicted on television is regrettable."

Quick as a rattler, Little Socrates moves in for what he hopes will be "the kill" of your ideas. Blandly comes the question, "Do you believe that thinking individuals are influenced by mass communications media of this kind?" A sort of pitying half smile usually accompanies the innocent (!) question. With a silent, racking groan, you acknowledge the inevitability of what lies ahead.

To your pacificatory "Well, people get used to what they regularly see," he'll query, "Then do you believe that—" or "Is it your opinion that—" while the on-lookers become more and more uncomfortable because of the building tension. Little S. never commits himself to an opinion, of course. He's *above* such peasantry. And besides, he's your teacher, your guide, your mentor—self-appointed.

I think I've found an antidote for these gadflies. With a bright, wide smile, I chirp cheerily, "Oh, please tell me what you think! It's obvious that you've been giving the matter great consideration." If this fails, I parry each question with another; pretty soon the situation evaporates under the weight of its own ridiculousness.

Differences of opinion are extremely valuable. Often I find it both stimulating and refreshing to be told, quietly and in unadorned declarative sentences, that "I think your position on this matter is incorrect." I don't, though, endorse the dubious methodology of a Little Socrates.

struct the ark, an unheard-of craft that was to fill a need that never before had existed; and (4) economically, to invest all his assets in an unpopular, ill-favored project, carrying out the building plans in a violently hostile, antagonistic environment. His message was unwelcome. Nature had made available all her extravagant bounties so that with but little effort on his part man was able to satisfy and gratify any selfish interest and desire. The idea of a sudden and violent end to this happy, carefree living was jarring and unwelcome. But ignoring public censure and foregoing the delights of the sensuous living of his day, he resolutely carried out this stupendous operation.

What did he accomplish by all this? Four things, according to Paul. He prepared an ark; he saved his family; he condemned the world; and he became an "heir of the righteousness which is by faith." These are noteworthy accomplishments.

The ark itself was the engineering wonder of its time. Its performance and the way it carried out its purpose merited the highest praise for design and construction. Any contractor would have been proud of such an achievement. Noah saved his family, and this was a twofold rescue—from physical peril as well as from spiritual peril. Doubtless one of the happiest moments of this noble man's life was when the great door of the ark enclosed his family.

He condemned the world. The world can be very hardheaded and stubbornly opinionated. This can be seen in children, adults, churches, cities, states, and nations. In this instance it was Noah versus the world, one man against all mankind. Noah was likely considered the number one "square" and "oddball" of the century, but he condemned his generation. He proved them wrong. As the violence of the Flood gradually involved every living creature these stubborn people must have had several terrifying days to contemplate how wrong they had been. Man and beast fought for the last handhold until that gave way and they were swept to their death in that shoreless ocean.

Surpassing all other of Noah's accomplishments was his becoming an "heir of the righteousness which is by faith." Doing righteous deeds by faith is highly honored by God, because this means obeying His commands when often there are plausible reasons for not doing it. The intellectual community of Noah's day was pitted against him. Its members had plausible arguments against the occurrence of any interruption of nature's routine. But faith does not seek to evade duty. Abraham could have

presented some good reasons for not offering Isaac as a burnt offering; so could Daniel against offering his daily prayers; and so the three Hebrews on the plain of Dura; and John the Baptist, and Paul, and all the Christian martyrs.

The reason God could delegate Noah to carry out this gigantic rescue operation was because he possessed faith. The whole world must have ridiculed, taunted, derided, and caricatured Noah in the most mocking and abusive manner, but the kind of faith he had enabled him for more than a century to rise above all this scurrility, and resolutely carry out the will of God. And it was this variety of faith that probably should be credited with the saving of his family in this global disaster.

Our Times Parallel

Since our times have been pointed out as a parallel, a counterpart, of the days of Noah, should not our objectives be the same as his? Should we not be preparing an "ark" for the saving of our families? Should we not

be living such dedicated lives that the world will be condemned for its immorality and deteriorating integrity? And should we not be developing that variety of faith that will obey any command of God at any cost?

Of course the answer is Yes. But our best efforts will be required, strengthened by God's power, to match the accomplishments of Noah. First, what must we do to prepare an "ark" for the saving of our family? Here are some helpful suggestions from Ellen G. White:

"By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*My Life Today*, p. 31.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will

LETTERS TO THE

Fellowship of Prayer

"GOD IS VERY GOOD"

EDITORS: Some time ago I sent in a request for prayer for my husband and two sons. Both sons gave their hearts to God last fall and are good workers in our church. God brought my husband in before he passed away. My husband requested studies about Thanksgiving time with our pastor. He studied well and united with us in January. He died looking forward to the resurrection. He loved Revelation 21:4. God is very good to us.—Mrs. P., of Oregon.

ANSWERS AND REQUESTS

EDITORS: Many times I have written to ask you to put my name and the names of my loved ones on your prayer list. God has heard and answered prayer. My daughter planned to marry an unbeliever. I gave this problem to God. At Thanksgiving time she realized the marriage would be a mistake. She returned to college.

Another daughter was dating a fine young man who was not an Adventist. I requested that he would be baptized and he was. I believe he can become a minister. If it is God's will, I request that he not be called into Army service.

My husband is not a church member. I believe God is speaking to him. He is a good man and has sacrificed to send our daughters

to denominational schools. About 20 years ago he was smoking when I first sent his name to you. I know the church prayed for him. He admits that he did not stop smoking by himself. Thank you for your prayers.—Name withheld.

CHURCH WORKERS

EDITORS: Several years ago I wrote for your prayers for my oldest daughter. As a result of your prayers and mine she was rebaptized four years ago with her husband. They are now Pathfinder directors.

Now I am asking prayer for my youngest son. He sends his two boys to Sabbath school, but he smokes and drinks and works on Sabbath. His wife also needs prayer. Thank you.—Mrs. W., of California.

A HOME REUNITED

EDITORS: Some time ago I wrote asking prayer for a friend's husband who had left his wife with the intention of getting a divorce. God heard your prayers and he returned home shortly after that. God's blessings and gifts of success are evident in that family today, both material and spiritual. We are grateful to you. Now that family is planning a self-supporting missionary project. Pray for God's guidance.—Mrs. J., of California.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Ibid.*, p. 199.

"He [God] desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to Him and go forth to give Him the highest service of their lives. Directed and trained by the godly instruction of the home, the influence of the morning and evening worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and

are prepared to render Him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the power and grace of Christ."—*Sons and Daughters of God*, p. 257.

The Power of Example

By their instruction, by their earnest prayers of morning and evening worship, and by their consistent example in every activity within and without the home, parents will bring up their children to choose a life of spiritual dedication and purpose that will protect them in an "ark" of safety through the coming crisis.

By word and action Noah lived a life that clearly set him apart from his generation. His consistent example pointed out two destinies for those of his time to consider. Our daily lives must do the same.

"We all have an influence, and that influence is telling upon the destiny of others for their present and future good or for their eternal loss."—*Testimonies*, vol. 3, p. 529.

"Every day of life is freighted with responsibilities which we must bear. Every day, our words and acts are making impressions upon those with whom we associate. . . . One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. . . .

"If by our example we aid others in the development of good principles, we give them power to do good."—*Prophets and Kings*, p. 348.

The faith we will need to see us through the final scenes of this drama of good and evil, in which we are actors, will have to be the sort of faith that saw Moses, Joseph, Daniel, and other spiritual peers of sacred history through their trying ordeals. It will be the "faith of Jesus."

"We must cherish and cultivate the faith of which prophets and apostles have testified—the faith that lays hold on the promises of God and waits for deliverance in His appointed time and way."—*My Life Today*, p. 55.

The servant of the Lord has given us a picture of the Christian's experience:

"Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage and death behind. Yet the voice of God speaks clearly, Go forward. Let us obey the command, even though our sight cannot penetrate the darkness. . . . Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—*Gospel Workers*, p. 262.

There is little question but that our faith will have to endure the severest tests in the final crisis, and we must be aware that there will always be excuse for doubt, yet we must obey, let the consequences be what they may. "While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them."—*My Life Today*, p. 182. "Those who defer obedience till every uncertainty disappears, and there remains no risk of failure or defeat, will never obey."—*Gospel Workers*, p. 262.

Noah did not fail. Facing the unseen, the uncertain, the unknown, he obeyed God's command. So must we!

A Story FOR THE YOUNGER SET

Here Comes a Bird

By RUTH WHEELER

"OH, MOTHER," Jerry called as he ran toward the house. "I found a nest in that little tree down by the road. A bird is building it, and I saw her fly away just now."

Mother came out on the porch. "What kind of bird was it?"

"I don't know. I couldn't see because she flew away so fast."

Mother followed Jerry to a bank above the road. He pointed to a little tree below them. "There's the nest. We can look right into it from here."

Mother leaned over and looked down at the nest in the small tree. "Oh, it's a robin's nest."

"How do you know? Did you see her?" Jerry looked around at the other trees. "Where did she go?"

"I didn't see her, but I know it's a robin's nest by the way it is made. Come, let's go and wait under the trees, and maybe we will see her come back."

Jerry and mother sat down to wait for the bird. "Tell me how you know it's a robin's nest," Jerry said.

"First, it is the right size for a robin's nest, about the size of my two hands cupped together." Mother held out her hands and showed Jerry how big that would be. "And the nest is on top of the limbs. It isn't a hanging basket like some birds build. And she is lining it with mud."

"Yes, I saw the mud lining. Don't lots of different birds line their nests with mud?"

"Not many, but the robin is one of the few that do."

"You mean every robin in the world will make a nest just like this one?" Jerry looked at mother with a question in his eyes.

"I mean just that." Mother smiled at Jerry. "Birds are different from people. If I told you that Mr. Marcus was going

to build a house, you wouldn't know what kind of house it was going to be, for he could decide to build any kind he wanted. He might build a big, long house, or it might be a very tall house. He could build whatever kind of house he pleased."

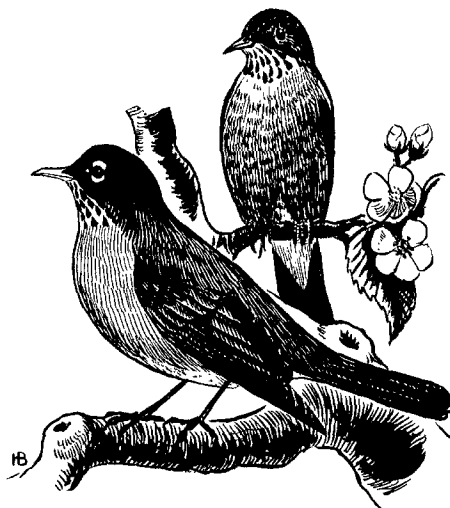
"Dad drew plans for our house before he built it," Jerry added.

"That's right. Each person chooses the kind of house best suited for him. But birds are different. Each bird comes into the world knowing how to build one kind of home, and that is the only one he can build. God has given him the instinct, or the knowledge, of how to build his home. Robins build robin nests. Orioles build oriole nests."

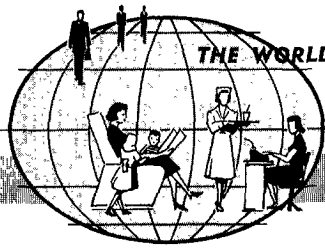
"Look, here comes the bird," Jerry whispered. "And it is a robin. I can see her gray back and orange-red breast."

They watched as the bird flew to the tree with a ball of mud in her beak. She dropped the mud into her nest, then she turned and turned, shaping the inside of the nest with her breast.

"People are different from birds in lots of ways," Jerry said. "God lets us choose what we want to do, and I'm glad He does. I'm glad I am a boy and not a bird."



"People are different from birds in lots of ways," Jerry said. "God lets us choose what we want. I'm glad I'm a boy and not a bird."



The Adventist Woman

Conducted by DOROTHY EMMERSON

An allegory . . .

Did You Really Give?

By HELEN M. TYRRELL

ONE cool summer evening as I sat in my living room, tired and weary after my day's work, I suddenly saw a large group of people standing at the entrance to a city iridescent with bright beams of light. A beautiful being of noble countenance and clothed in the purest white was earnestly conversing with someone I could not quite see. Habitually inquisitive, I stepped closer to see who it was and to hear what was being said. The woman looked familiar—yes, I recognized Mrs. Welfare Leader, who that very day had called on me and asked whether I could spare three hours of my time at the welfare center because

they were understaffed. There were many people coming for clothing and food—so much to be done. But being busy, I had said, "Oh, I'm so sorry, but I have to . . ." Just what was it I had had to do?

I stepped back quickly, hoping I hadn't been seen.

Then I recognized Mrs. Well-to-Do, a woman I knew only slightly. She seemed to be greatly agitated as she spoke to the angel. "But you've given me such a small home to live in," she sighed disgustedly. "Why, on earth I had a lovely eight-room home. I never could get used to living in such cramped quarters."

The angel replied quietly, "We've

given you the best we could with what you sent on ahead."

"Oh?" said Mrs. Well-to-Do. "I gave large sums of money to buy food and clothing for the poor."

"But did you give of yourself?" asked the angel. "Did you answer the call when Mrs. Welfare Leader asked for someone to visit Mrs. Widow Brown, who was ill and sorely needed help?"

"Well, no," replied Mrs. Well-to-Do hesitantly, "but that day I was planning a large shower for Mrs. Influential's daughter. I had more than 100 guests invited and, of course, you know the work that involves, so I told Mrs. Welfare Leader to ask someone else to visit the widow."

Said the angel again, "While we are on the subject of showers, did you give Mrs. Humble a baby shower? You know she's struggling against great odds in her home, trying to rear her children right and bring them to Sabbath school. Her husband opposes her connection with the church, and she doesn't have the money to spend for clothes for her new baby."

Mrs. Well-to-Do looked puzzled, as though trying to remember just who Mrs. Humble was. Then she said, "Well, no. We felt she was not too well known, and not many people come to a shower for someone they hardly know. Anyway," she asked, "isn't that the welfare's problem—supplying layettes for the poor? Now, about that larger home . . ."

The angel spoke again. "It is only the extended hand holding the heart as well as the alms that is acceptable to Heaven. The gift without the giver is bare." I saw the angel look sadly at



Christian Education for All

Mark VanTuyl and his wife, of Sioux City, Iowa, are managing to send all their children to Seventh-day Adventist schools. Nine of ten children are shown.

Marlene, 23, graduated from Union College school of nursing this year. Mike, 20, is a ministerial student at Union College. Patricia, 17, is a second-year student at Oak Park Academy. Tom, 14, is in the seventh grade at the Sioux City church school along with Karen, 12, who is in the sixth grade, and Ricky, 9, in the third grade.

Next year Steve and Shelly begin the first grade, leaving only Cindy, age 2, at home. Their married daughter Carol (not in the picture) is a graduate of Oak Park Academy.

Carol, Marlene, Mike, Patricia, Tom, and Karen have already been baptized.

MRS. M. FINCH

Mrs. Well-to-Do as she walked away.

As I watched, I saw another woman I knew, Mrs. Stylish Dresser. If she hadn't spoken to the angel I wouldn't have recognized her in the clothes she was wearing! They were dirty and torn, with buttons cut off, leaving small holes, and even the zipper was cut out of her dress! Oh, that coat she was carrying! The lining was torn and ragged, and dirty along the edges. She looked distressed, and I heard her ask the angel, "Why was I given *these* clothes to wear? I'd be so embarrassed to go into the wedding supper in the presence of the King with these garments."

"Oh," said the angel, "those are the clothes you gave to the poor to wear on earth. With a little self-denial much of the money you spent on your own garments could have been given to buy new clothing for the poor. Or the garments you did give could have been clean and neat and you would not have been ashamed now to wear them. I'm sorry, but these are the best we can give you."

Mrs. Stylish Dresser accepted the angel's decision sadly and turned away.

