

Review

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He
is not
here,
but
is risen.

Luke 24:6

What Is "Sabbath Music?"

By H. B. HANNUM

THERE is a broad area of music that is called sacred, that is, it is music that has sacred associations, or music with sacred words, or music that is appropriate to use in a church or on the Sabbath. Music appropriate for a Sabbath worship service or for Sabbath school or for an evangelistic meeting has specific functions dictated by the nature of the service. In choosing music for a specific service one must keep in mind the objective of music in that particular service and select accordingly.

There is a wealth of both instrumental and vocal music that is beautiful, inspiring, and deeply religious in character. Much of it, however, was never intended for use in church services, but was written for special performances in concert. Some of the music was composed for church services that lasted for three or four hours. Obviously, this makes it impractical for performance in our services. We should realize that there is sacred music that we can enjoy on the Sabbath but which we should not try to introduce into church services.

We should not consider that music that is intricate is necessarily inappropriate. We deny ourselves many fine experiences with the greatest music when we neglect getting acquainted with music such as *The Messiah*, *Israel in Egypt*, *Solomon*,

and *Sampson*, by Handel; *The Creation*, by Haydn; *St. Paul and Elijah*, by Mendelssohn; *St. Matthew Passion*, *The Mass in B Minor*, and other church cantatas by Bach. These are but a few of the great choral numbers that are an inspiration both to the singers and to the congregation. But they are not intended for use in the church service even though they are in harmony with the Sabbath and with the sacredness of the church.

Uninformed Are Critical

Sometimes the uninformed are inclined to be critical of singing such as the soprano solo in *The Messiah*, "Rejoice greatly, O daughter of Jerusalem." These passages, which have many runs and seem to display the voice, are expressions of joy and happiness that naturally take the form of highly embellished melodies. If we were to examine the music of the Hebrews we would find this same characteristic of highly elaborate melismatic melodies. There is a time and place for this kind of music.

Some are afraid of any music that has the word "mass" in the title, thinking that it is music of the Catholic Church. It is true that the word "mass" as commonly used has reference to Catholic liturgy, but not all music with that title is liturgical music of the Catholic Church. Bach's *Mass in B Minor*, for example, was never intended for use in the Catholic service. It makes use of a sacred text and expresses some of the greatest truths of the Bible.

The opening chorus uses the Greek words *Kyrie Eleison*, which mean "Lord, have mercy." It is a musical expression of this deep-felt and emotional supplication to God for mercy.

Another highly expressive chorus is the one that says, "He was crucified, dead, and buried." The music descends to the low notes of all the voices, soprano, alto, tenor, and bass, and the accompaniment ceases except for the low strings playing a single bass line. This point in the music is a most effective expression of the burial of Christ. Then after a meaningful pause, the choir breaks forth in the following chorus, "He was resurrected." The music rocks and shakes with joy and gladness.

Another chorus of great beauty is the "Sanctus" chorus, which repeats over and over the word "Sanctus," which means "holy." It is symbolic of the ten thousand times ten thousand angels who continually cry "Holy, holy, holy."

The composer Bach was undoubtedly greatly moved by Biblical truths, and his God-given genius led him to give expression to these in some of the most sublime music ever written.

Space does not permit analyzing other numbers, but the oratorios and the cantatas of Bach, Handel, Mendelssohn, Vaughan Williams, and others are worthy of study and enjoyment by the Christian.

We need not limit ourselves to vocal music when we speak of sacred music. It may be more difficult to select good instrumental music that can be considered sacred, and there may be differences of opinion as to whether a certain piece is sacred. A sacred title does not necessarily make the music sacred.

One will not make a serious mistake if he always considers the effects, or the fruit, the music produces. The Bible says, "By their fruits ye shall know them." Sacred instrumental music will produce fruit that is in harmony with Christian experience. True sacred music will lead one to a better Christian experience. It will not be in conflict with one's spiritual goals.

Room for Differences

There is much room here for differences of opinion, so that it is unsafe for us to pass judgment on another's tastes and choice of music. To some people any strongly rhythmic music may seem to be secular or worldly. Others may think that all music that is strongly dissonant or that creates tension is secular. It is the over-all effect of the music and not some technical detail that determines its character. And it is the *character* of the music rather than its technical details that determines its suitability as sacred music. It becomes sacred by association with sacred things. It is not intrinsically sacred.

The orchestra or the band is not sacred in itself. Nor is any instrument. Nor does soft playing of a piece by an orchestra make the music sacred. There is vigorous and rhythmic orchestral music that is sacred in character. The symphonies of Brahms, Mozart, and Haydn might be considered sacred by many. Then again there are other symphonies and movements that are definitely associated with other than sacred themes. Here again one must be careful not to judge others by what he considers appropriate religious music.

For the Christian music lover there is a wealth of music that can be enjoyed on the Sabbath. For example,

there are the string quartets of Haydn, Mozart, Beethoven, Brahms, and others. There are the violin sonatas of Mozart, Beethoven, Brahms, Franck, and others. There are sonatas for flute by Bach, the trumpet concerto by Haydn, the cello concerto by Dvorak, and many other compositions for various instruments in solo and in combination that will prove acceptable in part or in whole for Sabbath playing or listening.

The writer considers the following pieces as good illustrations of suitable music for Sabbath playing. This does not mean that all of these are useful for the church service: From the *Well-tempered Clavier* by Bach, volume 1, the C sharp minor, the E flat minor, the B flat minor preludes, Nos. 4, 8, and 22. Of course there are others, and the fugues might be included; the slow movement of *Sonata*, Op. 2, No. 1 by Beethoven; the first movement of *Sonata*, Op. 26, by Beethoven; *Melody*, Op. 3, No. 3, by Rachmaninoff; *Romanze in F sharp major*, Op. 28, No. 2 by Schumann. These are just a few piano compositions that do not have religious titles but which the writer considers in his own experience as representing suitable Sabbath music. Many more might be mentioned.

Being an organist, I find a wealth of music for the organ that is in keeping with religious experience but which for various reasons cannot be used for church services. The great preludes and fugues of Bach, the chorales of César Franck, the large compositions of Langlais, Messiaen, Dupre, Sowerby, Widor, Vierne, and many others are of this type. This music can be used in sacred concerts or where there is a special occasion for compositions of this kind. A vesper program at the close of the Sabbath is an excellent time for playing this music.

It is a mistake to think that the field of secular music has a rich selection but the church has only inferior music. Too often our choice of music would lead one to believe this, but there is a large field of worthy music that can be used for religious purposes, and the Christian should become acquainted with this music.

Most of this music has been recorded by Columbia, Victor, Angel, London, and other companies, and the Christian must use good judgment in selecting his music just as he must in selecting reading matter. The Bible as a guidebook for the Christian tells us that "whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). We may praise God with vocal and instrumental music if we learn to choose what is good. ♦♦

(To be concluded)

A Personal Message From Your General Conference President

HEART to HEART



Takoma Park, Maryland
Dear Advent Believers Around the World:

As I walked to the office this morning I did some serious thinking. On these quiet occasions my mind is flooded with thoughts for sermons and Heart to Heart messages. Today I was thinking about revival in the church.

We all want revival, of course! We say we do. Sometimes we talk about it. But how *much* do we really want revival in our own lives, in our own church? *Revival—true revival—costs something.* It demands time and effort. It might even inconvenience us a bit.

Revival will come only as the result of true heart searching and prayer. This takes time. It could mean we would miss a little sleep in order to get up earlier and have that extra time for prayer. No revival was ever born without prayer—earnest, sincere prayer both for one's own spiritual needs and for the needs of others. No superficial "Now I lay me down to sleep" praying will ever bring to you, to me, or to God's church that rich, full experience that will prepare men and women for the days ahead. It will mean many hours on our knees. Do we want revival enough to miss some sleep, perhaps miss a meal occasionally—and even forgo a TV program and some socials—and spend that time wrestling with the Lord? Think it over. *Just how much do you really want revival?*

Revival will come only as the result of diligent, purposeful Bible study. Only the Book that comes *from* God will lead us to God. Only the spiritual food—the bread of life—found within its inspired pages, can feed our souls and enrich our experience in Christ Jesus. I am talking about thoughtful, prayerful study of the Word—not a hurried glance, a passing moment with our eyes on the pages and our minds miles away.

You say you want revival—but do you? Do you want revival enough to miss a social evening, a few hours' sleep, perhaps a meal or two every week in order to dig deeply into God's mine of truth? Of course, it will not be easy to work it into your busy program—Satan will see to it that it will be so difficult you will be tempted to crowd out this time with God and go back to the daily paper, the magazine, the novel, or favorite radio program. Search your heart earnestly, friend of

mine. Do you truly want revival—enough to spend hours and hours with the Word of God?

You say you want revival—not only in your own experience but for the members of your church too. But, do you, or is it just the thing to talk about these days? Revival will take hours of time—your time—working for your fellow church members, your friends, your neighbors, perhaps your own family. Do you truly want to see your family, your friends, your neighbors, revived—saved?

As a young pastor I was talking with Sister Blank whose husband was not a church member. "I'll be glad to talk with your husband," I assured her. "He knows and believes the message, you say. Perhaps the Lord will help us in bringing him to a decision. When can I meet him?"

"But, pastor," the woman replied, her countenance shadowed with anxiety, "please be careful not to urge him too much. If he decides to keep the Sabbath he will probably lose his job. Then what will we do?"

Sister Blank wanted her husband in the church. She said she did—that is, if it didn't mean hardship, perhaps an older car, a less imposing home. You see, revival—and souls—costs something. Years later Sister Blank spoke to me on a campground. "Do pray for my husband," she pleaded. "He has never taken his stand for the truth yet."

We say we want revival, but really, do we? Are we willing to pay the price—in prayer, in study of the Word, in working for others? It will mean some inconvenience, some shifting of interests. It may mean giving up our favorite TV program, missing the daily paper, going to prayer meeting when we are dead tired, spending time with God instead of with friends.

How much do we truly want revival? It is a very real question! Every member of God's church must face it honestly. I pray from the depths of my heart that both you and I will be willing to pay the price of real revival soon, very soon.