As I continued to watch the scene I saw Mrs. Welfare Leader warmly greet another woman, and the angel smiled as Mrs. Faithful Worker was introduced.

"Oh, yes," I heard the angel say, "we know you well. You were the one who clothed the Master when He was naked, visited Him in prison, ministered unto Him when He was sick, and fed Him when He was hungry. And one day He came into the welfare center in the person of a ragged, unkempt old man. Along with clean, mended clothes, you gave Him a kind invitation to attend church, and then you smiled at Him. Oh, how that warmed His lonely heart. When He returned to the courts of glory, He said, 'Give Mrs. Faithful Worker a beautiful white robe to wear throughout eternity, for she has proved worthy.'"

Mrs. Faithful Worker stood in amazement as the angel spoke these words. Finally she said, "When saw I the Master naked and hungry, ill or in prison? When did I do all these things for the Master?"

Then the angel said, "Inasmuch as ye did it unto the least of these ye have done it unto Him."

The scene faded from my view, and I awoke with a start and found myself in my own comfortable home. I bowed my head and prayed, "Lord, I give myself in willing service for Thee. May I use my time and talents for Thee, that I may be accounted worthy someday to walk with Thee in white."

WOMEN IN THE NEWS

Woman District Leader



Twenty-five-year-old Melba A. de Villa is a district leader of nine churches and companies in Mindoro in the Philippines. A 1966 graduate of Philippine Union College, she preaches at worship services, conducts prayer meetings, gives home Bible studies, and presides at church business meetings.

Her territory is called the Northern Oriental Mindoro sector. Recently she conducted the Week of Prayer at the Mindoro Oriental Institute.

Miss de Villa began her work as a Bible instructor at Lugano, Luzon, later serving in the same capacity on the island of Mindoro. This past February and March she assisted in the Manila evangelistic crusade and took part in the field school of evangelism conducted by Evangelist Ray Bailey.

When asked about her unique role, Miss de Villa said, "I take everything to God in prayer. Only with His help can we accomplish anything."

D. A. ROTH

Keeping House

IN AUGUST



By CAROLYN E. KEELER

AUGUST is the middle of the summer. Our wedding anniversary falls in August and at this time of the year we also celebrate many birthdays of friends and relatives and we celebrate the maturing of corn by sitting around a glowing fire roasting the golden ears in the coals. Amid friendly chatter and a bit of singing, we watch a full moon rising in the sky.

Delicious treats from the garden begin to appear on the table now. The midget melons furnish delicious desserts and blackberries and raspberries, ripening at this time, find places in jellies, pies, and fruit salads.

I have discovered a new little plant on our place. I found it hidden among the lilacs that are now taking up a good bit of our front yard. A little pink flower with rose-colored stripes on each petal grows among lacy, fernlike leaves. This little bit of color, which wilts quickly when picked, is called Red Robin.

The flowers we planted this spring are blooming and their brilliant colors and delightful fragrances give us much pleasure.

We have mint growing along the brook that trickles across our land, and we often have a cup of mint tea. We wash a few leaves, put them in a cup, pour boiling water on them, and place a saucer on top of the cup.

(You can add sugar and a little cream.) Soon there's the refreshing fragrance of mint in the air. I like to put a sprig of mint in a pie now and then, or in a glass of lemonade or pineapple drink. A bit of mint in a dish of peas is good too.

We like to save the juices from cooked vegetables and have a cup of "broth" at suppertime. I season it with a dab of butter or a little evaporated milk.

We heat our water with either bottled gas or a wood range. When we think we are low on gas or have to save a little, we use the wood range. For some time for my laundry I have been using a small amount of hot water with the cold, enough to make it lukewarm. But on one occasion recently I decided to do my laundry with cold water. I used one of the new cold water detergents, and I was highly pleased with the whiteness of the white clothes.

Now a word about sheets. Perhaps you put the dried sheets right back on your bed, and this is delightful, but if you store them in a dresser drawer or linen closet, put the clean sheet on the bottom of the sheet stack. In that way you keep rotating the sheets. It is also a good habit to iron your sheets differently each time. For example, after folding the sheet lengthwise down the middle at one ironing, at the next ironing fold it crosswise. This distributes the wear.

Our home is on top of a hill from which we get a marvelous view of vineyards, woods, and wheat fields, and there is usually a cool breeze in the evening. Everything is growing luxuriously, and it is a beautiful time of year.

From the Editors



NO VACATION FROM CHRIST AND SERVICE



THOMAS DUNBEBIN, ARTIST

"Must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls He died to redeem by His precious blood?"—*Counsels on Stewardship*, p. 21.

"LOOK UPON THE CARCASSES"

The meaning of Isaiah 66:24 has perplexed many Adventist students of the Bible. Even though they may have been able to explain the text by itself, not all have been able to relate it to its context.

The verse reads, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Explanations have usually centered on showing that carcasses are the bodies of those who have died, hence the sufferers in hell are not alive and conscious, and in showing that unquenchable fire is simply fire that will burn until everything is consumed; then it will go out of its own accord.

But these observations do not adequately explain the relationship of the text to what precedes. Verse 23 reads, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." On the basis of verse 22, which mentions "the new heavens and the new earth," the Sabbath observance mentioned in verse

23 has been applied to the new-earth observance of the day.

If this is the case, then how will it be possible for the worshipers in the New Jerusalem on the Sabbath day to take a walk ("go forth") and observe the corpses of those who have transgressed against God? Before the saints take possession of the new earth, will not the planet have been completely renovated? Will not sin and sinners all have been destroyed? Will not all things have been made new? It seems abundantly evident from New Testament Scripture texts describing the new earth, that no corpses will mar the landscape or pollute the atmosphere of that Eden restored. For example, Peter says, "The earth also and the works that are therein" shall have been "burned up" (2 Peter 3:10). Then he adds, "Nevertheless we, according to his promise, look for new heavens and a new earth" (verse 13).

A Simple Principle of Interpretation

The application of a simple principle of Bible interpretation solves our problem. Isaiah's prediction in the passages under consideration applies primarily to ancient Israel and sets forth a picture of what might have been, if the chosen nation had fulfilled God's purposes with respect to it. There is a secondary application also, but this we will consider later. The primary application is clearly seen when the entire chapter is considered. For example, verse 21 says, "And I will also take of them for priests and for Levites, saith the Lord." The operation of the ancient system of priesthood or the Levitical system certainly can have no application to the gospel era.

But if Israel had fulfilled God's purposes for them there would have come a period in their history when the predictions of Isaiah 66 would have been literally fulfilled. Those who returned "upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem" (verse 20) would have become permanently established (verse 22). They would have gone up weekly ("from one sabbath to another") and monthly ("from one new moon to another") to Jerusalem to worship. They would have seen in the slain enemy scattered abroad the results of God's fighting for His people (verse 24).

Other Old Testament prophets present similar pictures of ancient Israel's future. In chapter 14 Zechariah mentions the Lord's gathering all nations against Jerusalem to battle, then fighting against those nations and establishing Himself "king over all the earth" (verse 9). He also mentions the Lord's standing upon the Mount of Olives and its cleaving asunder—a prediction Seventh-day Adventists have applied post-millennially (and correctly so as we shall later show). But according to Zechariah's prophecy, after the cleaving of the mount, the Feast of Tabernacles is still observed: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (verse 16). Certainly, the obligation to observe the Feast of Tabernacles does not exist in gospel times.

Ezekiel (chaps. 38, 39) describes the battle of Jerusalem in greater detail. He too mentions the corpses of the enemy. He says, "And seven months shall the house of Israel be burying of them, that they may cleanse the

land. Yea, all the people of the land shall bury them. . . . And the passengers [Heb. 'oberim, "those who pass through"] that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog" (chap. 39:12-15).

The picture is thus similar to that of Isaiah. But it can hardly be applied directly to the new earth state. Clearly, when we inherit the new earth we will not be engaged for a seven-month period burying the dead. We will not go up to Jerusalem to keep the Feast of Tabernacles. From our midst will not be chosen men to serve as priests and Levites before the Lord in Jerusalem. How, then, are these prophecies to be explained?

Promises Conditional

The promises to Israel were conditional on obedience. This is clearly stated in Exodus 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

With the failure of ancient Israel to fulfill her covenant privileges and the rejection of the nation as the

chosen people for rejecting Jesus as the Messiah (Matt. 21:43), the ancient prophecies could not be fulfilled in their original import.

This does not mean that the prophecies have failed or have no further significance. For after ancient Israel refused to fulfill the divine mission, God called upon the Christian church to carry His message of mercy to the world. It is important that this transition be seen. The messages of Isaiah and other Old Testament prophets describe the picture as it would have been had Israel fulfilled her role. With the failure of Israel, New Testament writers tell us how the ancient forecasts will be fulfilled through the Christian church. Obviously some details in the ancient forecasts no longer apply: the viewing of the corpses, the period of time assigned for burial, the observance of the Feast of Tabernacles, the continued service of priests and Levites. But others do, and it is important for us to know which do and which do not and on what grounds we may know. Because of a failure to have a sound basis for discrimination, some Bible students have come out with fantastic misinterpretations of prophecy.

D. F. N.

(Continued next week)

LETTERS



From Readers

CHAPLAIN'S UNIFORM

EDITORS: Perhaps a simple solution to the problem of a uniform for the hospital chaplain is a white coat or jacket like the doctor's. It would identify him as a member of the healing team. He could have a chaplain insignia and a name plate below it on the breast pocket to distinguish him from the doctor. His appearance then would be much like that of the doctor and it would give him recognition as a member of the healing team. It would also save much embarrassment at times in having to explain who he is and why he is in certain places at certain times. This was our uniform at Walter Reed Army Medical Center in Washington when I served there as a civilian chaplain some years ago. The only difference was that we had a black cross on the pocket.

JOHN M. STAPLES

Claremont, California

CONCENTRATION, NOT REPETITION

EDITORS: Repeatedly we are urged to study the Sabbath school lesson each day. But daily study of the Bible, unless it is translated into daily living, can be as meaningless and empty as "sounding brass or a tinkling cymbal."

The Christian religion is more than a creed to be argued about and to be believed. Basically and fundamentally it is a life to be lived. It reaches out to influence and control every act of life, every thought and intent of the heart, bringing all into harmony with the will of God, into willing obedience to His commandments.

Unless the lessons of the Sabbath school find expression in us as living witnesses to the truth, there is a very real danger that we shall be among those whom Paul describes as "ever learning, and never able to come to the knowledge of the truth."

It is not merely by learning good words that we become "the light of the world"; it is by the good works motivated and inspired by those good words, leading us to shine as lights in the world.

Not merely the number of times the lesson is studied determines the benefit derived, but the concentration of the mind and the determination to put into practice whatever instruction comes to us from God's Word.

R. E. BLISS

Johnson City, New York

CIVIC WITNESSING

EDITORS: My husband and I said a hearty Amen to the March 28 article "Witnessing in Civic Work." My husband sings in community choirs, etc., and feels our schools should urge this type of witnessing more. I am an R.N. and have recently started teaching the Red Cross course in one of our nursing homes.

MRS. JERRY DEAN PEAK

Burlington, Iowa

ON BIBLE TRANSLATIONS

EDITORS: Some of the questions raised by the writers of recent Letters (February 1) would have been answered by review of the editorials on "Bible Translation Methods" (November 16 to December 21). Many who presume that they are using exclusively the KJV do not realize that the spelling and typography of the 1611 editions would hardly be legible to many modern readers. Also, some writers refer to variant renderings suggested in the margin of certain Bibles, notably some from the Oxford presses, as though they were part of the 1611 text. Most of the "margin" variants which appear in Oxford Bibles since 1890 are precisely the readings of the main text of the ERV, which became available in full in 1885. Hence preferential use of such variant readings is tacit approval of a version much more recent than the original KJV.

It is frustrating to a student to find in any of our publications a Biblical quotation

identified as "margin" when such cannot be located in any of the Bibles at hand. Current Bibles from many publishing houses carry no marginal notations, and even those from different issues from the Oxford presses differ markedly in the form and frequency of those items. If an author chooses a *margin* rendering, he should be careful to identify the publisher and edition of the Bible employed. Otherwise, the practice of noting "margin" only frustrates.

In the listing of Ellen G. White's use of various versions (December 21), one important book, *The Ministry of Healing* (1905), was not included. That book is as replete with Scripture references as any of her other works. In it are some 500 references to the KJV; 15 to the ERV, its marginal variants and KJV margins; and more than 50 to the ARV. While, as W. C. White correctly indicated, she did not commonly employ the ARV in oral presentation, obviously she consulted and used it extensively in her writing after that version became available in 1901.

A seventeenth-century translation of the Bible should not be compared merely with the diction of classical writers of that period. After all, the older message of the Inspired Word is far more important than the language in which it is available. Translations in a thousand languages other than English have accomplished the conversion of millions of souls.

R. E. HOEN

Battle Creek, Michigan

THE GOAL

EDITORS: Congratulations on the REVIEW cover, May 23! Thais Cole's poem in its grand simplicity seems to reach the perfection of which it sings. What an inspiration! Having committed it to memory, it sings in my heart of that ideal, "higher than the highest human thought can reach," which our loving heavenly Father has for His children. "Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18.

C. O. SMITH

College Place, Washington

What One Book Did in Mexico

By NICHOLAS CHAIJ
Publishing Secretary, Inter-American Division

When Jose Castrejon was canvassing in Vallahermosa in southern Mexico, he heard about a long-bearded "prophet" who lived near Pachuca. When he canvassed in Jalapa and in Tacotalpa, he also heard about that "prophet" who was keeping the Sabbath and preaching from the Bible.

Finally, Mr. Castrejon went to canvass in Pachuca, eager to meet Jose Mena, the "prophet." While there he stayed in the home of a businessman who used to buy and sell Bibles.

One day a young man came to him and asked for a Bible. Mr. Castrejon asked him, "Do you read the Bible?"

"No, my father does," replied the young man.

"Who is your father?"

"Jose Mena."

That was the name of the "prophet." Immediately Mr. Castrejon sent a message to Jose Mena by way of his son saying that he wanted to see him. Next day, early in the morning, the "prophet" arrived in town and took the colporteur to his home. During the three-hour trip they conversed at length. When Mr. Castrejon asked him how he began keeping the Sabbath, Mr. Mena related his unique story.

He had been a drinker, a gambler, and a very worldly person. He owned a riverboat, and his business was to transport cargo. One day while on his boat he noticed his godfather reading a book with beautiful pictures in it. He asked him if he would sell it to him; however, his godfather refused to do so. Finally he lent it to him. The book was *Our Day in the Light of Prophecy*.

As Jose Mena navigated his boat, he read the book several times and then decided to change his life. He sold the boat and bought a cocoa farm. He gave up his vices and began to keep the Sabbath. In the book he saw the picture of a baptism and longed to be baptized. He went to see his godfather, and said: "That book has made a big change in my life. Now I am a new man. I have quit my vices and the wrong way of living, and I would like for you personally to baptize me."

"I can't baptize you," replied his godfather. "I am not a priest."

"It doesn't matter. I made a list of persons who could baptize me, and you are the most appropriate one."

"But how could I baptize you?" asked the godfather.

They went to the river and Mr. Mena explained to him how to pronounce the baptismal ceremony. When they came up from the water, Jose Mena felt that he was freed at last from a heavy burden. This happened in 1936.

After the baptism Mr. Mena felt impelled to share his faith. On pieces of cardboard he laboriously copied whole

chapters of the book and then distributed them among his neighbors. He left some other copies in barbershops and stores in order that people might read them. He set parts of the book to verse and composed music so that he could sing the message to the people accompanied by his own guitar. It was not very long before he had 20 men keeping the Sabbath.

One month later the president of the mission arrived and baptized 20 men and organized a Sabbath school with 100 members.

The first believers took the Advent message, based on that book, to the neighboring towns. Like wildfire it spread rapidly in all directions. The believers multiplied. Now in the State of Chiapas there is a membership of more than 1,000 as a direct and an indirect result of that book. From this small beginning, today Chiapas is the state with more Seventh-day Adventists than any other state in the Mexican Union.

Lay Activity Secretaries Meet in Trans-Africa

By HENRY W. PETERSON
Lay Activities Secretary
Trans-Africa Division

Twenty lay activity secretaries of the Trans-Africa Division met at the Vumba Youth Camp April 24-28 to study means of fostering lay evangelism in the following five areas: Bible evangelism, literature and visitation, Bible correspondence school enrollments, health and welfare, and Ingathering.

Plans were laid to organize pilot Gift Bible Evangelism schools in the various unions. The South African Union has always begun its program.

During 1967 laymen in the Trans-Africa Division helped to win more than 25,000 to Christ. With better training in giving Bible studies and bringing people to a decision for Christ, and with better tools, such as Better Life Picture Rolls, pocket Bible study sets, and film sets and slides, the laymen could win many more. But most of the laymen do not have the funds with which to purchase this equipment. Nevertheless God can do wonders for those who go forward in faith. He measures the character of the church by what she is actually doing for Him.



Japan Pathfinders Gather Relief Funds

Pathfinders of Yokohama, Japan, gathered ¥531,925 (U.S. \$1,474.80) for the victims of the recent Tokachi earthquake.

Under the direction of E. R. Chinnock, MV secretary of the Japan Union Mission, the young people spent several evenings during the peak rush hours soliciting funds in front of busy train stations in the Yokohama area. The money was divided between the Asahi Newspaper Company and the Japan Broadcasting Company, both of which had set up special relief agencies.

The picture shows part of the Pathfinder group presenting a portion of the collection to workers at the Asahi Newspaper office. Pastor Chinnock; Mr. Tabuchi, of the Japan Union Mission; Pastor S. Tsugi, of the Yokohama SDA church; and Mr. Sugao, leader of the welfare society of the Kamenokoyama church, are shown as they participated with the Pathfinders in the presentation.

LOIS MAY WATTS, Office Secretary, Japan Union Mission

From One to 20,000 in Papua

By W. N. LOCK
Former Superintendent, Papuan Field

Upon returning to Papua 43 years after opening up mission work there, I particularly looked forward to visiting Efoge on the now-famous Kokoda Trail. Would I, at 80, be able to climb the trail from the village to the spot where our house had stood near the brow of the mountain?

I need not have wondered. The villagers had plans that I knew nothing of.

The airstrip at Efoge is about a quarter of a mile from the village. As the plane came to a standstill, I noticed a group of men with a chair strapped to two poles. I was the last one out of the plane and was asked to step, with their help, to the chair. They wanted to carry me to the place where my wife and I had once lived, before my feet touched the ground.

First of all they carried me along a decorated path to the village. At the gate to the village was a big sign "Welcome to Efoge," and underneath, written in full, was Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings"—a favorite text of mine when struggling over these mountains. The school children sang their song of welcome, followed by a boy and a girl coming forward to make their little speeches of welcome. Then began the handshake of the 750 people lined up. My arm ached by the time I came to the end. Every now and again I would meet one of my old friends, and as I shook hands the tears would trickle down his cheeks, and my cheeks were wet as well. All this time I was sitting in the chair, the men carrying me moving along slowly.

The handshakes over, we started to climb the last mountain, 4,700 feet above sea level. I had climbed it many times, but this time I was being carried up. It was heavy going for the men, but they were happy because they wanted to honor their old missionary.

At last they put me down on the very spot where our home had once been. As I stood there many memories flashed through my mind. After a look around we started down the mountain and then through the village to the house where we were to stay. There, with their jobs done, they put me down, the desire of their hearts having been accomplished.

It had been on July 9, 1924, that Mrs. Lock and I set foot in Papuan soil. We were met by the late Pastor G. Peacock, who escorted us to our mission cottage on Ela Beach, Port Moresby. That first night our beds, made of boards, were the hardest we had ever slept on. This was indicative of what the future held in store for us. The Kokoda Trail, with its ten mountains, lay between us and our goal.

Now, on this visit to attend five Papuan camp meetings, I was flying over that same trail and was able to look down upon those mountains. As I did so I thought of the many struggles I had encountered in the 40 times my feet had tramped over them. My companions on this flight were Pastors Aveling, Richter, and Lock, the latter, my son, who is the president of the Central Papuan Mission. Our destination was Kokoda, the far end of that famous trail, for there we were to hold our first camp meeting. Then would come the visit to Efoge.



At the gate of the village was a big sign welcoming returning missionary W. N. Lock.

We first called at Popengetta, putting off passengers and cargo. As we flew in, just to the right of us was Mount Lamington, still sending up smoke. This mountain has been responsible for the deaths of about 4,000 persons, including my son Maynard and his family.

On reaching Kokoda I was deeply impressed by the beauty of the place, the most attractive mission site I had seen. The folks who had come in for the camp meeting were lined up ready to shake hands, about 300 of them. After the school children had sung us a song of welcome, the first man in the line to greet me was Pastor Geda, whom I had not seen for 26 years. As we embraced each other, the tears flowed freely.

Geda was a pupil at Mirigeda and had just passed his fifth standard when World War II broke out and our work was brought to a standstill. He was drafted for service and was on the Kokoda Trail near Manari when 120 allied soldiers were ambushed. The 17 survivors were cut off with no ammunition left and had no idea where to go. Geda found them, and at the risk of being shot, led them to safety. This hazardous task took seven days, five without food. The general wanted to present him with a medal, but Geda refused the honor.

The three-day camp meeting was packed full of services. It closed with 33 being baptized. The mission offering amounted to \$120. I felt this was wonderful, for there is little opportunity for these people to earn money. We bade them farewell and flew on to Efoge, where the next camp was to be held.

Eight hundred people were gathered here at Efoge for another three-day camp meeting. The people seemed overjoyed at having me there, and as I met them and shook hands, I saw some of the men who had worked for me. Again the tears ran freely. One cannot hide a heart overflowing with love for the people. They were demonstrating in a very real way that they loved me, and they knew that I loved them.

It was good to see the great improvement that has come about since those early years. I saw the indigenous pastors ordaining church elders and deacons and attending to their various duties. I heard their sermons and Bible studies. I felt proud that we have such men.



Arriving for a visit to his former field of service, the 80-year-old missionary finds a group of men waiting to bear him lovingly to the site of the old mission house. Walking beside the carriers is his son, L. N. Lock, president of the Central Papuan Mission.

A baptism, conducted very well by three national ministers, was held at the very spot where I had baptized Faole some 40 years before. Forty-three candidates went forward and a number of others joined the baptismal class for the coming year.

Then came the time to take up the mission offering. Each church brought its offering forward, while the president wrote the amount on the board. The final total was \$195, more than \$100 above last year's total—a remarkable achievement.

A sermon by Pastor Lui, a national worker, on the custom of selling girls in marriage, was followed by a helpful discussion. Many had given up this practice, but one or two still found it difficult to forsake an age-long custom. However, a vote to end it was taken. Then a double wedding was performed by Pastor L. N. Lock.

The time came too quickly to go down to the airstrip, to get into the plane, and to say good-by. Just before I entered the plane Pastor Geda stepped forward and presented me with a gift, an expression of love and good wishes. Our plane soon left them behind, but my heart remained with them.

Our third camp meeting was at Bisiatabu. In 1924 this place had been my first destination the day after my arrival at Port Moresby. It had taken my family and me all day to traverse the 27 miles by horseback, buggy, and foot.

How different my journey this year in a comfortable motorcar, covering the same distance in one hour instead of 11 and one-half hours! Here at Bisiatabu about 400 folks were present, some of them having walked four days, carrying their supply of food with them as well as their personal belongings. It was at this spot I had performed my first baptism 43 years before, when 11 persons went forward, eight men and three women. Most of them are now dead, but two of

the 11 met with me at camp meeting. How good it was to see them!

Bisiatabu never looked better. Here Pastor Daniel, a national worker, is in charge, this center having been cared for by overseas missionaries for the previous 59 years.

Our next appointment was at Bau-tama, where delegates from the churches throughout the Central Papuan Mission would be in attendance. We spent four days together discussing the various problems, making plans for the future, as well as listening to the Bible studies that brought inspiration to all of us. How thrilling it was to see national workers taking such a keen interest in the plans for if there was one thing that impressed me, it was the earnest desire of these men to see the work of God finished. These men carry a great burden for the souls of their fellow men and made earnest pleas for teachers to open more schools in villages still without help.

Here the president of the union, O. D. F. McCutcheon, was with us, and V. W. Schoen, of the General Conference, was with us for one day. How he inspired us to put forth greater effort to finish the work entrusted to us! On Sabbath we met in the new youth hall at Hohola, where about 1,000 people spent the day together. Here again I greeted many old friends.

Our fourth camp meeting was to be at Domara, some 130 miles down the east coast. Going by plane to Cape Rodney, we were met by our mission boat, the *Diari 2*. How that brought back memories of the eight years spent on the original *Diari*! Pastor Wari Kai, now in charge of the work in this district, was on the *Diari* with us. He had served on the original *Diari* as one of the finest crewmen I ever had.

What a welcome awaited us as we sailed up to the wharf to land! There the school girls in their blue-and-white uniforms and the boys in their white



Church Official Receives Government Award

A Cameroun Government official presents a medal to Marius Fridlin, president of the Southern European Division, for his service to the country in the field of education and mission work.

Many in key Cameroun Government posts today are former students of Cameroun Training School from the time Elder Fridlin was director of the school. The presentation was made in Yaoundé, the capital.

In 1940 Mrs. Marthe Fridlin received the medal of Mérite Indigène also from the Government of Cameroun for her work with the sick around the school and in outlying areas.

WINIFRED CRAGER WILD

made an appealing picture with the coconut palms in the background. As we drew near they sang us a welcome to Domara and then the church elder made his speech of welcome to those of us on board.

I was impressed with the size of the church for our meetings, some 135 feet long by 46 feet wide. Here 1,120 people gathered for the 20 meetings that were to be held during the next four days. Our national workers told of their work out in the field, and of souls being won to Christ and of the task still ahead. Seventy were baptized here. Pastor Wari Kai's sermon was one of the best I have heard.

For the mission offering each church leader came forward and handed in the cash that his church was able to give, while the president wrote the amount on the board as each church reported. The last report in, the president gave us the total, \$1,709, a magnificent offering from the people! The Domara church itself gave but \$15 short of \$1,000 at a time when they are struggling to raise money to build a new permanent church of concrete. What a wonderful example they have shown in sacrificial giving!

Saying farewell to Domara with its lovely people, and with sweet memories of a wonderful time with them, we turned our eyes toward Korela, where we were to hold our fifth and last camp meeting. At Korela the people had just erected their



At Efogo, Pastor Lock witnesses a baptism where he immersed his first convert 40 years ago.

new church, in which, though it is not completed, we were able to hold our meetings. The attendance was about the same as at Domara and we had a happy time with them. The baptism of 69 persons presented a beautiful picture. Here as in all other places the candidates were dressed in white, a fit symbol of the purity that the Lord desires to see in those who follow their Saviour. Pastor and Mrs. Allen Smith are doing much to help these people. Here also was Rholda Kila, a national teacher, who had just returned from her visit to Australia. She addressed those gathered at camp, telling of her recent experiences.

All too soon our last camp came to an end with the sadness of farewells as the folks left to go their separate ways, I going by plane back to Port Moresby and then home to Australia. What a change had been wrought since I landed there in 1924, when there was but one baptized member in the whole of New Guinea. Now there are 20,000. How applicable those words of the Saviour found in Matthew 13:17: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them."

It was a wonderful six and a half weeks' visit, full of blessings. While I never expect to see these folks again in this world, I know that I will be with them again in the kingdom.

Brief News

BRITISH UNION

† Ten ministers from Great Britain attended the first term of the Andrews University Extension School at Newbold College from June 10 to July 11. Nine others enrolled for the second term's work, beginning July 15. E. W. H. Vick taught two courses in theology, Douglas Waterhouse taught Old Testament, and W. L. Emmerson archeology and the Bible.

† Bruce M. Wickwire, publishing department secretary of the Northern European Division, is to spend six weeks in the British Union helping local publishing department secretaries train literature evangelists to sell Arthur S. Maxwell's ten volume set, *The Bible Story*, which is being advertised in *The Catholic Universe*, *The Church of England Newspaper*, and *Methodist Recorder*. Advertising brochures are in waiting rooms of offices of professional people in the areas where representatives live.

VICTOR H. COOPER, *Correspondent*

NO. PHILIPPINE UNION MISSION

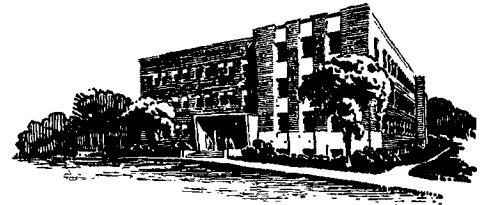
† As a result of an evangelism offering of more than \$25,000, about 235 evangelistic meetings are planned for the North Philippine Union Mission for 1968. Thus far for the year 1,400 baptisms have been reported.

J. R. BAILEY
Departmental Secretary

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



IMPORTANT MEDICAL DEPARTMENT COUNCIL. As opportunity comes to visit with personnel of the Medical Department one becomes increasingly conscious of the fact that the health and medical interests of the church are broad and deep. Seventh-day Adventists have believed since their early days that good health and good health practices are part of the faith. The name Medical Department probably does not indicate the full scope of concern of this important General Conference Department. The department is concerned about the establishment and operation of medical institutions in homelands and abroad. It is concerned about the training of doctors, dentists, nurses, and ancillary medical personnel. It is concerned about medical science research and technical facilities. It is concerned about diet and nutrition. It is concerned about healthful preparation of food. It is concerned about the health beliefs of Adventism being a strong support for the spiritual and evangelistic objectives of the church.

The Medical Advisory Council held in Washington, D.C., June 19-25, emphasized health evangelism and health education. The principal theme of this council was "Health Education as a Tool in Soul-winning Evangelism." The subjects discussed were not directed toward the medical institutions nor their administration, but rather to the health programs that are of immediate benefit to the membership of the church.

Attending the council in addition to the personnel of the General Conference department were certain hospital administrators, union and conference medical secretaries, college professors, dentists, physicians, and other members of the medical profession—representatives of the wide range of interest covered by the department.

SAVE A SECOND. The staff of the Ministerial Association is making available numerous helps of value to ministers and gospel workers. Some are now ready. Others, says Orley Berg, will be ready within weeks. Save a Second tapes are released each month for participants in the plan. The tapes contain practical sermons, instruction, discussions, and counsel gleaned from recent and present-day ministerial and evangelistic councils, workers' meetings, instruction courses, and other ministerial gatherings. Workers report that Save a Second tapes make

exceedingly profitable listening as they travel to meet appointments or as they fill in other "vacant" or "dual-opportunity" moments.

MISSIONARY VISITORS. General Conference staff members at a recent chapel period had the privilege of listening to and visiting with Don Roth, the assistant secretary of the Far Eastern Division. Another welcome missionary visitor was former "staffer" Arthur L. Edeburn, secretary-treasurer of the Central American Union.

VISITORS FROM MANY LANDS. The world headquarters for the church is somewhat like a magnet. To it throughout the months come Seventh-day Adventists from many lands of earth. In past days we greeted these visitors: from El Salvador, Cesar Frientes; from Egypt, Nazib Magas; from Australia, Louis P. Rao; From Wales, Betty-Jean Griffiths; from India, Mr. and Mrs. A. Venkataratnam and David Lazarus; from Brazil, Ruben Milton Scheffel.

MAP-CONSCIOUS STAFF. How could the church world headquarters efficiently serve the world field without maps, atlases, geographic dictionaries, et cetera? Visitors to the General Conference often remark: "So many of the offices have maps on the walls or on the desks." That's true. Maps are frequently consulted. To the General Conference daily comes correspondence from many lands, islands, and often remote areas of the earth. By personal acquaintance, study, and research, the members of the staff endeavor to be well informed about Adventists and their activities in all the earth.