Sincerely yours because His,



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RUSSELL HARLAN, ARTIST

*When the winter of the
world's despair gave way to*

The Spring of Hope

BY
RUSSELL
H.
ARGENT

"WINTER IS OVER NOW; the rain has passed by. At home, the flowers have begun to blossom; pruning time has come; we can hear the turtle-dove calling already, there at home. There is green fruit on the fig trees; the vines in flower are all fragrance" (S. of Sol. 2:11-13, translated from the French).

As spring comes across the land, the pale petals of dogwood and magnolia mingle with the blue and yellow of crocus and daffodil. Nature preaches a sermon of resurrection power, and Christians stand again before the mystery of the empty tomb in Palestine, where the winter of the world's despair gave way to the spring of hope.

There was darkness over the land, the Gospels record, when the Saviour died, and a night of despair also settled in the hearts of His followers. They endured emotional agony, knowing their Lord died an agonizing death, seemingly cursed by God and man. Sucked into the quicksands of doubt and fear, the foundations of belief gave way.

Jesus had said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). The disciples, as they listened,

believed. They watched the flush of health suffuse the ashen paleness of the dying. Stronger and stronger grew the conviction that here was the Messiah. They felt, in some mysterious way, that they stood in the presence of God. Exciting times, they were sure, lay ahead. The Roman eagle was going to be pushed from its perch, and a new more hopeful era was going to dawn for Israel.

Then came the crucifixion. A Roman cross had no place on the disciples' horizon. Stunned and dismayed, they hurried away from the scene of horror. Secured by a government seal, behind a heavy stone, lay the body of Jesus, guarded by Roman militia. The courage, faith, and vision of His followers were buried with Him.

Simple fishermen, laborers, and tax gatherers could not understand that they were to be witnesses to the miracle of the ages. Even rabbis such as Nicodemus and influential people such as Joseph of Arimathea could not see beyond their own national ghetto to understand the cosmic sweep of God's purposes.

Death, pitiless and inexorable, appeared to have won its greatest victory in claiming the life of the Holy One. The women who came to the grave were ready to perform the ancient rites that acknowledged death's mastery. Then, simply, in matter of fact speech, Mark tells of the incredible:

"Who is going to roll the stone back from the doorway of the tomb?" they asked each other. And then as they looked closer, they saw the stone, which was a very large one, had been rolled back. So they went into the tomb and saw a young man in a white robe sitting on the right-hand side, and they were simply astonished. But he said to them: "There is no need to be astonished. You are looking for Jesus of Nazareth who was crucified. He has risen; he is not here. Look, here is the place where they laid him. But now go and tell his disciples, and Peter, that he will be in Galilee before you. You will see him there, just as he told you." And they got out of the tomb and ran away from it. They were trembling with excitement" (Mark 16:2-8, Phillips).*

Some 26 years after the resurrection, Paul wrote to the Corinthian church a letter in which he mentioned some of the astonishing scenes that followed. "Over five hundred Christians," he said, saw Jesus at one time after His death "of whom the majority are still alive" (1 Cor. 15:6, Phillips).

Even in this age of wonders we catch our breath as we read his words. No literary gingerbread embellishes the simple statement. No simile or metaphor paints an exaggerated word picture. No legal argument is used in an attempt to justify or persuade of the truth of the event. Only a simple record of direct, observable fact is written: We know, we saw, He is risen.

His followers *knew*. They had seen and talked with the risen Lord, and they were ready to turn the world upside down. Nothing could stop them now; neither Roman torture, nor Greek philosophy, nor Jewish scorn. The joy, the

hope, the security of their faith, rolling full tide over the earth, swept all before it.

Never again could there be any doubt in their minds. Clearly they saw reality for the first time. God Himself had invaded human history and had shown Himself to be the Lord of life and victor over the grave. No longer need they feel the universe pointless and the valley of the shadow of death the ultimate anguish. The kingdom of God had shown itself unconquerable. Christ had set His seal upon the genuineness of the Bible. "The scripture cannot be broken" (John 10:35).

"He has risen; he is not here." Life can now be lived in its fullness, for Christ has conquered the power of evil and it cannot ultimately prevail. In a tangled world, which quivers under the shock of change, the Christian knows that beyond the tumult and the shouting a risen Saviour ministers in the heavenly sanctuary:

"And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

"I am with you alway" (Matt. 28:20), or as the literal Greek translation says, "I am with you all the days." Days filled with hope and bright with promise; days tense with anxiety and darkened by sorrow. The light which shines from the open tomb shows that Christ is with His people, in times of sunshine and in times of shadow. The Christian is able to say with Paul, "The Lord will rescue me from every evil and save me for his heavenly kingdom" (2 Tim. 4:18, R.S.V.).

No wonder the apostle, exhilarated by the marvel of the resurrection, cried out, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55). Christ has led the way and opened the gates of the city of God. His children now live in expectation: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Christians cannot escape a tense and troubled era, nor would they, for there is work to do. They do not look to heaven simply for reward but because it is there at the end of the road. And hearts leap for joy, as the disciples' did long ago, at the prospect of seeing their Lord again.

Winter is over; spring has come. And the hearts of Christians everywhere, gladdened by the beauty of His handiwork, rejoice.

"'Tis the spring of souls today;
Christ hath burst His prison;
From the frost and gloom of death
Light and life have risen.
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Thanks and praise undying."

—JOHN OF DAMASCUS

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



Rough wood. Impatient hands.
A soldier's oath. Then searing pain.
The careless thud of a lifted cross.
Young head drooping low (for He was
young, you know).

He spoke: "Father, forgive them; for they
know not what they do."

Heaven veiled its face. But man, object
of it all, lifted his eyes. Mocking eyes,
curious eyes, indifferent eyes, scornful
eyes, and, yes, tear-dimmed eyes.

Blood falling slowly,
drop by drop,
on hard gray rock.
Darkness pushing, pressing,
shutting out the Father's face.
The terror of hope gone.
Drowning in a slime of sin.
Reaching, reaching for the Father's hand.

He spoke: "My God, my God, why hast Thou
forsaken me?"

The sun refused to look. But His accusers,
bitter, blood-bought men, defied Him to come
down, and said the blackness was the wrath
of God.

Priestly robes. Above the lamb
the knife blade's silver glow.
Then trembling, shaken earth.
Terror. Rending of the holy veil.
The lamb escapes.
Upon the cross, that other Lamb,
now bathed in sunlike glory,
has found the Father's hand.

He cried: "It is finished."

The universe rejoiced. But earth—lost,
uncaring planet—broke and groaned in
earthquake agony, spewing forth its rocks,
even its dead.

Dark hour of dawning.
Dark stone, strong-bound with Roman seal.
Shuffling feet of Pilate's restless guard.
The sleeping Man within.



the Gift despised

By JUNE STRONG

Then down through God-lit halls of space
Heaven claims its own.
Gabriel—flashing, blinding, felling.
"Come forth, thou Son of God. Thy Father calls Thee."
And He comes—breaking the chains of death for
Adam's sons.

He spoke: "I am the resurrection and the life."

The angels sang. But Jerusalem, city of the
Saviour's tears, reeled in wonder, fear, and
a strange new hope at the soldiers' frightful tale.

Remembered rocks beneath green olive leaves.
The well-known path with earth-life's dearest friends.
A time for parting on a mountain memory-blessed.
The skies already cloudy-soft with welcome home,
joyous, sweet celestial music drifting down,
they watch Him go, those eleven who have loved Him so.

The royal escort bears Him on,
but like Elijah's mantle, back to earth,
His tender words fall softly on their ears:

"Lo, I am with you alway."

Through heaven's gates
and on and on to other worlds,
the music flows in tribute to God's Son.
But men—strange, arrogant, sin-blinded men—
go on farming, selling, baking, building,
burning incense at the altar,
except for a few
who take the Gift
in Spirit-gloved hands
and bear it with joy
to earth's far lands.

From Savages to Saints

PERTH, AUSTRALIA. — Legend has it that New Britain, of which Rabaul is the capital and major town, was a piece of paradise born out of the Bismarck Sea. At Rabaul is situated the headquarters of the Bismarck-Solomons Union Mission of Seventh-day Adventists. The union office compound faces Simpson Harbor where several Seventh-day Adventist mission boats have been anchored during the past few days. Twelve of these ships, in addition to a number of power-driven launches, serve this island field.

The Bismarck Archipelago alone has some 300 volcanic islands while the scattered archipelago of the Solomons stretches approximately 900 miles in a southeasterly direction from Bougainville (Australian-administered territory under the Papua and New Guinea Trusteeship) to the Santa Cruz Islands. I guess that the isles of the Solomons have never been counted although there are seven major islands on all of which the Seventh-day Adventist mission is prosperous.

Here at Rabaul one is at the heart of this island work. Eight local missions with 155 organized churches lead 13,000 baptized adults and 22,000 Sabbath school members in a growing program of evangelistic, educational, and health and welfare activities. Sabbath school membership shows a ratio of 1 to 18 inhabitants. The Western Solomons Mission still holds the world record of 1 to 4 of the population. Three islands are completely Seventh-day Adventist.

Throughout the territory, seven hospitals and a number of dispensaries, a ministerial and teacher-training college, 13 secondary schools, and 173 primary schools are a part of the mission program. Approximately 7,000 students are enrolled in the schools.

Malaita Hospital, at Atoifi, with 90 beds, is the major medical institution of the area. Dr. L. H. McMahon, superintendent, reports that in 1968 one third of Malaita's total population (65,000) were treated at our hospital. Very evidently this herculean task is too much for one physician. The building program (started with Thirteenth Sabbath Offering overflow funds) is in good progress. This, no doubt, will be one of the church's finest mission hospitals.

Before reporting on our general visitation in the field, let me mention the ministerial and teacher-training college at Sonoma ("sparkling waters"), some 27 miles from Rabaul. Formerly, the training program for the Bismarck-Solomons was centered at Jones Missionary College, some three hours by ship from headquar-

ters. The site at Sonoma (278 acres) was chosen because it is the center of a large population.

The first year of operation justifies the high hopes placed in this burgeoning institution. Presently, 21 volunteer builders from Australia and New Zealand are pushing ahead with a priority building program. A classroom and library block, a chapel and teachers' offices will soon be finished as will a men's dormitory. The whole project that we visited rapidly bristles with activity. The plantation yielded 50 tons of dry cocoa beans that sold at \$20,000. Good food for the students is also produced in sufficiency. It is hoped that by 1970 both teacher training and ministerial training will be given on the Sonoma campus.

Visit to Historical Spots

The past five days, W. L. Pascoe, an assistant treasurer of the General Conference, and I traveled by private plane to many of the historical spots. Wayne Fowler and his wife (May Louise Budd) brought their two-engine Beechcraft to the Bismarck-Solomons and are spending several weeks contributing of their time and devotion to the work. The Fowlers are members of the Friday Harbor church (one of the islands in North Puget Sound, State of Washington).

With them we landed at Segi, flew over Gizo, New Georgia (where Captain Jones's ship first touched land in the Solomon Islands), looked down at the place where John F. Kennedy spent three nights in 1944 before he was found and rescued by three Seventh-day Adventists and five Methodists after the destruction of his boat PT-109, landed at Munda (New Georgia) and Mbaricoma (Vella Lavella) and Honiara (Guadalcanal), the capital city of the British Protectorate. From these airstrips we traveled by mission boat to several important centers, including Kukudu (Kolombangara) and Batuna (Marovo Lagoon).

At Batuna was established the first

permanent station in the Solomons. Kukudu is now the site of a flourishing headquarters station (school and hospital) for the Western Solomon Islands Mission. W. R. Ferguson (with 22 years of mission service in the islands) leads the field (4,000 baptized members). At Honiara (Eastern Solomons Mission headquarters with J. P. Holmes as president) we contemplated the scene of the battle of Guadalcanal, the decisive naval battle of the Pacific war (1944). So many ships were sunk, both Japanese and Allied, that the area is now called Iron Bottom Bay.

Some eight miles eastward from Honiara is the Betikama Adventist School. This institution is the pride and joy of the Western Solomon Islands Mission. It lies in a fertile basin which during the Pacific war was a United States ammunition dump (from time to time undetected warheads still explode when disturbed). At this institution we found the leadership still following the plans E. E. Cossentine outlined at the time of his visit as educational secretary of the General Conference. M. J. Ward is the principal of Betikama Adventist School, where 20 families (five Europeans) teach approximately 350 students.

Back at Honiara we were able to visit the grave of Brian Mansfield Dunn. This young Englishman (having become Australian) was speared maliciously on Malaita Island at the beginning of the hospital work at Atoifi.

The return flight to Rabaul passed again over the long arc of islands called the Solomons. Mount Bagana (5,700 feet) still smokes and belches clouds that trail through the skies of Bougainville. The pilot followed the mountainous spine of the Solomons, which on one side drops down deeply to the sea and on the other drops through a series of foothills to the coast. In the islands live peoples of Melanesian race, characterized by large Polynesian infiltrations.

Back in Rabaul for the year-end

meetings of the Bismarck-Solomons executive committee, we have taken a look at the days of beginnings in the Bismarck Archipelago and adjacent islands. Three groups make up this archipelago, and the start for Seventh-day Adventists was in East New Britain. Capt. G. F. Jones was again the pioneer in 1929 when he opened mission work accompanied by Gerald Peacock of the Solomon Islands Mission and A. G. Stewart, vice-president of the Australasian Division. A land grant was obtained on Matupi Island in Rabaul Harbor. The newly acquired mission boat, *Veilomani*, and its Fijian crew (Gilbert McLaren was captain) established a base at Rabaul. In 1937 the New Guinea mission headquarters moved to Palm Beach. In 1953 the newly formed union mission took over the Palm Beach compound.

St. Matthias Next

The next section of the archipelago to be entered was the St. Matthias group, comprising Emira, Mus-sau, and Tench. These peoples were entirely primitive. To bring the Christian message to them seemed in the eyes of the government administration a hopeless task. Yet a complete transformation took place. Captain McLaren with Robert Salau and Oti (Oti, now retired, is still a faithful worker with whom we were able to converse during a three-hour mission-boat ride to Kukudu) were God's instruments in starting one of the marvels of this modern age of missions. The change involved the entire community of about 2,000 people. Within a period of two years a devil's paradise, inhabited by poor, ignorant savages, became a land of saintly worshipers of the God that made heaven and earth. Thirty-five years later these islands are inhabited entirely by professing Seventh-day Adventists who are among the most missionary-minded church members in all the world.

The third group of islands in the Bismarck Archipelago to be entered was the Admiralty Islands. They form the Manus administrative district of the Trust Territory of New Guinea. The work started there in 1933 when a native of Manus named Nugini, employed in Rabaul, New Britain, met Seventh-day Adventists and arranged for an SDA missionary to be invited to his island. Capt. Gilbert McLaren was again God's instrument, supported by Robert Salau, a Solomon Islander whom he left in charge of the mission station. The work has continued to develop through the years. Even the Japanese occupation was a time of growth and expansion.

A series of stalwart missionaries have worked in the field through the years planting the gospel flag not only on Manus but also on Tong Island and Lou Island.

At Perth, Australia, we have come to the end of our Austral Pacific trek. This capital of Western Australia is a vantage point from which to look back upon the 7,000 miles of land and water that stretch eastward to lonely Pitcairn. After two months of daily travel and visitation that unfathomable stretch of earth's surface appears more interesting and challenging than at the start.

Australia, New Zealand, New Guinea, and the island pinpricks on the map, are places of diversity and beauty. You can travel on paved roads, occasionally enjoy tropical luxury in air-conditioned hotels; yet ever present and barely more than a stone's throw away are virgin jungles where few Europeans have ever traveled, where kudu drums throb and primitive rites and rituals provide a background for the most humble creature comforts of travel.

One is greeted everywhere by friendly, smiling people whose watchword today seems to be hospitality. Most of them have discarded the spear for the transistor radio and strive to improve their way of life. We can never forget either European missionaries or national peoples assembled to pay tribute to God's sovereignty and redemption. Certainly we will not forget the young jungle boys who carried a banner with these words scribbled on it: "All the way with SDA."

Retrospect at Perth

A stop at Perth is conducive to retrospective thought, for this is the miracle country of Australia. The western state occupies a third of the continent and is fringed on the south, north, and west by the treacherous waters of the Indian Ocean.

Soon after Ellen G. White's memorable chapel talk to 20 students in Melbourne (1892) calling for a worldwide expansion of God's work (including Australia), the trek of the pioneers came to Western Australia. The first series of evangelistic meetings was opened in Perth, on February 9, 1896, by J. O. Corliss. Within a few months a church was established. Corliss' failing health brought Robert Hare to the battle line. Soon a school was founded, and the West Australian Missionary College began in the Darling Range area (17 miles from Perth, at Carmel) in 1907. The school today has some 150 students and still operates in the context of sacrifice and miracle that presided at its foundation.

The number of churches in West Australia has grown to 44 while the membership is approaching 4,000. Twenty-five ordained ministers, 16 licensed ministers, and 12 teachers serve the conference, which is led by W. E. Rudge, president, and H. J. Windeyer, secretary-treasurer.

A most important aspect of the work in Western Australia is the effort in behalf of the aboriginals. This work began when A. D. Vaughan was invited by the conference to take the mobile Voice of Prophecy van into outlying northern districts and to conduct small public meetings. The area has a concentration of aboriginals, and he took a keen interest in them. After successful negotiations with the government, a lease was authorized for the Karalundi ("crystal brook") Mission Station. Since that humble beginning in 1953, Karalundi has become a fine establishment with five mission cottages, a three-room school, and several other buildings.

Wooden Gods

In former days the Wongai people worshiped little wooden gods made from the mulga tree, and they gathered for corroborees and initiation rites. They lived in fear and superstition, but today they are responding favorably to the ideals of the new way. Several gushing wells on the 500-acre property provide thousands of gallons of pure water each year to bring forth lush green fields in contrast to the surrounding arid desert. Karalundi is now also the site of an annual camp meeting for the aboriginals (some 350 attend).

Wiluna, 130 miles away, is another oasis in the desert, with Jack Stanley in charge. When one witnesses the work of these stations one must admit that here is a twentieth-century fulfillment of the promise of the prophet: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses" (Isa. 44:3, 4). At Wiluna some 250 people attend church. At Karalundi about 150 attend school. Both stations have medical dispensaries in addition to church and school.

Looking back at the Australasian territory, I think it would be well to sort out a little more clearly the multiracial aspects of the peoples. F. T. Maberly, the division secretary, pointed out at the annual meeting that Seventh-day Adventists now work orally and in printed form in 116 languages among 18 million people (of which 14 million live in Aus-

tralia and New Zealand and represent largely a European background). Large infiltrations of Polynesians and aborigines here and there are apparent but this is a very small minority.

The 4 million islanders (exclusive of foreign infiltrations) are divided into three major groups: Polynesians, Melanesians, and Micronesians. All the way along there is quite a large mixture of races, and the skins of the people vary from light and golden brown to the men of Buka and Bougainville who have some of the blackest skins on earth. Some are big men, others I think can be described as pygmies with a height approximating four feet. The average is below the European size.

Such, then, are the peoples of the Austral Pacific. In less than a century they have been changed from savages to saints though, of course, many disgusting heathen practices still obtain almost everywhere. The devil house generally has disappeared and has been replaced by the house of God. Heavy drinking, immorality, and cruelty were general practice throughout the islands in the past. So was cannibalism. I have no brief

for cannibalism; it certainly stands for a very dark way of life, but was it really more cruel than death in gas ovens of the mid-twentieth century? Nor does this exhaust the list of so-called civilized cruelties. Other aspects of the islanders' way of life could be criticized. I have found, though, that they have some difficulty in understanding our profligacy and waste, including the current vogue in preparing dog cookbooks and other questionable enterprises when there is so much need and despair to be matched throughout the world with love and care.

Certainly in the worldwide Advent Movement we need to be sparing in our criticisms and humble in our rebukes. Moreover, we need to become world-minded as we proclaim a world message. For Seventh-day Adventists there are no longer "Europeans" and "natives." In Germany the people are Germans, in Switzerland they are Swiss, in Australia they are Australians; likewise in Tahiti they are Tahitians, in Papua they are Papuans, and in the Solomon Islands they are Solomon Islanders. We also must be sparing in our use of other terms (for instance, "white" and "non-

whites") which have a disguised stigma attached to them in the minds of some peoples. Too, adults, when employed in the home or the mission field, are "men" and "women," not "boys" and "girls."