NSO WORKSHOP. A National Service Organization workshop met in Washington, D.C., July 15-18 under the chairmanship of Clark Smith, associate secretary of the MV Department. Its objective was to plan improved printed materials setting forth the stand of the church regarding the military obligations of its youth. The workshop personnel consisted of the Young People's Missionary Volunteer staff of the General Conference; Harry Baerg, artist, Review and Herald; Harry Garlick, associate MV secretary, Pacific Union; Edward Heppenstall, of Loma Linda University; Wayne Hill, chaplain, U.S. Air Force; D. W. Hunter, GC associate secretary; Carol Hetzell, associate secretary, GC Bureau of Public Relations.

Battle Creek Sanitarium After a Decade

By J. D. HENRIKSEN, M.D.

Director, Rehabilitation Institute, Battle Creek Sanitarium

After a varied and declining history the old Battle Creek Sanitarium has been revived under new management. Since 1957 it has been in the hands of a group of Adventist doctors, who have sought to guide its destiny according to the counsels of the Spirit of Prophecy.

Now a member of the Association of Self-Supporting Institutions, the sanitarium has undergone a remarkable renewal in facilities and services. This is the story of that development.

The average daily patient count in 1957 was 115; it gradually rose to 145 by 1967. Many sick people have found renewed health through three new services established during this decade.

Acute Psychiatric Department

A mental health unit with 25 beds was opened November 4, 1958, under the direction of Dr. Harold Caviness. Three other psychiatrists have since been added to the staff. There were 223 admissions the first year, but the number rose to 445 in 1967.

With partial support from public funds, a new hospital is being planned. The first floor will provide for 37 mental-health beds, plus space for intensive care, day care, and emergency service. For this project the sanitarium itself has saved more than half a million dollars during the past ten years.

Rehabilitation Program

The traditional sanitarium program of water, massage, and exercise therapy was active at the time of reoccupation in 1957. Since then a modern rehabilitation institute has been developed, which gives daily therapy to 40 to 45 inpatients and 20 to 25 outpatients. The physical and occupational therapy departments are well equipped and are under the direction of registered therapists. New helpers in hydrotherapy, massage, nursing, and physical and occupational therapy are constantly being trained to meet the need for more assistants.

Service for Alcoholics

A third service was developed three and a half years ago with a special program for acute alcoholics. The director of the alcoholism program, Chaplain Tom Williams, reports: "This program enjoys the distinction of being the only general hospital treatment source for alcoholics that is operated without public subsidy in Michigan." Since its inception more than 300 patients have been admitted as active participants to the alcoholism program. Nearly 60 per cent of these patients achieve a significant recovery.

A typical letter from a former alcoholic sounds like this: "I am happy to state that since I left the sanitarium I have had no problems with drink, and I have

not missed a day of work. My family is most happy, and best of all, my wife and I are reunited. I give credit to you and your staff and I am thankful to God for having given me the desire to lead a life of sobriety and for the happiness that it brings."

New Respect for the Institution

No wonder new respect has been created for the old institution that simply "would not die." These new special services have met needs not taken care of by other hospitals in the community.

The new services have brought new life to the institution, but they in turn benefit from the traditional sanitarium program. The mentally, socially, and physically handicapped have an exceptional opportunity to take advantage of the sanitarium diet, fitness program, and the special facilities for relaxation.

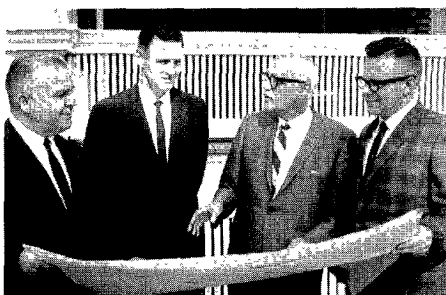
Hand in hand the new and the old methods make a solid foundation for future service to people needing rehabilitation. The original ideals for which the Battle Creek Sanitarium was founded now have a much needed outlet.

However, the original sanitarium program for people seeking physical and spiritual renewal has not been forgotten. A new swimming pool, renovation of rooms, and renewal of the physical activities program have made the sanitarium attractive to a new group of visitors from all parts of the American continent.

A Spiritual Influence

Many sick, exhausted people come here to find an atmosphere they need to help them get over their problems. It is also evident that the warm Christian spirit has an "evangelistic" influence, for some obtain new faith in God and accept new light that changes their lives.

One patient wrote that because of the influence during her hospitalization she joined the Seventh-day Adventist church in the Southern town where she now lives. Others have readopted their former faith and rejoined the church after a visit at the sanitarium.



From left: Dr. Harold Caviness, Richard Lane, Dr. J. D. Henriksen, and Tom Williams study plans for new Battle Creek building.

Many guests enjoy services at the Battle Creek Tabernacle on Sabbath and ask us when they may visit this sanctuary again. Adventist literature is available for patients and personnel throughout the building.

A Voice of Prophecy bulletin with an article on "The Law of Kindness" by H. M. S. Richards made a complete change in the attitude of a patient who was chronically irritated, critical, and dissatisfied. Everyone noticed the wonderful change in the patient's personality after she had learned to be kind, and she herself found life was much easier.

Goal: Better Care

In its so-called heyday the sanitarium could house about 1,500 guests at one time. The present capacity of 100 beds in the sanitarium, 59 acute medical and surgical, 45 rehabilitation, and 28 mental-health beds may be nearer the ideal. Here the wonderful principles given to this people as a "blueprint" have a better possibility of being carried out through quality care.

The administrator, Richard Lane, states: "Another sign of the times is the need here for more Christian physicians, nurses, therapists, and other trained personnel. 'The New San' asks for your prayers, interest, and support to carry on the rich heritage and to keep the light brightly burning till there is no more need for health service."

Atlantic Union

† More than 150 students were enrolled at AUC in this year's pre-session of summer school. The main session will end with graduation exercises August 17, at which time more than 60 students expect to receive their degrees. This will be the largest summer graduation in the history of Atlantic Union College.

† "Youth and Truth for the Hour" was the theme of a week-long series of evangelistic meetings presented by the Missionary Volunteer Society of the Worcester, Massachusetts, church June 8-15. Each evening two young people spoke and other youth provided special music. At the final Sabbath morning service many rededicated their lives to Christ and at least two accepted Him for the first time. Four made decisions for baptism. Lee Lewis is the pastor of the Worcester church.

† Elders William Richardson, J. Melvyn Clemons, and George H. Rainey were the speakers during the third graduation weekend at Pioneer Valley Academy, New Braintree, Massachusetts. Robert Brannan was the class president, Larry Bicknell the valedictorian, and Karen Willard the salutatorian.

† Groundbreaking ceremonies for a new "community" church were held June 9,

at North Bellport, Long Island. Joint sponsors for the project are the Seventh-day Adventist churches of Gordon Heights (Northeastern Conference) and of Patchogue (Greater New York Conference). While continuing to worship in their own churches, the congregations will work together toward the establishment of a new congregation.

✦ A three-day Sabbath school council was held in Bermuda recently with G. R. Nash, Sabbath school secretary of the General Conference; W. E. Peeke, Sabbath school secretary of the union; and W. E. Carpenter, Sabbath school secretary of the Bermuda Mission, leading out. Each Sabbath school had special responsibilities and parts in the meetings.

EMMA KIRK, *Correspondent*

Canadian Union

A Second Welfare Van Dedicated in Canada

Ontario-Quebec's first community service van was dedicated June 30. It is one of the 39 emergency welfare vans operated by the denomination throughout the world.

This is Canada's second emergency welfare van; the other one is in the Alberta Conference. Each van will cooperate with the Emergency Measures Organization of its conference.

Speakers for the dedication of the newly purchased and outfitted van were A. C. Fearing, associate secretary of the General Conference Ministerial Association; J. W. Bothe and W. E. Kuester, president and lay activities secretary of the Canadian Union; and Philip Moores and Jack Martz, president and lay activities secretary of the Ontario-Quebec Conference.

Additional vans will be stationed in other districts of the conference in the near future.

THEDA ILES KUESTER

Canada's second emergency welfare van operates in the Ontario-Quebec Conference. Women in Health and Welfare dress and service uniforms, and nurses are at left. The men (from left) are J. W. Bothe, Jack Martz, Philip Moores, A. C. Fearing, and W. E. Kuester.



Central Union

Lucy Melton—Centenarian

by Mrs. V. E. LYMAN
Press Secretary
Kansas City Central Church

Mrs. Lucy Melton, 100 years of age on April 23, was honored at the Kansas City Central church, April 20.

Mrs. Melton was born in Unionville, Missouri, moved by covered wagon to Rockville, Missouri, when a small child, and there grew up, married, and reared two sons and two daughters. She taught school for 13 years. In her later years she has lived with her daughter, Mrs. Ethel Short, in Kansas City, Missouri. She has been a Seventh-day Adventist for 60 years.

When she was 95 years of age Mrs. Melton appeared on the program "Queen for a Day" at which time she requested an electric sewing machine so that she might sew for the welfare work. She has made four quilts during the past year and a total of more than 50 for the Dorcas Welfare Society. She helps with cooking and household chores, attends church regularly, and believes work is an essential ingredient to a happy and healthy life.

When asked about her long life, she states, "Every good and perfect gift comes from God."

✦ Everett N. Dick, professor of history, Union College, Lincoln, Nebraska, was honored at the 1968 Kansas camp meeting in Enterprise for his contribution as a professor of history (as an author of frontier history), and for his assistance to Adventist young men in the military services as former secretary of the War Service Commission (now National Service Organization) and as founder of the Seventh-day Adventist Medical Cadet Corps.

✦ As a result of the Gift Bible program,

five persons united with the Durango, Colorado, church May 11. John Hardaker is pastor.

CLARA ANDERSON, *Correspondent*

Columbia Union

COLUMBIA UNION COLLEGE

✦ Excavation for the \$2,250,000 Campus Center building began June 21. The four-story brick building will house the cafeteria, the book store, and the departments of nursing, mathematics, physics, and business education. There will also be offices for the Student Association and Alumni Association. The building is to be completed by September, 1969.

✦ Dr. Donald G. Jones, professor of chemistry, is at Yellowstone National Park this summer working on a geological problem with Dr. Harold G. Coffin, of the Geoscience Institute located at Andrews University.

✦ More than 50 hospital supervisors and department heads attended a human-relations workshop held at the Washington Sanitarium and Hospital recently. The workshop, planned by hospital management, was under the direction of Winton H. Beaven, president of the college. The agenda for the two-day workshop included lectures and group study of supervision problems.

ZELLA HOLBERT, *Correspondent*

Former Smokers Urged to Aid Youth Tempted to Smoke

"There's something wrong with a system that makes money by killing off our youngsters." So said Dr. J. Wayne McFarland, a co-ordinator of the Five-Day Plan to Stop Smoking, as he summed up his reaction to America's sophisticated, multi-million-dollar cigarette advertising campaign.

Dr. McFarland, a specialist in physical medicine and rehabilitation and an instructor at Jefferson Medical College, Philadelphia, spoke at the alumni banquet held recently at Kettering Memorial Hospital for Five-Day Plan graduates. He also appeared on WHIO television's "Call the Doctor" program. With him were Dr. Erlo Roth and Dr. Glenn Bylsma, associate pathologists at Kettering Memorial Hospital, who assist Chaplain Dieter Hain with the Five-Day Plan.

At the banquet Dr. McFarland challenged the former smokers to become involved in an effort to help the 1,825,000 youngsters who start smoking each year. Unless something is done, he cautioned, the human slag pile of lung cancer victims and other cigarette-spawned-death victims will continue to grow higher, adding to the world's health problem.

JESSE MERRELL
Office of Public Relations
Kettering Memorial Hospital

Lake Union

† Two stained-glass windows were recently presented to the Hinsdale Sanitarium and Hospital by Mr. and Mrs. Burchard Cole White, of Berkeley, California, in memory of Dr. and Mrs. Leo C. Clowes. Dr. Clowes served on the staff

of the Hinsdale Hospital from 1931 to 1953.

† On Saturday night, April 27, the first piano and organ concert was given in the newly completed Adelphian Academy Sooy chapel. The program was presented by Leonard Venden, his wife, and their students. Walter E. Sooy, of Grand Rapids, Michigan, after whom the chapel was named, contributed the new Rogers pipe organ.

† A conference-wide spelling bee was held at the Detroit City Temple church for church school pupils in the Lake Region. The contest was sponsored by a local church group, the Semper Paratus Club. Twelve young people from six schools participated. Brian Jones, of the Chicago Shiloh school, won top prize of \$25. Carolyn Beard, of the Detroit Peterson school, received the second prize of \$15. Third prize of \$10 was awarded Richard Pruitt, of the Capitol Avenue school in Indianapolis.

† Bruce Cameron, of Berrien Springs, Michigan, has been appointed as a page in the Michigan House of Representatives for the summer. A junior at Andrews University Academy, he feels this experience will be valuable.

† Fourteen have been baptized as a result of a five-week series of meetings conducted by R. A. Thompson and S. W. Cottrell at Rice Lake, Wisconsin. Average nightly attendance was 84, with an average of 28 visitors.

† A Pathfinder fair for the Lake Region Conference was held at Cassopolis, Michigan, May 19. The attendance exceeded any fairs of the past. Three new clubs—Evansville (Indiana), Burns Essex (Detroit), and Capitol Avenue (Indianapolis)—were present.

MILDRED WADE, *Correspondent*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

TRAVELING ADVENTISTS From the very beginning of the movement, the Advent people have been given to travel. In the early days they called the ministers "messengers," men who went hither and yon with a message. William Miller, Joseph Bates, James and Ellen White, J. N. Loughborough, J. N. Andrews, S. N. Haskell, Arthur G. Daniells, and W. A. Spicer were all indefatigable travelers. The practice persists today.

I heard recently of two Adventist families that decided to move into a new area with the express purpose of witnessing in a "dark" region where there are no Adventists. Roving literature evangelists hurry from door to door with message-filled pages, and if their work is well done, the evangelist soon follows. Some of our evangelists never settle down in a permanent abode but live in a mobile home, coming to rest for a few weeks here, a few weeks there, in order to bear their witness and to proclaim God's truth wherever people live.

In Adventist planning, the world field is organized in conferences and missions so as to challenge the church to be on the move. The church does not ordain a minister expecting him to settle down just to live a beautiful static life, but rather to thrust out into the unknown, unworked regions with the third angel's message. In a conference or mission every field worker has a carefully computed travel budget and he is expected to use it wisely and effectively. As doors of providential opportunity open, as the Spirit of God indicates, he presses out to answer the call of God in the winning of men to the kingdom.

To some the thought of travel may be glorious. I can testify personally that it can be very tedious, and often is. To see what I mean, follow our missionaries and national workers over the rough, dusty roads of interior Africa, or tramp with them through the rain forests of tropical Borneo, and you will find that the glamour rapidly wears off. Mean-

while, the family at home patiently bears the hurt of separation for days, weeks, even months.

The other day I saw a letter (anonymous) written to the General Conference asking almost complainingly why General Conference staff members travel so much. It was postmarked in Washington so the writer had a first-hand opportunity to see the staff members coming and going. Frankly, the letter made me think of my boyhood years in the country, where I liked to watch the bees at work. I would stand as close as was safe to an active hive and see the many workers coming and going. The traffic was congested and there seemed to be thousands on the move. But if I went out to a meadow and looked for a bee, I would be lucky to spot one or two. Likewise, when you leave the busy General Conference headquarters and go out through the 11 world divisions, the 78 union conferences and missions, and the 366 local conferences and missions, you may search quite a while to find a General Conference worker. And when one arrives in the field, he is so greatly appreciated.