One last look reveals the importance today of making ready well-trained national workers. Many times I have asked our leaders from Tahiti to New Guinea, "What is the secret of the present upsurge in activity and expansion in the work of God? How do you explain it?" Invariably the answer comes, "The well-trained national worker makes the difference." This applies to all categories of workers, including teachers. In New Guinea, for instance, 1955 found us without one qualified teacher according to government standards. Now (1968) we count 161. Everywhere ministerial teacher-training is emphasized, and several new school buildings appear as a result of a concerted effort on the part of the local churches and the mission organization. We have reported on this along the way, and the achievement makes the future bright.

Such is the story very inadequately

The art of living *when you're Young*

By MIRIAM WOOD

WHO OWES WHOM WHAT?

The fifth commandment of the Decalogue is, I've always thought, rather easy to understand. In perfectly straightforward, unadorned, no-nonsense prose, it directs children to honor their parents. Now, the word *honor*, in all its extended meanings, both denotative and connotative, implies respect, gratitude, appreciation, and acceptance. It also, I think, implies listening to the counsels of the two people most interested in you, keeping a civil tongue in your head, displaying loyalty "behind their backs"—in short, the parent-child relationship continues throughout an entire lifetime.

Naturally the relationship changes as the "children-children" grow into "adult-children," but the fundamental concept doesn't change. Basically a "child" is grateful forever to the two people who brought him into existence, giving him opportunity to *be*, to have a chance at the magnificent, terrifying, thrilling, challenging adventure known as life. (We might mention the sleepless nights, runny noses, and damp underpinnings of babyhood, which make for dreary 20-hour days; the measles and chicken pox and eczema of childhood; the black despairs of adolescence—all these called for coping on the part of parents. And that's only about 1/100,000,000th of the coping that must be managed!)

Since this mental picture of the parent-child relationship seemed about as open to dispute as the location of the sun's setting each day, I was completely unprepared to learn that somewhere along the way there has come an unbelievable reversal in the minds of some young people. I have no idea how many—I devoutly hope the percentage is small. I discovered this phenomenon in the following way:

An acquaintance of mine (not a member of the Seventh-day

Adventist Church) said that he'd taken his two teen-age daughters to see a motion picture that was highly recommended. Having as its theme one of the complicated social problems in today's world, the story explores many interpersonal relationships. In one scene the father, bitterly opposed to what he sees as an irrevocable mistake his son is on the point of making, makes an impassioned appeal. He recounts the ceaseless drudgery of his life, drudgery that he has endured cheerfully in order to give his son the "chances" he himself never had. Old now, and despairing, he cries, "You *owe* it to me not to do this!"

But the son, successful, prosperous, all as a result of his father's sacrifice, whirls on the old man in a bitter rage. "I don't owe you anything," he snarls through clenched teeth. "You brought me into the world—you *owe me everything!*"

To my friend's utter astonishment, the audience, made up almost entirely of young people, burst into wild applause, mingled with shouts of approval. Dazed with disbelief, he completely lost the thread of the story from then on.

Carried to its inevitable conclusion, this distortion would make God's relationship to man, as portrayed in His Word, totally unacceptable. As you know, God is portrayed as a father; throughout the Scriptures repeated illustrations are based on the filial concept. God, who created man, who brought him into existence, who nurtured him, who conceived the plan of redemption to save him, both expects and deserves gratitude, obedience, honor, respect, and love.

Can puny, fragile, mortal man, God's own creation, turn to his omnipotent Benefactor and declare that *because* God created him, He *owes* him "everything"? I think not. The very gift of creation itself is so enormous as to hold inherent within it man's need to honor God. Unless this point is understood clearly, a young person very well may sink completely out of sight in the quicksand of spiritual deception.

While the honor you give to your parents may sometimes be imperfect in quality—this is inevitable—and the honor you give to God may at times fall short of perfection, it's knowing *who owes whom what* that counts.

told of God's work in the Austral Pacific. In a few minutes the great fan jet once more will spread its wings for one of the longest overseas flights on our planet—from Perth to the Mascarene Islands. On our arrival a few hours hence (eight hours' flight from Perth to Mauritius) we shall have the joy of participating with our Malagasy workers in a capital-wide evangelistic thrust in Tananarive, Madagascar. We have told our people along the way of this campaign, and they will be with us in prayer as we work with and among these French-speaking Polynesians. Perched here on the rim, so to speak, which separates the Pacific and the Indian oceans, we would invoke God's blessing upon His people east and west and call them to pursue spiritual renewal and evangelistic outreach.

Earlier in this letter I mentioned Ellen G. White's chapel talk in 1892 at the little training school in Melbourne, Australia (recorded in *Fundamentals of Christian Education*, pp. 201-211). That talk was to make history in our work. There came in it bold sentences of inspiration to world mission. Our leaders have used quotations from it ever since to inspire to action in going and giving and praying for a truly worldwide gospel work. Said the messenger of the Lord: "The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under the appropriate symbol of an angel flying through the midst of the heaven is represented the work of the people of God." And when gray-haired pioneer missionary S. N. Haskell read this paragraph and others at the General Conference session of 1893, there came a flashing picture of churches and schools and hospitals and whirling printing presses through all the continents. "The

plans and work of men are not keeping pace with the providence of God. . . . We are to follow where God's providence opens the way; and as we advance we shall find that Heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply."

Heaven has enlarged the resources and the ranks of believers and the staff of workers, yet the inability to answer all the calls is still sorely felt. "In secret places they are weeping and praying that they may see light in the Scriptures; and the Lord of heaven has commissioned His angels to cooperate with human agencies in carrying forward His vast design, that all who desire life may behold the glory of God." And the view of these praying ones cheers us on as we set our sights on a finished work, a work that shall encircle the world. ✠✠

WALTER RAYMOND BEACH
Secretary, General Conference
(Concluded)

heavens to the other, while thunder snapped and crashed like tons of bricks falling onto the roof. The smell of ozone filled the air. The four younger Shelley children clung to one another, their faces white with terror.

Kate pulled on her old coat, lighted her father's old railroad lantern that he'd used when he worked for the railroad, and stepped outside. She wanted to see how much damage the water was doing to her cornfields. She hoped it wouldn't drown the corn. What she saw made her heart leap with alarm.

"Mamma!" Kate panted as she ran into the house. "Honey Creek is over its banks!"

Mother and daughter sat by the window facing Honey Creek. An occasional flash of lightning revealed the train trestle that crossed the flooded creek. Suddenly Mrs. Shelley and Kate looked at each other in alarm.

"Did you hear a train whistle?" Kate was wide-eyed.

"Thought I did," whispered mother.

Just then a yellow eye of light swung into view. It was a helper locomotive from Moingona checking the tracks for washouts. Mother and Kate watched the engine as it slowly jogged onto Honey Creek Bridge. Then all of a sudden the trestle crumbled! For an instant the yellow eye of light reached up crazily as if asking for help. Then there was an awful crash as the engine plunged into the flood waters below.

"They've gone down!" Kate screamed. "Let me get help!" The girl turned the fire brighter in the railroad lantern as she opened the door.

"Go in the name of God and do what you can!" called her mother as she watched her young daughter disappear into the wet blackness.

Kate hurried down the tracks in the op-

posite direction of the crash. The Chicago Express was due soon and she must not only stop it, but get help for the men in the engine in the river. On into the night she ran. Then all of a sudden she tripped and fell and her light went out. It was too dark to see and she didn't have the time to wait for the lightning flashes to guide her. So she crept on her hands and knees, feeling for the railroad ties to guide her.

She came to the Des Moines River bridge. There was no handrail on this bridge and no platform. The crossies were wet and slippery. She saw and heard the racing waters as they boiled and growled below. "I must be careful here," she said to herself as she felt for each piece of wood and carefully placed her knees on just the right spot. It was only a mile to the station, but tonight it was the most dangerous mile in all the world.

The station agent looked surprised as Kate staggered through the door with torn clothes, bleeding hands and knees, and a broken railroad lantern in her hand.

"Honey Creek trestle has gone down!" she gasped. "Flag the Express!"

The agent didn't ask questions. He picked up his red lantern and dashed into the night.

After the Express was stopped, she told the men about the downed engine. A rescue party was sent out immediately.

Kate was taken home, and while she slept her story was tapped out over telegraph wires to hundreds of newspaper editors. The next day excited Americans were thrilled as they learned how a farm girl had crawled on her hands and knees to save the lives of three hundred passengers on the Chicago Express.

Today you can find a strong steel trestle across the Des Moines River, and if you look for the name you will find it called the Kate Shelley Bridge.

A Story FOR THE YOUNGER SET

The Bravest Girl

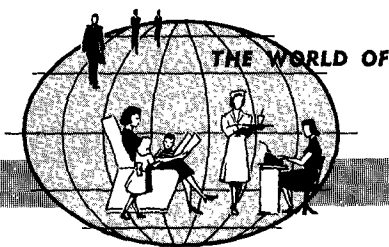
By ELLA RUTH ELKINS

KATE SHELLEY was an Iowa farm girl. She was the oldest of five children and worked hard to help her mother care for her brothers and sisters. She also did a man's job working on the farm. She had to, for her father had died three years before. She had to get up with the sun and work until late at night.

It was terribly hot plowing in the fields in the summer. The gnats buzzed around her sweaty face and got into her ears and nose. She felt trickles of perspiration roll down her back and her dry throat cried for water. It was hard to work in the snowy winters too. The thermometer on the back porch often read 0°. No matter how tightly she buttoned her coat, the icy winds dove into the tiniest cracks and chilled her through and through. Many times the freezing air blew so hard it took her breath away and she'd have to cover her mouth and nose with her scarf and breathe through it into her hands to stop the pain in her chest before she could go on with her work.

Day in and day out Kate kept on. She never complained. The hard work did something for Kate. Unknown to her, it gradually made her brave; and on the night of July 6, 1881, I think she was the bravest girl in all the world.

All that day the rain poured down from angry black clouds. By night the lightning flashed from one end of the



The Adventist Woman

Conducted by DOROTHY EMMERSON

*Whether you live in the
city or the country,
learn to find*

The Best of Two Worlds

By BETTY COONEY

NATURE study does not appeal to everyone. Many people have been brought up in cities or must spend a great deal of their time in urban settings and acquire a taste for the outdoors only by consciously cultivating it. Still others are content to eschew it altogether, frequenting the wealth of cultural and scenic displays offered in large cities.

For a long time I prided myself on not being a nature lover. The hiking boots, binoculars, and campfires were not for me. I enjoyed the comforts of civilization and fully intended to have them available to me at all times. The lights of a large city were as thrilling to me as a starlit sky could ever be to an avid naturalist. Walking? I preferred measuring distances in blocks rather than in miles. Better to wear myself out climbing to the tops of famous monuments than scaling a mountain.

My children helped change my views. Because it is difficult to take small ones on city outings, I was forced outdoors for hours at a time, missing the city scene all the while—at first. Then gradually I became aware of the unfamiliar world around me.

It wasn't chopped and channeled. It wasn't dramatic. But it was clean, and quiet. Even the more common wildlife was interesting since I had never seen wild rabbits or chipmunks at close range. The foliage was pleasant to watch too; so many shades of green blending, never neutralizing. A city lover has an advantage over most outdoor people in that everything in nature is suddenly so new when he finally opens his eyes to it. People living in rural settings see so much of woodlife they sometimes become inured.

Certainly, there is much to admire in the cities, but the natural world, the woods and mountains and the oceanside, is what God especially wants us to learn to appreciate, particularly on the Sabbath. It is the "other book" from which Mrs. White has told us we are to learn on the Sabbath. God rested from the creation of the world on the Sabbath day, and we are to rest from the creations of our own hands on that day. As we rest and look at what God created, we are vividly reminded that He did all this and still maintains all life every second of every day.

In a discourse on the Sabbath a noted Jewish writer has pointed out that we spend six days trying to prove to ourselves and others that we run our world, doing our little work, making our living, exploiting nature; but on the Sabbath day we stand in

awe of God's creation. Then we are forced to admit that it is God who has been at work in the world.

Perhaps the biggest contrast between city and country, between what we make and what God has made, is life. When we make something it is tangible, but it does not live. If a woman sews or cooks or paints, the product is very much in evidence, but it doesn't live. A man may build a house or put together a car, but neither will ever breathe or grow.

Whatever God makes is living, growing, and changing. A scene we enjoy today will not be the same in a week or a month or a year. Something will change it, be it weather, time, or some other factor. And always the change creates a startling new appeal for the viewer.

It will never be possible on this earth for everyone to live in the country or even in the suburbs. But today, in this age of rapid transit and increased availability of cars, access to more natural settings from even the largest cities is much easier to arrange. Those who live in the city may, with effort, enjoy the best of two worlds: during the week they can benefit from the convenience and variety afforded by their city surroundings, and on Sabbaths or whenever they are able to do so they can be refreshed by the vital, satisfying world our Creator has given us by which to remember Him. ★★

Conversations in the Sky

By M. CAROL HETZELL

THE girl in the window seat beside me on the plane was Chinese. As people on planes often do, I studied her briefly out of the corner of my eye while we waited for take-off. Apparently she was a student. I tried to decipher the spidery-fine hieroglyphics on the page before her. They weren't Chinese. But they didn't appear to be English either—except here and there I thought I could detect a familiar word.

Then the plane was air borne, and as the flight smoothed out I got out pen and paper to put down some

hieroglyphics of my own—probably equally unintelligible, though for a different reason.

An hour passed. From somewhere in the distance a voice interrupted my concentration, and shortly lunch was served. It was then I broke the silence to ask my seatmate if she was a student.

The question seemed to open a floodgate of conversation. Soon I knew that she was a pharmacist in Toronto and was en route to Vancouver to sit for her pharmacist license in British Columbia. (I felt a

little better about my difficulties in making out her writing. The words were technical terms not in my vocabulary.)

My seatmate then fired a barrage of questions of her own. Obviously she had been doing some corner-of-eye studying too, and seemed to have done a better decoding job on my scribbles than I had on hers. Of course she came up with the guess that I was a Seventh-day Adventist.

Then she popped an unexpected personal question: "Are you going to heaven?"

Surprised at the turn in conversation and not wanting to appear presumptuous, I tempered my reply: "I hope so."

Quick as a dart she shot back, "You're a Christian, aren't you? You

believe in Christ. Why don't you believe you are saved?"

Immediately I was embarrassed. Why had I hesitated? Really, why had I? Quietly I responded, "Yes, I believe in Christ and that by believing in Him I am saved. His life in me opens heaven for me. There is no other way."

My friend seemed engrossed in the subject. Question after question she directed to me, comparing notes—Christ's second coming, the communion service, baptism, the resurrection, the Trinity, the virgin birth, tithing, the Ten Commandments. We seemed to be walking side by side to heaven.

Then it came—the Sabbath. She was so sure of all the rest, and she was sure of this too. I explained how we observe Sabbath. I quoted the

Today's Home

By BETTY HOLBROOK

QUEEN FOR A LIFETIME! Rocks fly from one firing line to another.

The fight is on—a tribe's honor is at stake.

For a tribe that hunts with bows and arrows and fishes with dynamite simply to throw stones seems to us a strange way to fight. But that's tradition in a certain area of the Upper Amazon. Quarrels are settled with rocks, and only when one side surrenders does peace come again.

There's one big problem, however. In the face of flying stones a man may turn coward. This is where his wife steps in. While the men prepare their piles of ammunition, the women build bonfires. They are also busy tying oil-soaked rags to long poles. If the men begin to retreat the "brands" are lighted, and with a fire in his back and stones to his face what can a man do but fight?

Not many of us would choose to back our husbands in this way. We would rather use "brands" of love lighted with wisdom. But use them we must, for as wives and mothers ours is a supporting role—not less important, just different from that of a husband and father.

A woman whose cares center on her home and little ones may look wistfully at a secretary, a teacher, or a nurse and wish she too could do something seemingly more exciting and important. But take a second look at the secretary. Hers is the role of making the wheels run more smoothly, the office a brighter and cheerier place. Watch the Christian teacher as she complements the work of the home in preparing children for a life here on earth and for eternity. Stand by a nurse in surgery or go with her as she makes the hospital rounds with the doctor. His wishes are her command.

A mother is all three—secretary, teacher, nurse, and many more, but her role is greater than any one of these, for upon her rests much of the responsibility for the success and happiness of her husband, the characters of her children, and for giving a glimpse of Jesus to her neighbors. Her world is smaller—and yet so much larger. Hers is not an eight-to-five daily routine, a teaching opportunity for one school year, or a few weeks of nursing care. Mother runs a 24-hour " 'til death do us part" schedule. Could anything be more frightening—or more challenging?

Solomon said, "A prudent wife is from the Lord" (Prov. 19:14). "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness" (chap. 31:26, 27).

An attractive, well-ordered home with well-behaved children does not just happen. It comes from a good deal of planning, some trial and error, real effort, and guidance from above.

A friend who not only legally adopted three children but also took in six girls to house, clothe, feed, and educate once said to me, "I know it sounds strange, but I find myself talking to God when I'm making the beds, peeling potatoes, or scrubbing the floor."

It wasn't strange at all. The serenity with which she ran what could have been a chaotic household was a marvel to all.

"An angel could not ask for a higher mission" than that of a mother (*The Adventist Home*, p. 231). Even if your husband were to become the President of his country his job would be no higher or nobler than yours.

With that assurance, let's light our brands with the wisdom of Solomon and manage "our little heavens on earth" with prudence, love, and kindness—like a queen who wisely guides her kingdom.

Bible texts. But she pointed out that because Christ rose on the first day, that was the day to keep holy. I moved back to a statement she had made about basing her beliefs on the Bible only. "God told us to keep the seventh day, but He never told us to keep holy the first," I said.

Shortly after that she turned back to her spidery notes, and I to my wondering: I who believed so deeply in God's message for this hour—why had I been reticent about my faith? And why didn't I have something in my purse that I could whip out and hand to this girl—something that would give her further food for thought later when the question came back to her: Why doesn't the Bible instruct us to observe the first day holy? My witness had surely not been a complete one.

In Seattle I bade my new friend good-by, wishing her success in her examination, and changed planes to Portland.

On this leg of my flight a rugged-hewn man had the window seat next to me. For a long time we were silent. Then the beauty of the scenery below brought an exclamation from the man at the window. From this point we fell into conversation, and when I said I was a Seventh-day Adventist we found we had some common ground. He was a teacher at the university in Boulder, Colorado, and was well acquainted with Adventists. He held them in high esteem.

While we talked, again I had the strange feeling of kinship with someone who was otherwise a stranger. Though I knew this man was not an Adventist, I sensed his love for Christ shining through. I could hear it in the words he spoke, the way he spoke them. I could detect it in his attitude toward God's creation and his personal concern for his fellow men.

As the plane landed and we disembarked, again I found myself wishing that I could have left with this Christian some gem of truth that would help him better to understand and meet the fury of earth's tomorrows. It would have been so natural to give him something.

"Other sheep I have, which are not of this fold," Christ said. How are we reaching them? How effective is our witness? Each day as we go about our business, as we talk with people who have come for a moment in touch with us, do we recognize our responsibility to them? Do we talk with them with the strength of our convictions, or do we hesitate lest we embarrass ourselves or them?

Perhaps our question should be this: In the final moment of accounting, whose embarrassment will be the greater—theirs or ours? ♦♦

From the Editors

"IF CHRIST BE NOT RAISED"

What a sad world this would be if Christ had not risen from the dead. Dealing with a group of skeptics in the Corinthian church who did not believe in the resurrection of the dead, Paul confronted them with the obvious conclusion to their position: "If there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:13).

Carrying his argument further, he listed a series of tragic conclusions that would have to be drawn if it were established that Christ had not risen.