Actually, the travel in North America and overseas out of the General Conference office is one of the most carefully controlled of its activities. Every proposed trip is studied by a competent committee and its purpose weighed to know that it will make a definite contribution to the work; none of the travel is aimless.

We are a church with many enterprises. The growing list includes a worldwide school system, publishing houses, hospitals, Ingathering and other campaigns, literature circulation, radio and TV dissemination, and above all a fervent evangelistic spirit. No wonder the last message to the world was symbolized prophetically by angels flying in the midst of heaven. But after the urgency and stress of carrying our message to the world, we may look forward to a calm and quiet eternity in the kingdom of God.

(Next: *Christian Education Pays*)

North Pacific Union

† Under a cooperative agreement between Walla Walla College and Andrews University, ten AU students are studying at the WWC Marine Biological Station at Anacortes, Washington. Dr. Leonard Hare, from Andrews, is teaching at the summer session.

† The Seattle public school system has asked to purchase nine narcotics-education and Stop-Smoking films from the Washington Conference temperance department.

† The Press Secretary of the Year award was presented to Mrs. J. E. Thiebaud, of the Great Falls church, by Montana Conference President Guy C. Williamson during camp meeting. She has been a press secretary for more than 20 years and has averaged about one story a day for the past year.

† Speakers for commencement events at Walla Walla College, August 2-4, were Paul C. Heubach, pastor of the Loma Linda University church, commencement; Thomas Ashlock, union departmental secretary, baccalaureate; E. G. Schneider, pastor of the Island district in the Washington Conference, consecration. President William H. Shephard conferred degrees on about 70 summer seniors and Master's degree candidates.

† Seven students from WWC have been accepted for American Colleges Abroad,

1968-1969, a cooperative program of foreign study sponsored by nine SDA colleges and universities. To Seminaire Adventiste, Collonges, France: Linda Mesinger, Judith D. Smith, Candice I. Hamilton, and Christine Graham; to Seminar Marienhöhe, Germany: Jane Blackly and Leslie Ham; to Seminar Schloss, Bogenhofen, Braunau, Austria: Jay Biggs.

IONE MORGAN, *Correspondent*

Northern Union

Nevada, Iowa, Welfare Feeds 500 "Refugees"

At a State-wide Health and Welfare Federation meeting at Oak Park Academy in Nevada, Iowa, 500 "disaster victims" were served lunch in less than one half hour.

The feature attraction of the mass-feeding exercise was an improvised, 30-gallon double boiler to keep a stew boiling hot.

To avoid the usual problem of scorching stew when heating it in large quantities, a 30-gallon steel drum was welded inside a 50-gallon drum to make a double boiler.

As the "volunteer refugees" passed by the tables, health and welfare women placed stew, individually wrapped sandwiches, fresh fruit, and cookies on the paper plates held by the hungry "victims."

F. J. KINSEY

Public Relations Director

Pacific Union

Operation Big Week for Pacific Union literature evangelists broke all records with \$73,422 in sales in one week. During the special week four colporteurs reported sales of more than \$2,000; 40 had sales of \$1,000 or more.

First youth rally in more than 20 years for the youth of San Bernardino, California, was held April 27. Adventist world youth leader Theodore E. Lucas was a featured speaker.

Evangelism via Teen Dial, a telephone message recorded by youth for youth, has been started at the Canoga Park, California, church under the direction of associate pastor Bailey Gillespie. More than 100 calls are received daily. Young people of the church take lessons to interested callers.

Erwin J. Remboldt, administrator of the Glendale Adventist Hospital, was recently elected a member of the American Protestant Hospital Association Board of Trustees for a three-year term.

Judy Sellers, church school teacher of grades one to three at Provo, Utah, was

honored by the Timpanogos Kiwanis Club "for service to community and church."

The Las Vegas SDA school received an unexpected contribution of \$4,000 from a non-Adventist woman contacted during Ingathering time. She handed L. L. Dinwiddie, pastor of the SDA church, the check after a school social.

The Donate Once Club, an association of employees of North American Aviation, has contributed \$5,000 toward expansion of the Simi Valley Community Hospital in southern California.

In her 50 years at Loma Linda, California, Mrs. Daisy Mascher, nearly 92 years of age, has made 300 quilts for Dorcas welfare work.

HERBERT FORD, *Correspondent*

Southern Union

The film *LSD, Sanity or Insanity?* and certain films on smoking have been shown to more than 3,500 high school students in Decatur, Alabama. Recently the Five-Day Plan to Stop Smoking was conducted in the same city by a team headed by George Green, from Huntsville.

Reports at the South Atlantic Conference biennial session showed a net gain



Pell City, Alabama, Church Dedicated

The members of the Pell City, Alabama, congregation recently dedicated their church to the worship of God.

Guest speaker was W. R. May, of the Chesapeake Conference, who as an evangelist some years earlier had established the church.

The building, of red brick and of Gothic design, is situated on a hillside lot. Construction was completed in 1958.

Also present for the dedication service were W. D. Wampler and A. J. Hess, president and secretary-treasurer, respectively, of the Alabama-Mississippi Conference; the Bass Memorial Academy quartet; and Raymond Ruckle of Andrews University, guest organist. G. N. Kovalski is the pastor.

T. H. BLEDSOE

Departmental Secretary

of 931 baptisms and \$300,000 in tithe over the preceding two-year period.

Southern Missionary College reports a summer school enrollment of 438 as compared to 364 in 1967. There were 44 candidates for graduation on August 4.

The Saint Elmo, Alabama, church conducted open-house services June 22. The building was remodeled with stained-glass windows, interior paneling, wall-to-wall carpet, refinished pews, and central heat and air conditioning.

Herman Ray, chaplain for the Florida Sanitarium and Hospital, and A. D. Burch, associate chaplain, recently conducted a Five-Day Plan in the city of Titusville, Florida. The plan was sponsored by the local city newspaper, *Today*.

Three district leaders were ordained June 8 at the Florida camp meeting. They are L. Dudley Nichols, Cocoa-Titusville district; John L. Marshall, Dade City-Zephyrhillis district; E. A. Roy, Melbourne-Canaveral district.

Television station WTOK in Meridian, Mississippi, has given prime Sunday evening time for showing the new Paul Harvey *Bible Story* film recently released by the Home Health Education Service of Atlanta. WTOK is the fourth station in the Alabama-Mississippi Conference to show these films as a public service.

Five ministers of the South Atlantic Conference were ordained to the ministry June 8. They are S. E. Gooden, conference youth director; E. S. Sumpter, J. P. Monk, C. L. Thomas, and O. H. Paul, district pastors.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

W. W. Fordham was a guest evangelistic speaker at the night meetings at the Southwest Region camp meeting May 31-June 8. Also attending was F. L. Bland, a vice-president of the General Conference. Various classes of instruction were given at camp meeting to help ministers become more effective soul winners in their districts.

Gorden L. Burton, pastor of the Portales district in the Texico Conference, was ordained to the gospel ministry June 22.

A new building has just been completed at Camp Yorktown Bay in the Arkansas-Louisiana Conference. This facility will provide headquarters for the camp director, a nurse's office, camp store, and additional guest rooms.

Literature sales in the Arkansas-Louisiana Conference for the first half of 1968 amounted to \$96,708. This is a gain of \$36,967.90 over the same period of time in 1967. Arkansas-Louisiana now leads in literature sales in the union.

J. N. MORGAN, *Correspondent*

Graduate Students Report Activities

By CHARLES B. HIRSCH
Secretary, GC Department of Education

During the past year Seventh-day Adventist graduate students across the United States have been endeavoring to organize a society for the purpose of social, intellectual, and spiritual interaction. From their efforts grew the Association of Adventist Forums.

This concept of a fellowship of Seventh-day Adventist university students was born in the 1940's among Seventh-day Adventist students in Australia. That group became known as the Adventist Graduate and Undergraduate Society, and its activities included discussions, picnics, evangelism, and Christian witnessing.

The organization soon was called the Seventh-day Adventist Students Society, which has representative groups throughout the various institutions of higher learning in Australia and New Zealand. These societies were active at the universities of Sydney, Adelaide, Queensland, Melbourne, and Otago. The various chapters send representatives to the annual Adventist Students convention, which meets in Australia.

Similar groups have been meeting in South America, Inter-America, and other divisions throughout the world.

For communication there have been bulletins, magazines, and newsletters. The objectives of these groups have centered

chiefly on fellowship, evangelism, and denominational service. In addition, they serve as orientation centers for Seventh-day Adventist students from overseas.

In spite of their busy academic schedules, the students have been active in evangelistic programs, Five-Day Plans, distribution of literature, prayer circles, and leadership positions in their local churches. These young people's enthusiastic participation and support of the church program make it evident that Adventism is reaching its youth in a modern environment.

It is with this historical background that the Association of Adventist Forums has been taking shape in the United States. Chapters have already been formed at Andrews University, Loma Linda University, in Michigan, New England, Washington, and southern and northern California. Others are in the process of formation in other university centers of the nation.

One of the first actions taken by the national organization was to publish a journal. This has been named *Spectrum* and is to be edited by Dr. Mollerus Couperus, of Loma Linda University, and Dr. Otilie Stafford, of Atlantic Union College. It is hoped that the first issue will be available by the fall of this year.



William A. Butler, associate Book and Bible House manager (Southeastern California), formerly manager Book and Bible House (North Dakota).

Wesley Baker, publishing secretary (Nevada-Utah), formerly assistant publishing secretary (Central California).

Alvin Kurtz, church school teacher, Colorado Springs (Colorado), formerly a student at Walla Walla College.

Dean Schideman, principal and teacher, Junior Academy, Arvada (Colorado), formerly principal elementary school at San Diego (Southeastern California).

K. L. Priser, assistant farm manager, Platte Valley Academy (Nebraska), from same position, Wisconsin Academy.

Robert G. W. Kappel, assistant professor of business administration, Union College, a recent graduate of the University of Washington.

R. Ivan Zbaraschuk, English teacher, Union College, from taking graduate work at the University of London.

Frank J. Cook, auditor (Southeastern California), formerly Book and Bible House manager (Northern California).

David G. Worth, organ instructor, At-

lantic Union College, a recent graduate of Walla Walla College.

Judith D. Ball, associate registrar, Atlantic Union College, formerly assistant registrar, Columbia Union College.

Sharlene E. Nelson, associate professor of home economics, Atlantic Union College, formerly assistant food service director, Andrews University.

R. W. Pratt, dean of student affairs, Kettering College of Medical Arts, formerly principal, Adelpian Academy (Michigan).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

W. J. Driscoll, to be teacher, Fulton Missionary College, Fiji. Mrs. Driscoll and two children left April 30.

North American Division

Harold N. Gates, M.D. (PUC '50; LLU '55), returning as medical director, Davis Memorial Hospital, Georgetown, Guyana, Mrs. Gates, nee Deltalee McIntyre (SH&H School of Nursing '51; LSC '53), and two children left Miami, Florida, June 3.

Roy O. Yeatts, M.D. (LLU '34), to be

In addition, there will be a newsletter issued regularly by the executive secretary of the organization.

Local chapters are already reporting their activities, which include spiritual retreats and meetings with speakers from the General Conference, such as A. L. White, K. H. Emmerson, and T. S. Geraty. A number of students are officers of local churches.

The board for the Association of Adventist Forums includes Alvin Kwirim, Roy Branson, Charles Stokes, Jack Provonsha, David Claridge, Jack Gilliland, Ronald Numbers, Tom Smith, and Tom Walters. Neal C. Wilson, Charles B. Hirsch, and Wilber Alexander represent the North American Division as consultants.

This is one area of the church program in North America that has been neglected and practically ignored for a long time. It is worthy of more support and attention on the part of churches and conferences. These young people are ready to present a Christian witness on their campuses, to support their local churches, to be active in lay activities, and to have other young people involved in sharing their faith. Here is still another extension of the evangelistic thrust of the church, another avenue that should be more heavily traveled.

Those desiring further information about this new Adventist group should write directly to:

Association of Adventist Forums
Box 131
Andrews University
Berrien Springs, Michigan 49104

relief doctor, Adventist Hospital, Ile-Ife, West Nigeria, and Mrs. Yeatts, nee Helen Doris Hambley (LL School of Nursing '27), of Hamilton, Montana, left New York City, June 4.

Raymond H. Woolsey (SMC '51), returning as editor, Philippine Publishing House, Manila, Mrs. Woolsey, nee Challis Rebecca Jennings (SMC '51; CUC School of Nursing '55), and three children left Los Angeles, California, June 4.

David R. Johnson, M.D. (LLU '61), to be relief service physician, Benghazi Adventist Hospital, Libya; Mrs. Johnson, nee Odette Semaan (American University Hospital '63), and two children, of Tampa, Florida, left New York City, June 10.

Phyllis E. Collins (WWC '66), to be nurse, Maluti Hospital, Ficksburg, South Africa, of Boring, Oregon, left New York City, June 11.

C. Michael Salisbury (PUC '66), to be a teacher in the Trans-Africa Division, Mrs. Salisbury, nee Kari Christoffersen (University of Copenhagen '65), and son, of Berrien Springs, Michigan, left New York City, June 11. They will spend one year in Denmark while Mrs. Salisbury obtains a degree in nursing.

Emma Binder (WMH School of Nursing '29; PUC '46), returning as nurse, Blantyre Surgery, Malawi, left New York City, June 13.

D. W. HUNTER and W. R. BEACH

Coming Events

1968

Laymen's Congress, Manila, Philippines August 20-24
 Laymen's Congress, Central Philippine Union, Cebu City, Philippines August 27-31
 Voice of Prophecy Visit to South America September
 Laymen's Congress, South Philippine Union, Davao City September 3-7
 Laymen's Congress, Japan Union, Tokyo September 10-14
 United States Conference on Alcohol Problems, Washington, D.C. September 12
 Laymen's Congress, Korean Union, Seoul September 17-21
 Laymen's Congress, South China Island Union, Taipei, Taiwan September 24-28
 Laymen's Congress, Hong Kong-Macao Mission, Hong Kong September 29-30

Voice of Prophecy Rallies, Far East
 October and November
 Laymen's Congress, Sabah and Sarawak, Borneo October 2-12
 Autumn Council, Toronto, Canada October 9-15
 Laymen's Congress, Malay Mission, Thailand, Vietnam October 14-22
 Laymen's Congress, Singapore October 23-26
 Laymen's Congress, East Indonesia Union, Menado, Celebes, Indonesia October 29-November 2
 Laymen's Congress, West Indonesia Union, Djakarta, Indonesia November 5-9

1969

Extension School by AU, River Plate College, Argentina January 6-February 27
 Southern Union S.S. Congress, Atlanta, Georgia February 21-23
 Around the World Tour, sponsored by PUC Summer Extension School by AU, Beirut, Lebanon July and August
 World Youth Congress, Zurich, Switzerland July 22-26
 Fall Council, General Conference Headquarters October 8-14

In Remembrance

ANDERSEN, Vernon Leroy—b. April 15, 1947, Santa Rosa, Calif.; d. Feb. 22, 1968, Fresno, Calif. He is survived by his mother and two brothers. [Obituary received June 7, 1968.—Eds.]

ARMSTRONG, Clarence C.—b. Sept. 28, 1884; d. June 1, 1968, Kahoka, Mo. Survivors are his wife, Pearl; four sons; and one daughter.

BARRY, Hulda Ann Mason—b. Oct. 14, 1885, Goldsberry, Mo.; d. March 14, 1968.

BARTON, Jessie Opat—b. 1887; d. Jan. 14, 1968, Fresno, Calif. [Obituary received June 7, 1968.—Eds.]

BASS, Pennie—b. Jan. 13, 1881, Chowan County, N.C.; d. June 15, 1968, Newport News, Va. Survivors include a son, Bernard; and a daughter, Estelle Jones.

BELZ, William Otto—b. Feb. 14, 1888, Taylor, Tex.; d. May 16, 1968, Cleburne, Tex. He studied at Southwestern Junior College and graduated from Washington Missionary College in 1926. In 1921 he married Jessie Casey. Together they taught church schools for a combined total of more than 50 years. His wife survives.

BLEAKLEY, Helen E.—b. Aug. 22, 1913, Utica, N.Y.; d. Feb. 6, 1968, Cincinnati, Ohio. In 1963 she received her Bachelor of Science degree from Columbia Union College. She taught church school for 21 years in the States of New York, Pennsylvania, Kentucky, and Virginia. She is survived by her daughter, Juanita Stinespring; her mother, Helen E. Davidson; and her father, James Perkins. [Obituary received June 18, 1968.—Eds.]

BROWN, Keith—d. March 7, 1968, aged 21, in Vietnam. Survivors are his parents, Mr. and Mrs. Gerald Brown; a brother, Kenneth; and a sister, Sandra. [Obituary received June 30, 1968.—Eds.]

BUNKER, Alpha Hiday—b. Sept. 12, 1898, Bell Union, Ind.; d. May 21, 1968, Santa Cruz, Calif. She took nurse's training at Wahash Valley Sanitarium and there met Elder C. M. Bunker. They were married in 1919 and the following year entered the organized work. They labored in New England, New York, Indiana, South Dakota, Wisconsin, and Washington State. Survivors are her husband, Elder Bunker, of Santa Cruz, Calif.; and two children, Dr. Norman Bunker, and Rebecca Jane Schmunck.

BURDIC, Dana S.—b. May 13, 1897, Millport, Pa.; d. May 6, 1968, Olean, N.Y. Survivors are his wife, Dorothy; and a stepson, Robert Stone.

BURNETT, Florence Melinda—b. June 27, 1878, Columbia, Mo.; d. June 2, 1968, Fresno, Calif. Surviving are four sons and five daughters.

CARR, John Harvey—b. Oct. 4, 1886, Maynardsville, Tenn.; d. May 9, 1968, Kettering, Ohio. Survivors are his wife, Olive; two sons, Curtis, Sr., and William Atchley; and two daughters, Mrs. Velma Cook and Mrs. Calvin Osborn.

CHAFFIN, Paul Thomas—b. March 20, 1954, Toledo, Ohio; d. May 14, 1968, Los Angeles, Calif. Survivors are his parents, Mr. and Mrs. Merrill Chaffin; a sister, Lucinda; a brother, Merrill; and his grandparents.

CONARD, Gertrude May—b. Aug. 20, 1878, Pine Island, Minn.; d. May 23, 1968, Paradise, Calif. She graduated from nurse's training at Battle Creek Sanitarium in 1903. That year she married Claude Conard. Together they served in California, Texas, and Michigan. In 1924 they were called to

the denominational headquarters, where her husband was auditor and statistical secretary. Survivors are two daughters, Mrs. George Watts and Ruth Conard.

COURTNEY, Vesta Ruby—b. July 31, 1892, Gallopis, Ohio; d. April 30, 1968, Covington, Ky. Survivors are two daughters, Ruth E. Gerhauser and Jane Wegener.

COX, Ira—b. Dec. 11, 1892, Indiana; d. May 5, 1968, Glendale, Calif. Survivors are his wife, Elizabeth; and three sons, Paul, Rodney, and Ronald.

DAVIS, Robert F.—b. Aug. 4, 1881, Covington, Ga.; d. Dec. 25, 1967, Kansas City, Mo. He is survived by a brother, Charles. [Obituary received June 10, 1968.—Eds.]

DIXON, Ella Clara—b. Jan. 10, 1887, Des Moines, Iowa; d. April 15, 1968, Fresno, Calif. Her husband survives.

DONOGHUE, Annie R.—b. March 13, 1889, Tucson, Ariz.; d. April 19, 1968, Santa Monica, Calif. Her son, John, survives.

EASON, Charles W.—b. June 5, 1886, Smithfield, N.C.; d. May 28, 1968. Survivors include his wife, Maidie; a son, Charles; and four daughters, Sara Pigg, Billie Clark, Ellen Eppley, and Lucille Eason.

ECKHART, Elizabeth Christeen—b. Oct. 6, 1872, Russia; d. March 4, 1968, Fresno, Calif. She is survived by two sons and four daughters.

ELMENDORF, Frank Ada—b. Nov. 5, 1876, Greenville, Tex.; d. April 29, 1968, Illinois. She is survived by four sons and four daughters.

ERWIN, Vance—b. Sept. 23, 1889, Umatilla, Fla.; d. March 31, 1968, Orlando, Fla. His wife, Annette, survives.

EVANS, Cora—d. April 16, 1968, Lancaster, Ohio. Survivors are her husband, Ralph; and a daughter, Mrs. Leon Myers.

FINNELL, Lula—b. June 2, 1884, Cole Camp, Mo.; d. Nov. 13, 1967. Survivors include a daughter, Gail Baker; and a son, Frederick. [Obituary received June 10, 1968.—Eds.]

FLEMING, Maude Daniel—b. Dec. 12, 1883, Mason Valley, Nev.; d. May 24, 1968, Sebastopol, Calif. Her son, Daniel, survives.

GILMORE, Minnie Louise—b. June 18, 1887, Springview, Neb.; d. May 1, 1968, Glendale, Calif. Her sister, Edna Moses, survives.

GLAUNSINGER, Fred A.—b. Aug. 14, 1899, Grafton, W. Va.; d. May 4, 1968, Newark, Ohio. He is survived by his wife, Lucy; and three daughters, Eva Merrick, Irene Gatten, and Mary Louise Salyers.

GRANT, Charles Edward—b. March 7, 1890, Reddick, Ill.; d. May 27, 1968, Portland, Ore. He married Frances Hindbaugh in 1912. In 1920 he began evangelistic and pastoral work, serving first in Oklahoma. In 1927 he transferred to Colorado, and in 1934 began teaching at Campion Academy. In 1943 he began work in the Southern California Conference, and in 1948 was called to pastor the Mountain View church in Central California. Survivors are his wife and two daughters, Charlene Mathiesen and Dorothy Sample.

HAGEN, Vesta—b. Dec. 14, 1883, Kans.; d. March 11, 1968, Fresno, Calif. One son, Dr. Kenneth R. Hagen, survives.

HALBURG, Clarence Theodore—b. Oct. 25, 1884, Gibson City, Ill.; d. May 12, 1968, Loma Linda, Calif. Survivors include three daughters, Constance Stalcup, Phyllis Franks, and Thelma Nelson; and a son, Dr. C. T. Halburg, Jr.

HENSEN, Marion Titus—b. Oct. 19, 1902; d. April 3, 1968, Springfield, Mo. Survivors are his wife, Emma Clio; and two daughters, Lelola Williams and Dorothy Crowder.

HODGES, Wesley E.—b. July 16, 1948, Angelina County, Tex.; d. Feb. 23, 1968, in South Vietnam. Survivors are his parents, Mr. and Mrs. Curtis Hodges; a sister, Sarah Elaine; four brothers, James Curtis, John William, Wayne, and David Lee; and a grandmother, Fannie Hodges. [Obituary received July 2, 1968.—Eds.]

HOLLIDAY, Burnice—b. Jan. 24, 1905, Hazard, Ky.; d. April 21, 1968, Covington, Ky. Survivors include his wife; two sons, Donald A. and Ronald E.; and a daughter, Lenora Hampton.

HOUSER, Marie Anna—b. March 21, 1888, Argonia, Kans.; d. June 8, 1968, Kansas City, Mo. A daughter, Bertha Marie Brown, survives.

HOWARD, Medford Lewis—b. Aug. 13, 1873, Central City, Ky.; d. June 2, 1968, Cynthia, Ky. He was a colporteur in many conferences. The last 27 years of canvassing he spent in West Virginia, Pennsylvania, Indiana, and Kentucky-Tennessee conferences. Survivors are two sons.

HUST, Nellie Jane—b. April 8, 1874, McComb, Ohio; d. April 8, 1968, Long Beach, Calif. A sister survives.

JACOBS, Lucius Tilton—b. July 4, 1876, Goodwater, Ala.; d. June 22, 1968, Orlando, Fla. Survivors are his wife, Julia Ann; two daughters, Mertis Tindall and Ada Alford; and three sons, Dr. Howard, L. M., and L. Troy.

JOHNSON, Albern R. P.—b. Sept. 11, 1888, Montgomery, Vt.; d. April 28, 1968, Mount Vernon, Ohio. His ministerial service was in the New York and Georgia-Cumberland conferences. Survivors are his wife, Beatrice; and a son, William R. Johnson.

JOHNSON, Martha Ethel—b. Aug. 9, 1876, Yankton, S. Dak.; d. Oct. 28, 1967. Survivors are a daughter, Emma Astleford; and two sons, Harold and Frank. [Obituary received June 4, 1968.—Eds.]

JOHNSTON, Annie—b. Sept. 20, 1885, West Samoa; d. May 20, 1968, Torrance, Calif. Survivors are her daughter, Louise Betham; and a son, Kurt Von Reiche.

KLOEPPNER, Lewis L.—b. July 10, 1922; d. April 14, 1968, St. Louis, Mo. Survivors are his wife, Shirley; and a son, Gary.

KNOLL, Adelia Elizabeth—b. Dec. 14, 1876, Collingwood, Ont., Canada; d. April 27, 1968, Van Nuys, Calif. Survivors are two daughters, Dorothy Judkins and Evelyn Henriksen; and two sons, Marvin and Raymond.

KRIESEL, Emil Ernest—b. Sept. 5, 1878, Somerset, Wis.; d. March 24, 1968, St. Louis, Mo. Survivors include his wife, Minna M. Meister Kriesel; three daughters, Mrs. Durward Lawson, Mrs. Norman Shell, and Verna Kriesel; and a son, Martin. [Obituary received July 1, 1968.—Eds.]

KROLL, Myrtle—d. March 25, 1968, Temple City, Calif.

LARSON, Lila June—b. June 9, 1912; d. April 3, 1968, Gravette, Ark. Survivors are two sisters, Zella Guess and Bertha Meyer; and two brothers, E. Wayne Larson and Miles E. Larson.

LIGHTCAP, Ora F.—b. Kansas; d. Feb. 20, 1968, Dade City, Fla., at the age of 93. She was a retired worker for the Christian Record Braille Foundation. [Obituary received June 30, 1968.—Eds.]

MARION, Emma Lee—b. Jan. 10, 1885, Enloe, Tex.; d. April 17, 1968, Fresno, Calif. Two sons and a daughter survive.

MC CORKLE, Donna Jo—b. July 10, 1946, Nashville, Tenn.; d. April 21, 1968, en route to Washington, D.C. She is survived by her parents, Dr. and Mrs. A. W. McCorkle, of Miami, Fla.

MC MULLEN, Ada Frances—b. May 15, 1888, Alliance, Ohio; d. April 21, 1968, Arcadia, Fla. She is survived by a daughter.

MEISTER, Grace Myrtle—b. Nov. 20, 1891, Cattaraugus County, N.Y.; d. March 29, 1968, Jacksonville, Fla. Survivors are two daughters, Viola Roach and Clarice Davidson; and two sons, Donald and Harold.

MILLER, Ivy B. Rutledge—b. Dec. 10, 1884, Ontario, Canada; d. March 12, 1968, Holden, Mass. Survivors include three daughters, Esther Hubbard, Eunice Cook, and Verna Kielbasa.

MORGAN, Elsie Lois—b. Sept. 15, 1908, St. Joseph, Mo.; d. May 17, 1968, Lebanon, Mo. Survivors are her husband, William J.; four sons; and four daughters.

MYERS, Ethel B.—b. Minnesota; d. June 7, 1968, Modesto, Calif. Survivors include two sons and two daughters.

NECKER, David John—b. Nov. 4, 1959; d. April 26, 1968, Lodi, Calif. He is survived by his parents, Dr. and Mrs. Elmer Necker; a sister, Lori Lynn; and three brothers, Thomas R., James, and Steven.

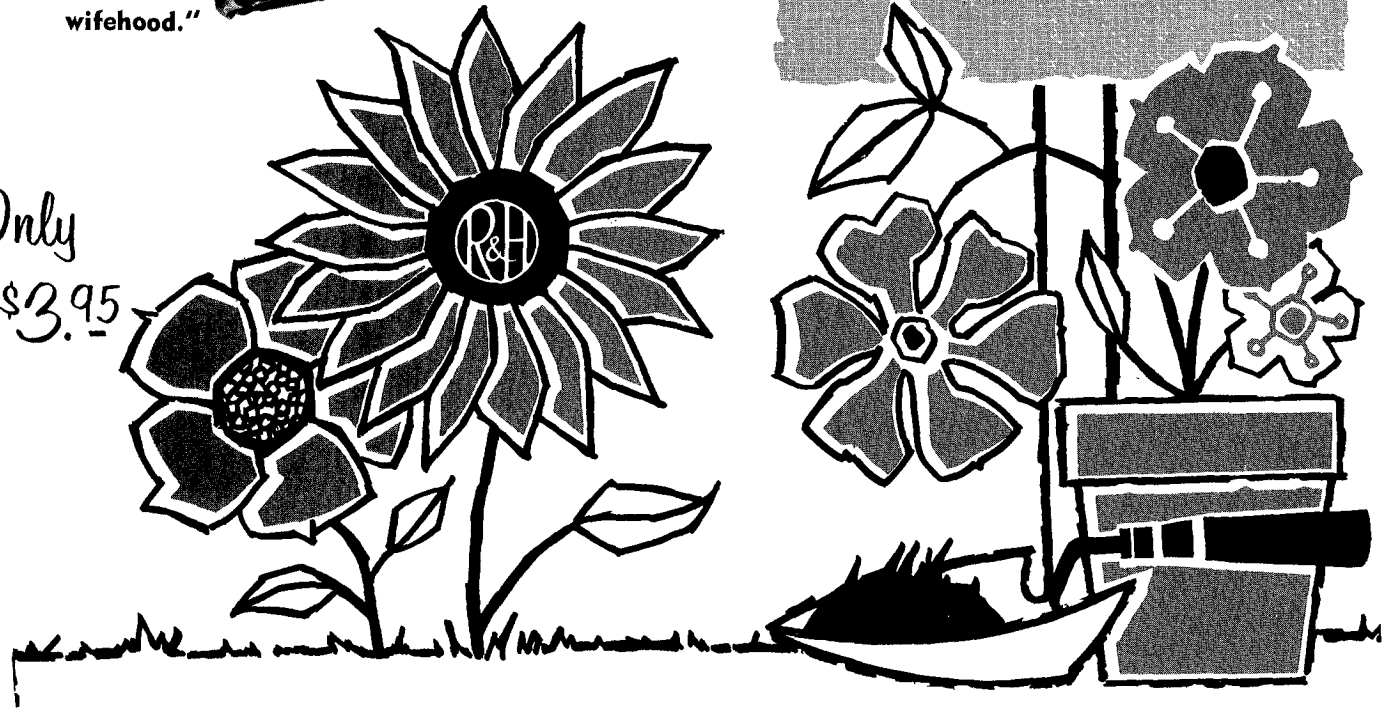
NELSON, Susie Martha Shively—b. Oct. 3, 1883, Woodburn, Iowa; d. June 12, 1968, Sanitarium, Calif. In 1900 she entered Union College. After

(Continued on page 27)



A totally "new approach" to the often misunderstood occupation of "ministerial wifehood."

Only
\$3.95



Just Off the Press . . .

A FIRST
of Its Kind

A Book
That's
Different

We GUARANTEE that every reader will enjoy this philosophical-anecdotal account by Miriam Wood of her life as a young, and then not-so-young, minister's wife—a story that completely closes "the generation gap."

It not only sparkles and crackles with the author's completely unique style, but provides an amazingly candid revelation of life, viewpoint, and personal problems of a couple whose entire married life has been spent in denominational work.