1. "Then is our preaching vain" (verse 14). The word here translated "vain" is *kenos*, literally, "empty." Used figuratively in the New Testament, *kenos* may mean "without content," "without any basis," "without truth," or "without profit." These are devastating descriptives to apply to the gospel, but they would have to be applied "if the dead rise not." It is difficult to imagine that there were those in Paul's day who, disbelieving the resurrection, called themselves Christians. The resurrection seems to be such a basic element in the Christian faith. These disbelievers may have been influenced by the Jewish sect of the Sadducees or by the Epicureans, both of which groups denied the resurrection.

2. "Your faith is vain" (verse 17). We wonder why these skeptics joined the church in the first place. But then there are many Christians today who have no real faith in the future life yet maintain membership in the various churches. Why are they members? For various reasons. The church is a sort of social club. It's fashionable to be a member of the church. It's advantageous from a business point of view. But to Paul, whatever temporal advantages there might be, they were completely insignificant compared to the eternal benefits of the future life.

3. "Ye are yet in your sins" (verse 17). Even though the skeptics were not concerned about punishment for sin in the future life, they must have felt some need for deliverance from sin, perhaps because of a belief that punishment for sin comes in this present life. Even with this limited concept they were ahead of many modern professed Christians who are not concerned with sin as such, or with guilt. They have been taught that guilt feelings are to be suppressed or to be relieved by psychology, not to be taken to the foot of the cross. But for the sincere Bible Christian who has had the load of sin removed from his shoulders through faith in a crucified and risen Saviour, it would be a horrible experience to be confronted with the suggestion that he has actually not been forgiven, that his sins are still charged against him.

4. "They also which are fallen asleep in Christ are perished" (verse 18). "Are perished" means "have perished." If Christ was not raised and there is no resurrection of the dead, then death is the end of man's existence. Paul is directing his remarks not merely to the skeptics; he wishes the true believer to contemplate the infinite benefits of the resurrection of Christ. How crushingly disappointing it would be for the Christian to be denied seeing his loved ones again whom he has laid to rest to await the resurrection.

5. "We are of all men most miserable" (verse 19). The protasis to this statement is "If in this life only we have hope in Christ." The question might be raised, Even if there were no future life, would it not be worth while

to be a Christian? This may be true in many contexts today, but in Paul's day it was dangerous to be a Christian. Many Christians lost their lives, and many others suffered deprivations. The apostles were the special objects of hatred. Speaking of his own experience, Paul said, "We are made as the filth of the world, and are the offscouring of all things unto this day" (chap. 4:13). "For we which live are always delivered unto death for Jesus' sake" (2 Cor. 4:11). But the apostle was not afraid to face death. What sustained him was the resurrection hope. He confessed, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (verse 14). Since death is unconscious sleep it would seem to Paul but as a moment till the Life-giver should call.

To be deprived of the resurrection hope would be a traumatic experience. Those thus deprived would truly be as Paul describes "of all men most miserable." How we need to thank God that the last enemy, death, has been conquered! "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Christ has tasted death for every man. He came forth victoriously from the grave, and because He lives, we too shall live.

What a glorious day awaits us when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). When He comes—"He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying, 'O death, where is thy sting? O grave, where is thy victory?'"—*The Great Controversy*, p. 644.

Yes, the spring of the year, the time the Passover was anciently observed, can have significance for us. It should be a time when renewed reflection on the passion and resurrection of our Lord brings renewed dedication of heart and service to the crucified and risen Lord.

D. F. N.

ONLY AN HEIRLOOM?

Through an unusual set of circumstances an Oregon State official, Clay Myers, some time ago received a large old Bible that had once belonged to his family. He even found his own birth listed.

It came about like this: One day the late Governor Douglas McKay discovered this traditional old family Bible in a bookstore and bought it. Later Mrs. McKay gave it to her daughter and son-in-law.

Noticing the name "Myers" on the flyleaf, the young couple thought the Bible would be of interest to their friends, Clay and Elizabeth Myers. It turned out to be of great interest to the Myers, for the genealogical records proved to be of Clay Myers' family.

That particular Bible captured the Myers' interest because it linked them with the family's past. Tucked in between the pages of the Old Testament and the New Testament was evidence that grandfather and grand-

mother, great-grandfather and great-grandmother had held that Book. What a treasure!

The Associated Press dispatch that told this story ends there. But our thoughts go on: We wonder whether any other pages in that large Book attracted the Myers' attention. There are other genealogical records in those pages, including those of Jesus of Nazareth. There are stories of antiquity, stories relating to the whole human family—Myers and all. There are portions that tell of the future of the human family as well as the past.

Like other personal possessions, Bibles have a way of becoming lost—lost in the bottom of a trunk, lost under magazines and papers on the bottom of the TV stand, lost on the shelves in the library. The way to keep from losing the Bible is to put it in a safe and prominent place—in the heart, for example.

Only One Book Among Many?

From time to time we scan bookstore advertisements hoping that among the slow sellers and used books we might find a literary treasure at a bargain price. On one such sheet in a Sunday *New York Times* we found a listing tucked in between "1452. *Young in New York*" and "1437. *A Wayward Quest*." It was this: "1448. *The Holy Bible—Red Letter Edition*. The traditional King James Version, with Old Testament prophecies relating to Christ marked with a star, and Christ's words in the New Testament printed in red. . . . Orig. \$6.00. Only 2.98." For many this Book is just one book among many, lost in the crowd, priced the same as *Around the World in 80 Days* and *Dictionary of Similes*. But not for those who have made it a personal possession.

Of course, it is not the Book itself that counts, but the contents. Red-letter editions are no more powerful to save a man from sin than black-letter editions. And a 98-cent paperback New Testament tells the same story of love and grace and forgiveness that the most expensive leather-covered, gilt-edged edition tells.

This Book's true value lies in the power its message possesses to cut "more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide" (Heb. 4:12, N.E.B.).*

Old Bibles are fascinating to look at. New Bibles are easier to hold and read. All Bibles are invaluable, for they contain personal messages from God to mankind.

To make the potential power of the Bible a factor in everyday life calls for more than a casual reading of a passage or two now and then. Dr. John Sutherland Bonnell, writing in the *Bible Society Record* a few years ago, suggested how to make the Bible a practical guide to life. In brief, these are his suggestions:

1. Select a book of the Bible and read it in small installments.
2. Read each installment until you come across a verse that you feel is God's "marching orders" for you for that day.
3. Let the import of the passage determine whether you read one verse a day or many, whether you tarry over one passage for several days or move on quickly.
4. Always pray for the guidance of the Holy Spirit.
5. Close your communion with the Bible by offering a prayer of thanksgiving or a prayer of confession. Make every day a day of new beginnings and a fresh consecration to the service of God.
6. Let nothing interfere with this period of daily Bible reading.

In this way the Bible becomes, not a family heirloom, but a personal treasure.

F. D. Y.

FROM THE EDITOR'S MAILBAG

While studying her Sabbath school lesson, a reader who has been an Adventist most of her life came across this statement on page 87 of *The Desire of Ages*: "All this displeased His [Jesus'] brothers. Being older than Jesus, they felt that He should be under their dictation."

She is puzzled by the fact that Jesus was younger than His brothers, and asks, "How can this be? Mary was a virgin when Jesus was born, was she not? I would appreciate an explanation of the same."

Here is our answer, adapted for publication.

The Bible sets forth the truth that Jesus had brothers. In Matthew 13:55, 56 we read, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" Also in Galatians 1:19 we read, "Other of the apostles saw I none, save James the Lord's brother."

But neither of these texts tells us whether Jesus' brothers were older than He, whether they were younger, or whether they were half brothers. Nor are these facts given elsewhere in Scripture. Ellen G. White, however, says that these brothers were older than Jesus.

On one point the Bible is clear: Jesus was Mary's first-born son. We read this in Luke 2:7 (also in Matthew 1:25, but with weaker textual support). Luke says, "She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." Obviously, then, if Jesus' brothers were older than He, they were not Mary's sons; and if they were not Mary's they must have been Joseph's by a previous marriage.

Fortunately, on this and on many other questions, the Spirit of Prophecy confirms the conclusions arrived at through logic and reason. On page 86 of *The Desire of Ages*, Sister White says, "His brothers, as the *sons of Joseph* were called, sided with the rabbis." Also on page 450 she says, "As the *sons of Joseph* made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending." (Italics supplied.)

Thus we have harmony between the facts of Scripture and Sister White's statement that Christ's brothers were older than He.

Truth Never Opposes Truth

This illustrates a point that is beyond debate: truth never opposes truth. When we cannot see immediate harmony between revealed truth and discovered truth, between the Bible and science, between Scripture and reason, between the writings of Ellen G. White and the Bible, or between science and the writings of Ellen G. White, the problem usually is that we lack facts. At other times we are simply misinterpreting facts. Truth is always consistent with itself.

I might point out that the best and only safe way to arrive at truth is to start with God's Word, and be willing to be guided by it. Sister White set forth this truth in *The Great Controversy*, page 522: "God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

"Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's word is to be tested by the teachings of 'science falsely so called.' The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws,

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

Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature."

God wants us to study earnestly. He wants us to do our best to see harmony in all that He has revealed. He wants us to arrive at truth. But as we study let us be humble, ever remembering that the mind has limits. Some things must be accepted by faith.

"God has given ample evidence for faith, [but] He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every

objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. . . . No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed."—*Ibid.*, p. 527.

God has permitted a flood of light to shine upon the world in these closing days. Rightly appropriated, it can strengthen our own faith and be used to awaken faith in those around us who do not yet know the three angels' messages.
K. H. W.



[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

THE UNFORGETTABLE WOMAN

I am still wondering why you reprinted the article "What Makes a Woman Unforgettable?" (Jan. 30) from *Reader's Digest*. Perhaps you wanted to point out that some secular magazines also extol such Christian virtues as goodness, selflessness, integrity. Very well. But why must the motivation for possessing these virtues be the same motivation that sells Certs, Chanel No. 5, and Ultrabrite?

By the way, what is so important about being "unforgettable"?

MRS. JANE THAYER

Lincoln, Nebraska

"I RUN FOR MY HEALTH"

The two articles with this general title, appearing in the REVIEWS of February 6 and 13, were most timely. The author, Ray R. Cronk, of the Oregon Conference performed an excellent service in providing these articles for our thousands of ministers and others among us whose work is mostly sedentary and lacks the vigorous exercise so necessary for good health. We heartily agree with Elder Cronk regarding the importance of exercise in the open, where plenty of oxygen is available. This is highly important in any health program.