As the reader hangs with the author from evangelistic tent ropes during a midnight storm—
Then suffers with her through "secret" whooping cough on a campground—
There will be smiles, chuckles, and perhaps a tear to wipe away now and then.

You will enjoy this "intimate peek" into a preacher's home life. You may not always agree with the author's conclusions, but you will relish even your disagreements when you read her newest book.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

Please add 20c first book, 5c each additional book, for insurance and postage, and State sales tax where necessary. Prices slightly higher outside U.S.A.

HELPFUL GUIDES FOR YOUR SPIRITUAL GROWTH

Why do you believe what you believe?

REASON AND FAITH

by Raymond F. Cottrell

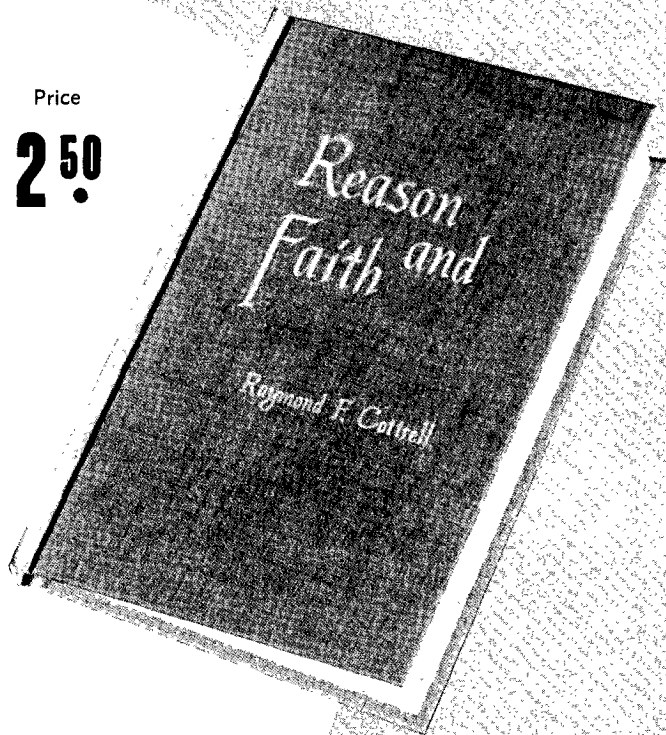
A stimulating, practical volume to help you

- Form reliable opinions on spiritual matters
- Know "what is truth"
- Find a proper balance between reason and faith

The author discusses matters of conscience, freedom of choice, how to settle doubt, and many, many more helpful subjects; and outlines a Christian perspective for answers to many of life's problems.

Price

\$ 2.50



Price

\$ 1.75



*You needn't
be put on the Spot!*

- Pocket question-and-answer reference guide
- Sixty-nine studies covering cardinal doctrines of the Advent faith
- Key texts for each topic, with supplemental references.

BIBLE TEXTBOOK FOR MINISTERS AND LAYMEN

by Dallas Youngs



For insurance and postage please add 20c first book, 5c each additional book to same address, and State sales tax where necessary. Prices slightly higher outside U.S.A.

••••• ORDER FROM YOUR BOOK AND BIBLE HOUSE •••••

IN REMEMBRANCE

(Continued from page 24)

graduating in 1902, she took nurse's training at Boulder, Colo. In 1907 she married William E. Nelson. The next nine years they were at College Place, where she was connected with the Walla Walla Sanitarium and Hospital. From 1916 to 1921 they were in Keene, Texas, and in 1921 they were connected with Pacific Union College. In 1934 Elder Nelson was appointed secretary of the General Conference Education Department, and later he was treasurer of the General Conference. Survivors are her sister, Edith Halverson; three nephews, Dr. Ralph Halverson, Dr. Paul Shively, and John D. Shively; and her husband's foster sister, Anna J. Olson.

NIVISON, Leroy N.—b. Aug. 16, 1887, Adrian, Mich.; d. April 10, 1968, Winchester, Tenn. Survivors include his second wife, Lois Rutherford Nivison; a daughter, June Harvey; and two sons, Ovid and Mark.

OCHS, Peter W.—b. Oct. 27, 1886, Endicott, Wash.; d. June 15, 1968, Loma Linda, Calif. He married Melrose Sauer in 1908. From 1919 to 1923 he attended Walla Walla College. For 16 years he was administrator of Walla Walla Sanitarium and Hospital. Then for nine years he was secretary-treasurer of the Kansas Conference, and from 1948 to 1952 he served in the same capacity in the Texas Conference. Survivors are his wife; daughter, Elvira Loewen; four brothers, Dave, Dan, William B., and Benjamin; and two sisters, Emma Heidinger, and Lydia Clark.

OCKER, Maude—d. June 2, 1968, Marcelline, Mo., aged 90 years. Two stepdaughters survive: Mrs. Arthur Gambel and Dr. Vera Honor.

OVERBY, Ida Larson—b. March 30, 1883, Hernes, Norway; d. May 15, 1968, Minneapolis, Minn. Survivors include a son, Julian, and two daughters, Mrs. John Girard and Mrs. Enga Pomplun.

PALMQUIST, Arthur Werner—b. Jan. 20, 1886, St. Peters, Minn.; d. June 20, 1968, Fresno, Calif. Survivors are his wife, Esther, and two daughters, Evelyn Stahl and Mildred Hansen.

PAYNE, Bessie E.—b. Aug. 9, 1883, Circleville, Kans.; d. Dec. 10, 1967. Survivors include her husband, Calvin A. Payne; and two daughters, Virginia Perigo and Maxine Collister. [Obituary received June 10, 1968.—Eds.]

PECK, Sarah E.—b. April 5, 1868, Menomonee, Wis.; d. June 17, 1968, at Sanitarium, Calif. She graduated from Battle Creek College, and soon thereafter went to Africa to open up educational work for children. After spending several years there, she joined Ellen G. White in Australia for four years. She returned with Mrs. White to America and spent six years assisting with the work at Elmshaven. Then she devoted herself to the preparation of textbooks for church schools, the most outstanding of which were the seven volumes of the *True Education Readers*. These were used overseas as well as in America. Survivors are a niece, Jessie Clemens; and two nephews, Robert L. and Gordon Maxwell.

REA, Alred E.—b. May 30, 1905, Tracy, Minn.; d. June 11, 1968, Sonoma, Calif. Survivors are his wife, Dorothea; a son, Thomas; and a daughter, Althea Roderick, a missionary in Korea.

RIEDY, Elmer Harry—b. Feb. 20, 1905, St. Louis, Mo.; d. June 12, 1968, there. Survivors are his wife, Mary; and a daughter, Sharon.

RITCHIE, Cyril Joseph—b. July 1, 1902, Bombay, India; d. March 15, 1968, Portland, Ore. He began denominational service in 1922 as a teacher at Vincent Hill School, Mussoorie, India. In 1930 he married Bernice Andrews and became pastor in the Merced, California, district. Following ordination in 1931, he was departmental secretary in the Central, Northern, and Southeastern California conferences before becoming president of the Caribbean Union Mission in 1944. During his stay in Trinidad, he fostered the medical work—resulting in the establishment of Port of Spain Community Hospital, where his youngest daughter, Dr. Lois, now serves. In 1949 he became Sabbath School secretary of the Oregon Conference, and in 1952 he was elected lay activities secretary in the same conference. He directed the TV Bible Class on seven stations in Oregon, Washington, and Colorado. He was first to start Gift Bible Evangelism on the air. Survivors are his wife and three daughters, Joyce, Dorothy, and Dr. Lois.

ROBERTSON, Sybil Hawkins—b. March 28, 1889, Rusk, Tex.; d. Jan. 24, 1968, Fresno, Calif. Her husband and daughter survive. [Obituary received June 7, 1968.—Eds.]

ROSE, Emma Tupper—b. March 27, 1876, West Pierpont, N.Y.; d. May 30, 1968, New York State. Survivors are two daughters, Lu Scott and Grace Horn; and a son, C. Bower.

SANDERS, Mattie B.—b. Sept. 15, 1883, Victoria, Tex.; d. June 11, 1968, Tampa, Fla. A daughter, Hazel Seagraves, survives.

SHADDOCK, Buford W.—b. Feb. 11, 1903, Angelina County, Tex.; d. March 5, 1968, there. Sur-

vivors include his wife, Lessie; three daughters, Brenda Shaddock, Shirley Butrum, and Charlotte Smith; one son, Buford W., Jr.; and a stepson, Clark Brookshire, Jr.

SHARP, Nora—b. Oct. 29, 1897, Vanoss, Okla.; d. Feb. 21, 1968, Fresno, Calif. Survivors are her husband and two sons. [Obituary received June 7, 1968.—Eds.]

SIEVERT, Christian—b. May 9, 1873, Russia; d. May 27, 1968, Bakersfield, Calif. He is survived by six sons, Chester, Seth, Ben, Bell, Sam, and Adolph; and three daughters, Rae Duvall, Leah Bentley, and Viola Martin.

SMITH, Clyde H.—b. April 19, 1896, Iona County, Mich.; d. April 14, 1968. In 1928 he graduated from Emmanuel Missionary College and soon married Edith Louise Christiansen. He was publishing secretary of the Michigan, Illinois, Indiana, Wisconsin conferences, and labored in the Potomac and East Pennsylvania conferences. In 1954 he became publishing secretary of the Atlantic Union Conference. He retired in 1961 after 33 years in denominational work.

SPELL, Minnie Elgin—b. Jan. 14, 1884, Winfield, Kans.; d. Feb. 26, 1968. She is survived by her three daughters, Helen, Ethel and Gladys. [Obituary received June 11, 1968.—Eds.]

STRANG, Gerald L.—b. April 22, 1892, Port Allegany, Pa.; d. May 6, 1968, Bradford, Pa. Survivors are his wife, Tina; five sons, among whom are Wilson and Virgil, church school teachers, and Earl, an employee of the Review and Herald Publishing Association; and two daughters.

STRIPLIN, Claude Douglas—b. Dec. 23, 1893, Escondido, Calif.; d. June 22, 1968, Roseburg, Ore. He graduated from Walla Walla College in 1919 and the same year was united in marriage with Clara Mae Miller, who preceded him in death in 1957. They taught in Gem State Academy before accepting a call to South America in 1920. He was the president of Inca Union College from 1920 to 1925. He engaged in field work in the Inca Union Mission until 1927. From 1927 to 1929 he was MV, educational, and Sabbath school secretary of the Austral Union Conference. Following two years of teaching at Southern California Junior College, he became principal of Arizona Academy. From 1934 to 1943 he was principal successively of Los Angeles Union Academy, Glendale Union Academy, and Laurelwood Academy. In 1945 he secured his Ph.D from the University of Washington. That year he became academic dean and taught in the history and education departments of La Sierra College. From 1950 to 1959 he was professor of history and religion at

(Continued on page 30)

A Sandwich Treat THAT CAN'T BE BEAT



Whether it's hearty workday sandwiches, a quick snack, or dainty tidbits for evening refreshments, Loma Linda Sandwich Spread is a delicious spread.

There is plenty of good nourishment in this creamy textured Sandwich Spread.

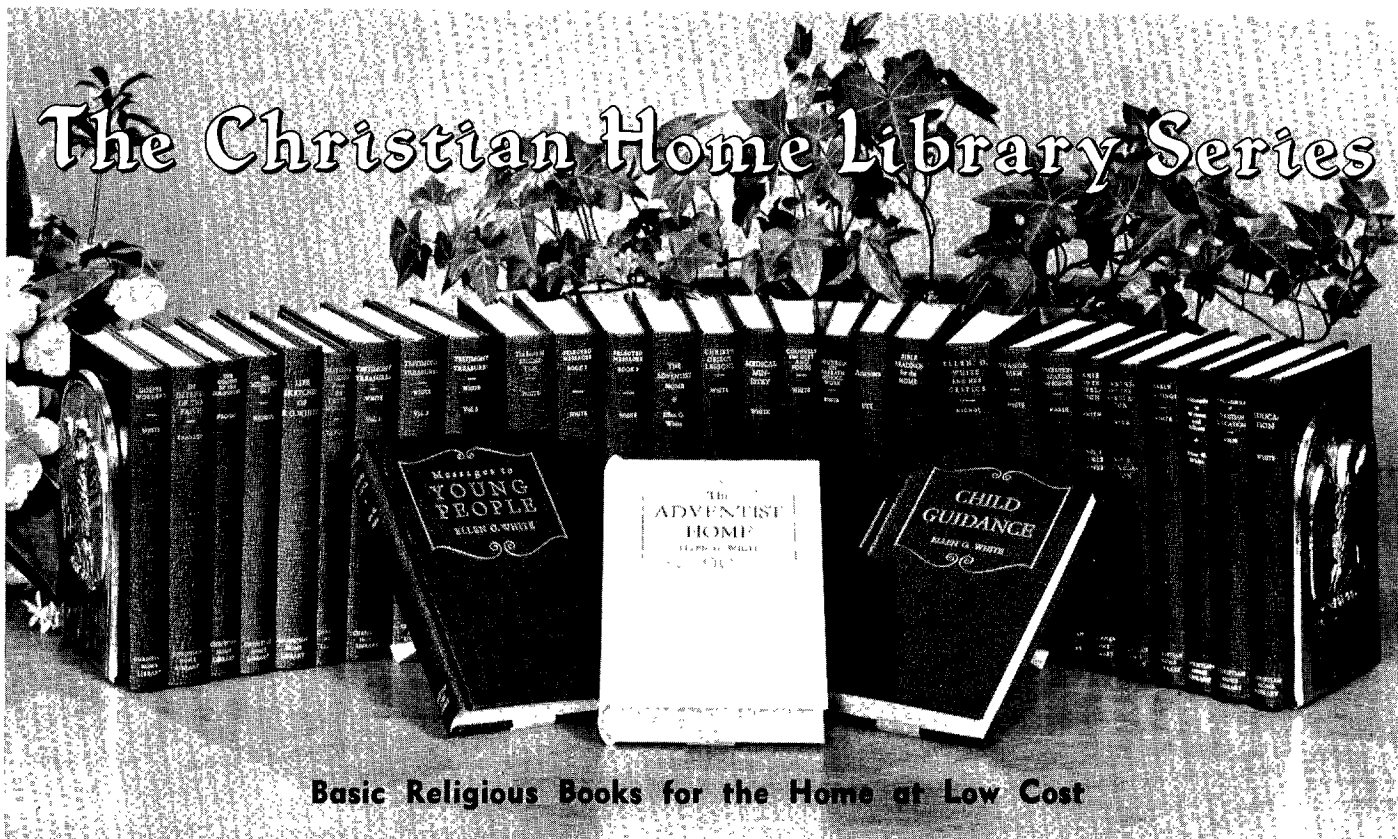
Excellent in salads and entrees too... You will want to keep several cans on hand.

YOUR DENOMINATIONALLY OWNED FOOD COMPANY



QUALITY FOODS SINCE 1906

The Christian Home Library Series



Basic Religious Books for the Home at Low Cost

THE CHRISTIAN HOME LIBRARY SERIES is composed of books of abiding value that were good yesterday, are good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves.

EVERY SEVENTH-DAY ADVENTIST HOME should have the complete set for reading, study, and reference. From time to time other fundamental volumes will be built into this series.

Choose a volume for your study need or your reading mood.