Elder Cronk's quoted material from able researchers supported his own personal discoveries. My own experience over the past 40 years corroborates his findings. At 89 years of age I still take two walks a day and add some "dog trotting," which provides good massage for the abdominal organs, plus the increase of oxygen for the lungs, which need frequent inflation for good health. The articles reminded me of the wise counsel given to the American people by Dr. Paul Dudley White, noted heart specialist of Boston, Massachusetts. His articles in some of the leading magazines urge much *less riding* and much *more walking* as a national health measure. He also advises those with heart problems to take daily walks in the fresh air, and when

going up stairs or walking up a grade to go slowly and breathe deeply.

Ellen G. White was a great believer in the walking habit and stated it was the best form of exercise. All habitual walkers know it.

ERNEST LLOYD

Sanitarium, California

WHY ATTEND CHURCH

Re the editorial "Why Do People Go to Church?" (Feb. 6), you listed ten reasons for attending church, but I think you left out an important one. Might I suggest that church attendance helps us to maintain our identity as God's children who are looking for His soon appearing? As His peculiar people members of a church have a special message for this day.

Many may argue that God is present wherever two or three are gathered together. We can also talk to Him individually in our own closet, but we cannot witness to the world of our faith if our communication with God does not go beyond that closet.

Christ formed a church because He had a commission to give it, a task that it must perform. Hence we have a church in this age because we have a task to perform, a commission to be fulfilled. Only as each member does his part within the church through attendance at church and support of that church will this gospel commission be fulfilled. When we are remiss in our church attendance we tend to forget our identity and lose sight of the real purpose of living.

M. CAROL HETZELL

Takoma Park, Maryland

GUNS FOR PROTECTION

I want to express my agreement with the editorial (Jan. 9) entitled "Guns for Protection." About a year and a half ago an Adventist man in Georgia was shot and killed by some teen-agers who were trespassing on his property. When this man went out to "scare" them away, he carried a gun. I shall always wonder whether this wasn't the reason the youth shot him—as a means of self-defense. At any rate, a boy will spend most of his life in prison, and the Adventist is dead, leaving his wife and four children.

MRS. MARJORIE KINKEAD

Columbus, Ohio

When we went as missionaries to a certain country we were advised to buy a gun. My husband refused to buy one during his 25 years in that country. No one ever tried to shoot him. I remember his telling

the one who counseled him that if he should kill one bandit, there would be two others ready to kill him.

MRS. JESSIE MOON

St. Helena, California

Re: editorial "Guns for Protection?"

As soon as I had read the setting of the article I came to the same conclusion as the writer did later, "Is it consistent for us to carry a gun under peaceful conditions when we refuse under combat conditions?"

I would like to refer to two experiences—though I know of more—where the folly of "guns for protection" proved to be real folly.

When I was a boy at home my father was awakened one night by a stir in the house, and upon opening his eyes he saw, as he thought, someone climbing in an open window under the light of a full moon, and thinking it to be an intruder reached for a gun—he had two at that time—which he had hanging on the wall over the bed, one a rifle, the other a shotgun, both loaded for ready use, being muzzle-loaders, the shotgun double-barreled—and as he was preparing to shoot the intruder in the window he came to realize it was mother passing the window. If I remember correctly he discharged the guns the next day and left them that way.

The other experience is of more recent years, of a man and his son operating a repair garage, which was quite some distance from where they lived. The garage had been broken into one night, so the son was to stay there to watch, and so he had a gun with him to scare the intruder if he should come again. He had fallen asleep, the gun loaded for ready use by his side, when he was awakened by someone coming in, and thinking it was the one who had broken in, he shot before awakening enough to realize who it was. It turned out to be someone else. The shot hit its mark, even though it was fired in a sleepy daze, and the man died soon after. Of course the young man felt terrible about it, but that could not undo the work of "a gun for protection," even though it had been fired by one who was more asleep than awake.

Suppose the young man had been called by his draft board. It might have been rather difficult to convince them that he didn't believe in bearing arms.

I don't own a weapon, other than the Word of God, and I don't want to. It is too easy to use a weapon if one is at hand when it may not be necessary at all.

"God is our refuge and strength. . . . Therefore will not we fear" (Ps. 46:1, 2).

JOHN O. BAKER

Pewee Valley, Kentucky

Assam Laymen Set the Pace

By C. H. TIDWELL
Departmental Secretary, Southern Asia Division

When the plans committee at the Assam constituency meeting February 4-8 made its report, the section (mission) delegates were not satisfied with the goals. They wanted them raised.

For example, while other fields around the world are working for a 10 per cent membership increase, this plans committee has set a 20 per cent goal. But the laymen of this field in northeastern India suggested to their leaders that they wanted to set their own baptismal goals higher than that. They would work toward a higher goal and let the employed workers add their efforts to what the laymen would do.

This aggressive spirit appeared also in reports of giving, in institutional development, and in membership growth. As one visiting worker said, "Those living and working here feel very near to the heart of God, for they feel the very presence of His Spirit."

"I Will Come" was the theme that united the 220 laymen and workers who met at this five-day meeting at the Assam Training School. From the opening sermon by R. N. Baird, president of the section, to the final consecration service by G. J. Christo, Northeast Union president, the imminent return of our Lord was the dominant theme. As you will see, the activities of Adventists in Assam indicate that they are living, and even ready to die, to hasten the great event.

The news of Christ's soon return first entered the hills and valleys of Assam by the work of Pastor W. A. Barlow some 40 years ago. In 1938 the first church was organized with 23 members at Shillong, capital of the state. Six of these were present at the constituency meeting. Today there are 45 churches, including six that were welcomed into the section at the meeting, and several developing companies. Before the end of 1969 the membership will pass the 3,000 mark.

Perhaps the most encouraging reports of all came from the troubled Mizo Hills circle (district). On February 28, 1967, the quiet of these hills was suddenly broken by the sharp sounds of gunfire. Peaceful village life was replaced by political tension and trouble. Many of the villages were abandoned; houses, gardens, and churches were destroyed. The villagers, saving what little they could to set up homes again, eventually made their way to grouping centers.

With the loss of earthly possessions, many believers have turned their attention to heavenly possessions. The tithe for this circle exceeded Rs. 10,000 (U.S. \$1,333) in 1968, making it self-supporting. We do not have enough workers to meet the needs of the rapidly expanding interests, and the laymen have stepped in to fill the gap. A group of young men have organized under the name of

Daniel's Band, and they are preaching the third angel's message among those who have not heard it.

Foreign missionaries or foreigners of any kind are not allowed to travel in many of the troubled areas of Assam and neighboring states. Even the nationals of the local districts often find travel difficult and dangerous. One young man passes nightly through the lines with a Petromax lantern burning brightly, the light of his message and his lamp securing him safe passage both ways as he goes to hold cottage meetings. No other traveler, civilian or military, goes about so boldly as our messenger.

Sacrificial Giving

The sacrificial giving of our people is an inspiration. Despite financial troubles of many kinds, the tithe and offerings are increasing much faster than the membership and all out of proportion to the economic growth of the land. Lay tithe has doubled in the past two years, and two thirds of the growth has come in the past year. The Sabbath school offering at the constituency meetings and the special mission offering for the expansion of Christian education in the villages

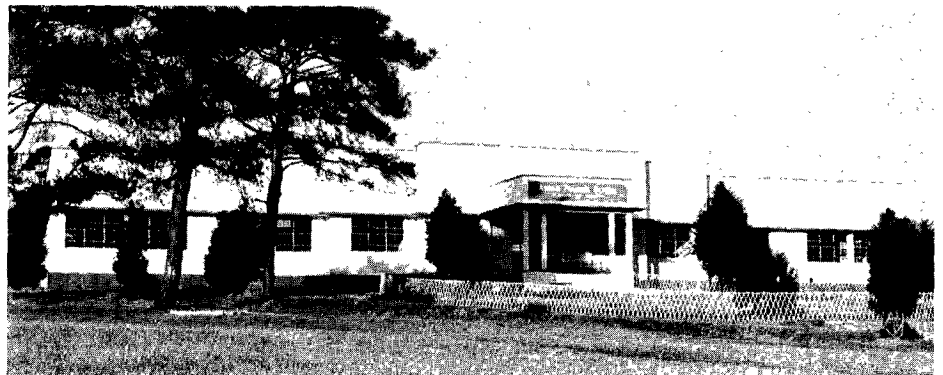
were more than double what was anticipated.

I have already mentioned the delegates' response to the membership goal offered by the plans committee. Likewise, when it was suggested that there be an average of 40 Bible studies given each day in 1969 throughout Assam, they put forward the figure of 50, and they were ready with practical plans for reaching this goal.

The constituency was cheered to be able to witness the official opening of the new administration building of Assam Training School, the union institution that hosted the session. Established during World War II, the school was constructed on a wartime budget from materials that were then available: wood for walls and thatch for roofs. After the war the thatch was replaced by tin, but the rough pine boards continued to weather considerably in the damp monsoon climate of Assam.

As a result of the generosity of Sabbath school members around the world in September, 1967, a program of renewal has been possible. The first unit to be completed was the administrative block containing the offices of administration, library, and five classrooms.

On the last day of the meetings four workers were set aside by ordination for the gospel ministry. All four are men of the Assam Section. Previously our ordained ministers had come only from two tribes, the Khasi and Lushai (Mizo). Now we have two more represented, for two of the newly ordained ministers are



The new administration building of the Assam Training School was officially opened at the constituency meeting. It replaced a structure dating from the second world war.



Left: Ron Baird, president of the Assam Section, welcomes newly ordained ministers (from left): O. S. Momin, a Garo; J. M. Dkhar, a Khasi; Justin Momin, a Garo; and A. S. Tungmaso, a Naga. These are the first ministers from the Naga and Garo peoples. Right: At the section meeting were these six charter members of the Shillong church, the first Adventist church in Assam. It was established in 1938 with 23 charter members.

from the Garo tribe and one is from the state of Nagaland.

A. S. Tungmaso, of Nagaland, heard the last-day message from our first pioneers in Nagaland in 1952. He was baptized the same year and shortly thereafter became a church school teacher. A tragedy in his family led him to dedicate his life to the gospel ministry.