For the Study Hour

- ANSWERS—Charles D. Utt
- COUNSELS ON SABBATH SCHOOL WORK—Ellen G. White
- COUNSELS ON STEWARDSHIP—Ellen G. White
- COUNSELS TO WRITERS AND EDITORS—Ellen G. White
- DANIEL AND THE REVELATION (2 VOLS.)—Uriah Smith
- DIMENSIONS IN SALVATION—W. R. Beach
- ELLEN G. WHITE AND HER CRITICS—F. D. Nichol*
- EVOLUTION, CREATION, AND SCIENCE—Frank L. Marsh
- GOSPEL WORKERS—Ellen G. White
- LIFE SKETCHES—Ellen G. White
- MIDNIGHT CRY, THE—F. D. Nichol
- OUTLINE STUDIES FROM THE TESTIMONIES—C. L. Taylor
- WELFARE MINISTRY—Ellen G. White

Home and Health

- ADVENTIST HOME, THE—Ellen G. White**
- CHILD GUIDANCE—Ellen G. White**
- COUNSELS ON DIET AND FOODS—Ellen G. White
- EDUCATION—Ellen G. White
- FUNDAMENTALS OF CHRISTIAN EDUCATION—Ellen G. White
- MEDICAL MINISTRY—Ellen G. White*
- MINISTRY OF HEALING, THE—Ellen G. White
- STORY OF OUR HEALTH MESSAGE, THE—Dores Eugene Robinson
- TEMPERANCE—Ellen G. White



Devotional

- CHRISTIAN EXPERIENCE—Ellen G. White
- CHRIST'S OBJECT LESSONS—Ellen G. White
- COMING OF THE COMFORTER, THE—L. E. Froom
- EARLY WRITINGS—Ellen G. White
- PRAYER—M. L. Andreasen
- SELECTED MESSAGES (2 VOLS.)—Ellen G. White
- STORY OF REDEMPTION, THE—Ellen G. White
- TESTIMONY TREASURES (3 VOLS.)—Ellen G. White

Inspirational

- BELIEVE HIS PROPHETS—D. E. Rebock
- CHRISTIAN SERVICE—Ellen G. White
- EVANGELISM—Ellen G. White
- I LOVE BOOKS—J. D. Snider
- IN DEFENSE OF THE FAITH—W. H. Branson
- MESSAGES TO YOUNG PEOPLE—Ellen G. White**

* Indicates new titles in this series.

** Indicates titles available also in white binding.

All De Luxe Bindings
PRICE **\$3.75** EACH

Please add 20c first book, 5c each additional book, for postage and insurance.

ORDER BLANK

Please send me volumes as checked above—De luxe
@ \$3.75 each

Total for books \$

Mailing and insurance, sales tax where necessary

Total enclosed

NAME

STREET

CITY

STATE

ZIP CODE

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Prices slightly higher outside U.S.A.

REVIEW AND HERALD, August 8, 1968

IN REMEMBRANCE

(Continued from page 27)

Emmanuel Missionary College, and during his last eight years there he additionally held the post of registrar. In 1958 he married Julia Shafer, who survives. Other survivors are his daughter, Annetta Reiber; two grandchildren; two brothers, Carleton and Charles; and two half-sisters, Esther Stout and Ruth Roberts.

STRUTHERS, Maude Merle Williams—b. Hollis, Kans.; d. May 24, 1968. Survivors include three sons, James, Noble, and Ralph; and two daughters, Audrey Ross and Bettie Fuller.

TATMAN, Bertha Mae—b. Nov. 28, 1881, Sharpshury, Iowa; d. May 31, 1968, Fresno, Calif. Two sons and two daughters survive.

TAYLOR, Kerner Laura—b. Dec. 10, 1889, Okla.; d. May 7, 1968, Portland, Ore. Three daughters survive.

THOMPSON, Jessie Bunton—b. Sept. 17, 1888, Macon County, Mo.; d. April 30, 1968, there. A daughter, Lucille Enoch, survives.

UMBERGER, Edna O.—b. March 10, 1890, Stoddard, Wis.; d. May 26, 1968, La Crosse, Wis. A son, Odell, survives.

WALLER, Rena Elizabeth—b. March 11, 1884, Wayne County, Ind.; d. April 4, 1968, Clermont, Fla. Survivors are her husband, J. Thomas; a daughter, Mrs. C. W. Beach; and a grandson, R. L. Beach, a worker in Georgia-Cumberland Conference.

WATT, George Irwin—b. Nov. 24, 1877, Mottville, Mich.; d. May 4, 1968, Lynchburg, Va. He studied at Battle Creek College and took nurse's training in Colorado. After working for four years at Boulder, Colorado, he assisted Dr. David Paulson at Hinsdale Sanitarium. From 1943 to 1948 he worked at the Washington Sanitarium and Hospital. He did self-supporting work in Tennessee, Kentucky, and North Carolina. Survivors are his wife, Marie, of Appomattox; and a daughter, Mrs. Waldo Funk.

WICK, Martha—b. April 22, 1900, Molde, Norway; d. June 9, 1968, Loveland, Colo. Survivors are her five children, Avis Furman, of Upper Columbia Academy; Leslie A. Wick, of Laramie, Wyo.; Palmer G. Wick, president, Thailand Mission; Dr. Albert M. Wick, of Denver, Colo.; and Theodore Wick, youth pastor of Pacific Union College; and her mother, Annie Jacobson.

WILSON, Marvin Perry—b. Dec. 20, 1902, Tex.; d. May 8, 1968, St. Louis, Mo. His wife, Ora Belle, survives.

WISWELL, Earnest Earl—b. Dec. 15, 1893, Cribbs Okla.; d. April 2, 1968, Kingston, Ark. He took the nurse's course in Nebraska and worked in Adventist sanitariums and hospitals until 1932. In 1915 he married Ellen Gilliland. After her death, he married Lunetta Ells. He was instrumental in the raising up of a church at Huntsville, Ark. Survivors include his wife and three children.

WORROW, William S.—b. July 14, 1883, England; d. March 23, 1968, Miami, Fla. Survivors are his wife, Elizabeth; and three sons, Kenneth, William, and Edward.

NOTICE

Meeting of Association of Adventist CPA's

The annual meeting of the Association of Adventist Certified Public Accountants is to be held August 20 at 11:00 A.M., in the Badger Room of Andrews University cafeteria. The membership of this organization is made up of SDA Certified Public Accountants and prospective Adventist CPA's—those who are either working or teaching in the accounting field.

Some of the purposes of this organization are: to promote the accounting profession among Seventh-day Adventists; to encourage high standards in SDA accounting practices and teaching programs; to serve as a placement service for SDA accountants; to keep present SDA accounting practices within the church. The organization has a scholarship program in effect, giving away each year \$400 worth of scholarships to SDA accounting students. Anyone interested in the program is invited to attend.

Church Calendar

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

Of Writers,
Articles, and
Miscellany...

God's protective hand and His providential leadings are highlighted in "A New Goal" by Alvin M. Bartlett, president of the East Indonesia Union Mission (see cover). The trip that Elder Bartlett narrates was one he took into the mountains of the Celebes 16 years after his first visit to that area. After visiting the small mission at Rantepao in Toradja land, he concluded that, although seeing the protection of God in physical dangers was thrilling, the greatest thrill was in seeing how the work of God continues to grow in the most isolated areas.

Before becoming president of the South-eastern California Conference, John W. Osborn, author of "Needed—Modern Noahs" (page 7), worked as a pastor-evangelist for almost 25 years. He also served as president of the New Jersey Conference. His wide experience of working with people gives him the background for an effective comparison of our decadent society with the equally decadent society of the antediluvians.

Elder Osborn notes that the reason God could delegate Noah to carry out the gigantic spiritual rescue operation was

that he possessed the faith needed. It was this same faith that led Daniel, unafraid, into the lions' den and kept Abraham from flinching when told to sacrifice Isaac. This faith is the panacea for members of the church today.

Helen Tyrrell, of Seattle, Washington, puts a modern slant on an old problem in her allegory, "Did you Really Give?" (page 11). Mrs. Tyrrell, a homemaker, knows what it means to give herself, for she has been the director of the Seattle Health and Welfare Service for five years and president of the Greater Seattle Federation for the past three years.

Coming Events, a new feature appearing for the first time in this issue (page 24), lists general meetings and special events of interest to the world church. The list is not all-inclusive, for it is based solely on the information that is now at hand.

This column, which is to appear quarterly, is designed to include union- and division-wide events that are open to the Adventist public or workshops in which anyone may participate. Officials planning such meetings may send notice of them to the Review to be included in the next listing.

Plans are under way for an addition at the Battle Creek Sanitarium in Michigan. Expansion in the services of this well-loved institution is described in a report by Dr. J. D. Henriksen which appears on page 19.

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.

EDITOR:	KENNETH H. WOOD
Associate Editors:	DON F. NEUFELD F. DONALD YOST
Consulting Editors:	ROBERT H. PIERSON, F. L. BLAND M. V. CAMPBELL, THEO. CARGICH R. S. WATTS, NEAL C. WILSON
Editorial Secretaries:	DOROTHY EMMERSON IDAMAE MELENDY ROSEMARY BRADLEY
Layout Artist:	RAYMOND C. HILL
Special Contributors:	W. R. BEACH, K. H. EMMERSON R. R. FIGUHR, FREDERICK LEE PRESIDENTS OF WORLD DIVISIONS
Circulation Manager:	SHERMAN L. CLARK
Field Representatives:	C. M. WILLIS CLIFFORD K. OKUNO

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

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

Something New

HAS BEEN ADDED



MORE CRADLE ROLL & KINDERGARTEN \$1.00



CRADLE ROLL \$1.95



KINDERGARTEN \$2.25

MORE SABBATH SONGS FOR TINY TOTS

Forty-four songs in this new collection for both kindergarten and cradle roll.

Makes the other volumes more complete.

All three books

are compilations chosen especially to meet the needs of the preschoolers' understanding and growth.

All three books

help to meet that great need for music in the formative years of the children's lives.

All three books will

- impress on little minds the gospel story.
- fill little hearts with love for the Saviour.
- train little voices in the singing of happy melodies.

269 songs designed to guide the thoughts of the children to love and reverence God.

Special bindings allow all three books to lie flat on the piano.

These Books are for Parents – Sabbath School Teachers – All Who Work With Tiny Folk.



ORDER FROM YOUR BOOK AND BIBLE HOUSE

Add sales tax where necessary. For postage and insurance please add 20c first book, 5c each additional book to same address.

Prices slightly higher outside U.S.A.

News of Note

Special Radio-TV Course at Andrews University

For the first time Andrews University has offered a summer course in religious broadcasting.

The course was organized by Walter R. L. Scragg, of the General Conference Radio-TV Department. Special guest lecturers included H. M. S. Richards, Sr., H. M. S. Richards, Jr., Gordon Henderson, and the King's Heralds, all from the Voice of Prophecy; Elder and Mrs. W. A. Fagal, Franklin Hudgins, and Gordon Dalrymple, of Faith for Today; Dr. Elaine Giddings, professor of speech, Andrews University; and James J. Aitken, of the GC Radio-TV Department.

Enrollment in the three-hour course was 34. The lectures emphasized the proper use of the media in getting through closed doors to the multitudes with the message of Christ and His love.

JAMES J. AITKEN

Adventists' Relationship With WCC Is Unchanged

Recent press reports from Uppsala, Sweden, where the World Council of Churches held its fourth assembly, have focused attention on the Seventh-day Adventist Church's attitude toward the WCC.

Our relationships with the World Council and the National Council of Churches in the U.S.A. have not varied since the General Conference in 1948-1950 decided not to join either of these organizations but to recognize the necessity of maintaining limited contacts with them. These contacts concern cooperation in areas of activity where it has been thought that we could be useful and at the same time avail ourselves of helpful information in an effort to facilitate God's work at home and overseas.

As a church we endeavor to be conscientious cooperators, working with other groups when this does not conflict with our belief or alter our status as God's church of the remnant. In many lands we have found it helpful and proper to cooperate with other religious bodies on a limited basis. In fact, under certain circumstances we have been ready to follow this spirit of cooperation in meeting issues faced by nonevangelical churches and nonchurch organizations. We are a world church, and while we operate with complete and total independence, the Spirit of Christ leads us to cooperate with men of good will in projects that serve the interest of God's cause.

The recent Uppsala reports mention that theologians of nonmember churches have been invited to serve on the Commission on Faith and Order. More than a year ago a Seventh-day Adventist theologian was invited to serve on this commission on a personal basis, for those in-

cluded to serve are chosen because of their personal qualities and not as representatives of their churches.

We shall continue our practice of cooperation and participation in certain well-defined areas of activity, such as welfare, religious liberty, broadcasting, and world mission. The fourth assembly meeting in Uppsala brought no change in the Seventh-day Adventist posture and relationship.

W. R. BEACH

Car Signs Available for Use in Disaster Situations

A new identification sign has been designed for use by automobiles serving in disaster situations.

This sign of white plastic bears the health and welfare insignia and the words "Emergency Services, Seventh-day Adventists." It is ten inches by 24 inches and is backed by magnetic tape so that it adheres to an automobile door and can be removed and reused as often as needed.

More than 2,000 of these signs have been ordered by churches and conferences in North America.

C. E. GUENTHER

Another SDA Physician Passes Japan Medical Tests

Dr. C. Delmar Johnson, the medical director of our Tokyo Sanitarium-Hospital cabled the General Conference: "WITH GOD'S BLESSING AND ONLY NINE MONTHS INTENSIVE STUDY JOHN VOGT PASSES JAPANESE MEDICAL EXAMS." The successful completion of this examination admits Dr. Vogt to full practice privileges in Japan.

Dr. and Mrs. Vogt went to Japan in the latter part of August, 1967. They were called from Hinsdale Sanitarium and Hospital, where he had just completed his internship.

Three other Adventist physicians and one dentist now in Japan have successfully passed their board examinations in Japanese: C. Delmar Johnson, M.D., C. L. Bauer, M.D., E. H. Krick, M.D., and D. A. Bixel, D.D.S. Dr. John Nerness, who also passed the Japanese medical examinations and served a term in Japan, is now taking a residency in the States but will return to Japan in 1970.

D. S. JOHNSON

Rain Fails to Dampen Spirits at New England Encampments

Prolonged rains failed to dampen the spirits of the worshippers at the Northern and Southern New England camp meetings this summer.

In each area there was rain every day for 16 days right up to the opening full

day of the sessions. Yet, attendance was greater than ever.

Outstanding features were the ordination of five men to the gospel ministry in Northern New England and three in Southern New England. The Evangelism Offering in Southern New England amounted to more than \$23,000. R. R. Trecartin, the Book and Bible House manager of Southern New England, reports sales of more than \$18,000, with \$10,344 on Sunday alone. Northern New England offerings were higher than ever before.

General Conference visitors included E. H. Atchley, A. E. Gibb, R. R. Hegstad, W. A. Higgins, and D. W. Hunter; overseas visitors were R. L. Sheldon and Dr. J. M. Crawford.

We observed a determination on the part of the conference presidents, C. P. Anderson and L. L. Bock, and their fellow workers and constituents to advance the Advent cause where it was born more than a century ago.

D. W. HUNTER

Sabbath School Evangelism Promoted in Middle East

"The church at Isbahan, Iran, has begun five new branch Sabbath schools since January. It has only about 18 members." So writes L. C. Miller, Sabbath school secretary of the Middle East Division.

"During the holiday marking the Iranian new year, H. L. Gray, section president, held a Vacation Bible School in northwest Iran. In the evenings he conducted youth meetings. He followed the suggestion that a VBS could be held at a time other than summer vacations.

"We are forging ahead in every phase of Sabbath school evangelism that we possibly can."

G. R. NASH

IN BRIEF

✦ N. B. Nielsen, who retired in June as secretary of the West African Union, died in Copenhagen, Denmark, July 21. He had been in denominational work since 1918, serving in Denmark, India, Ethiopia, and West Africa.

✦ B. L. Cook has been elected secretary-treasurer of the Washington Conference, filling the position vacated when W. L. Murrill became conference president. Elder Cook was auditor of the Southwestern Union Conference.

✦ The Pacific Union has passed the 100,000-membership mark. R. R. Bietz, president, and his union committee had set a goal of having 100,000 members during this their centennial year. As he leaves to assume his new responsibilities as a vice-president of the General Conference, he can report that at midyear the union's membership is 100,587.