O. S. Momin and Justin Momin (not related) were the two ordained from the Garo Hills. As a teen-ager Pastor O. S. Momin became a Christian although his father was a priest in the demon worship practiced in his village. In the Bible the young man found the Sabbath doctrine and heeded it. When he heard of Adventists in 1950 at the age of 36, he was ready to join. He has served a number of years in village evangelistic work.

Justin Momin's first activity regarding Seventh-day Adventists was an attempt to discourage their entry into his already Christian village. However, he found the enthusiasm and friendliness of Brother Gayan, the Bengali layman, impossible to resist, and Justin himself became an Adventist in 1955. Having served 14 years as a teacher-evangelist, Pastor Momin has now become a full-time gospel minister.

The fourth was J. M. Dkhar, a Khasi who was but a child when his father received the Advent message in 1937 near Shillong. He is a departmental secretary of the Assam Section.

INDONESIA:

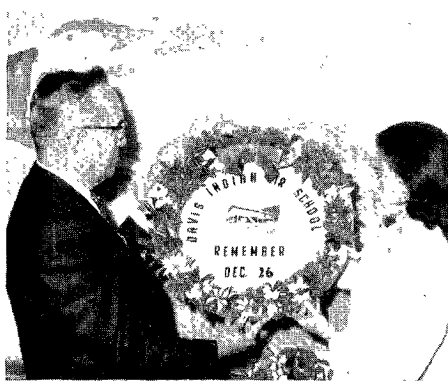
First Public Homemaking Class Held in Menado

Mrs. Shirley Johnson of the Home Study Institute, Washington, D.C., and Mrs. Marion Simmons of the Far Eastern Division department of education, Singapore, recently conducted a Parent and Home Fellowship course for the public in Menado, Indonesia. The course was a part of the evangelistic thrust in the church.

This was the first time anything of this type had been done in this area, and the leading women of the city responded enthusiastically. About 150 to 200 attended the classes, including the wives of government officials.

Parent and Home Education has long been a part of the churches' activities in East Indonesia, particularly in the North Celebes Mission. This phase of the work was begun when Mrs. V. T. Armstrong attended the North Celebes camp meeting in 1949. She was one of the main speakers, and in the weeks that followed, home commission organizations were begun in nearly every church in the mission. These have remained active through the years, but their work has been mainly within the church.

The recent classes began with a devotional each morning, which was just as well attended as the lectures and demonstrations that followed. The morning classes, conducted by Mrs. Johnson, were devoted to nutrition and cooking. The afternoon classes presented ideas about homemaking and child care. A practical demonstration of the Seventh-day Ad-



Inter-American Division Staff Help Guyana

C. L. Powers, president of the Inter-American Division, and Christina Samayoa, office secretary for the department of education, hold the promotional device and offering plate used by the division staff to raise \$701.50 as the office Christmas gift to the Davis Indian school at Paruima in Guyana.

Instead of exchanging gifts with one another, staff members have chosen a project in a different union each year since 1959. This year the money goes to provide equipment to be used by three student missionaries from Loma Linda University who begin one year of voluntary service in June.

CHARLES R. TAYLOR

Division Departmental Secretary

ventist health message was presented in each lecture and cooking demonstration.

Mrs. Johnson and Mrs. Simmons were assisted by Mrs. Ann Bartlett, Parent and Home Fellowship secretary of the East Indonesia Union Mission; Mrs. Anna Kalangi, matron and girls' dean of Mount Klabat College, translator; and Mrs. Templeton and Amy Messenger.

A. M. BARTLETT

President

East Indonesia Union Mission

MEXICO:

Laymen Join in Sharing Truth With Millions

The greatest challenge in Inter-America has been the spreading of the Advent message to the almost 50 million inhabitants of Mexico.

Now the gospel is advancing remarkably. Several large public series are being held; 45 radio stations are broadcasting the Voice of Prophecy program; many branch Sabbath schools are being carried on; and 2,245 lay preachers are doing their part.

One of these lay preachers is Mrs. Consuelo de la Paz de Jiménez, a poet and writer. She has been presenting the prophetic topics to a sizable congregation in the Tacubaya church in Mexico City. As a result, she is now conducting

a baptismal class with 14 people who are interested in the third angel's message.

During the recent Mexican Union lay activities and Sabbath school departmental council José Castrejón, union departmental secretary, invited Mrs. Jiménez to show her visual-aid material and to share her evangelistic methods with all those in attendance.

During 1968 for the first time the Mexican Union saw 4,000 persons baptized, and more are expected in 1969. One of the lay projects is the systematic distribution of a million tracts by the visiting of 100,000 homes with a series of ten tracts filled with the message for our times.

A. H. RIFFEL

Departmental Secretary
Inter-American Division

PERU:

Medical Missionaries See Life Slip Away

A strong easterly breeze blows across the mission campus of Clinica Stahl, rattling the Venetian blinds of the mission homes and opening and closing the front door of the hospital somewhat violently.

Inside the drafty 20-bed hospital another one of life's dramas is taking place. A tiny ten-year-old Peruvian girl in the middle bed of room 6 is dying. Standing by her side is her mother, who tearfully watches her daughter die slowly before her eyes. The father, the only one who has the right type of blood, is in the emergency room eagerly submitting to a transfusion that may make the difference between life and death to his little daughter.

In the meantime the little patient gasps for air, and it seems as though every gasp will be her last. She is suffering from a rare disease of the blood vessels that permits her to bleed easily. Before coming into the hospital she had vomited large quantities of blood, depleting her total blood supply to the point of almost certain death.

The national nurse deftly begins the transfusion to give life anew to the little girl in room 6. Her eyelids open for a moment, and her eyes seem to say "Thank you," but a little while later she gasps a few times and quietly dies.

Sabbath morning has just dawned. The sun arises majestically over the treetops as if to claim ownership of this jungle land, and the black buzzards float down from the sky to find their morning provender amid the heaps of city rubbish. Standing just outside the clinic's dilapidated screen door, I can see the brown waters of the Amazon River as it winds its way through the jungle—lush green verdure on either bank—with an occasional canoe dotting its murky surface.

Iquitos appears serene on the bank of the Amazon River, but it is filled with tales of woe and poverty. The needs are far beyond our power to fulfill. The population has long been neglected, but now is growing in wisdom and stature as the message of God reaches the minds



Like many mission hospitals, Clinica Stahl, in Iquitos, Peru, needs better facilities to meet the needs of the area. These pictures show the entrance to the clinic, the reception area, and the outpatient office.

and hearts of the people who live in this jungle city. We see some precious lives slip away, but we see many reclaimed from both disease and sin.

GORDON A. GILKES, M.D.
Medical Director, Clinica Stahl

PHILIPPINES:

Churches Thrive Where Bookman Was Slain

The grave of Eliseo Dioliste in mountainous Occidental Negros, Central Philippines, is hardly distinguishable, but his devotion and service have produced results in 20 years that he would hardly believe.

Brother Dioliste was not the first Filipino bookman to lose his life. Before the war, in 1938, a colporteur by the name of Filipe Corcorro was beheaded in Luzon by fierce head-hunters while delivering gospel books in the hinterlands of Mountain Province. Then after the war, in 1949, Brother Dioliste was shot dead in the Visayas while delivering copies of *The Great Controversy*, *The Meaning of Our Times*, and other books in the wild area in Kanlaon, Negros Oriental. More recently, a magazine evangelist, Erlinda Poblacion, gave her life while taking a risky connecting motorboat ride in the

treacherous sea in Tandag, Surigao. Sister Poblacion was drowned when the motor launch capsized.

March 10 was the twentieth anniversary of the death of Colporteur Evangelist Eliseo Dioliste. Early in the morning of that fateful day he placed his books in a sack and rode on a carabao's back to facilitate deliveries to his customers in Natulay, a barrio 60 kilometers from San Carlos City, Occidental Negros, Central Philippines. He had barely begun his deliveries and had collected ₱107.10.

As he passed along a bushy pathway a shot from nearby was fired, toppling him from the carabao's back. The bullet pierced Brother Dioliste's heart. The murderer rushed to get the purse from his victim's pocket and fled.

Example of Perseverance

Brother Dioliste's efforts ceased suddenly, but his deathless loyalty, the message that he was bringing and for which he died, could never perish. His example of faithfulness and perseverance even unto death encouraged hundreds of people to search for the truth and to stand firm and loyal to it even in the face of torture and death.

Now, 20 years after the tragic incident, the little mound of earth at the lonely barrio of Natulay attracts little attention, but the fruitage of his devotion is yielding an abundant harvest in the Lord's vineyard. In that mountain area surrounding the death spot of Brother Dioliste, we have at present five churches and companies with a total membership of about 150 believers.

The blood of God's workers is like seeds sown to yield a sure harvest for Him. The brightest pages of their lives are their suffering in death while holding aloft the banner of Prince Immanuel.

Filipe Corcorro, Eliseo Dioliste, and Erlinda Poblacion imprinted their devotion with their very lives. While their bodies have fallen, their memories, their service, live on.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

F. M. ARROGANTE
Departmental Secretary
Central Philippine Union Mission

SURINAM:

Evangelistic Breakthrough Produces 55 Baptisms

Eight weeks of intensive evangelism in Paramaribo, the capital of Surinam (formerly Dutch Guiana), has resulted in 55 baptisms.

For the first time in the history of the Surinam Mission an evangelistic tent was set up in Paramaribo. Antonio Brandon, who was the speaker for the meetings, was assisted by the officers and the few ministerial workers of the mission. The members of two churches and one company cooperated to make this the great-



Forty persons were baptized in the first baptism that resulted from the evangelistic meetings held in Paramaribo, Surinam.

est evangelistic breakthrough we have ever witnessed in our small field.

The climax of the series of meetings came at the end of the seventh week, when 40 people were baptized in the swimming pool of a private club in Paramaribo. Next Monday morning's paper carried a picture and an article on the baptism on the front page. Two later baptisms were held in the Paramaribo church.

As a result of this evangelistic program the membership of the mission has now passed the 600-member mark.

P. M. VAN BEMMELEN
President, Surinam Mission

INDIA:

Three Prominent Moslems Join Remnant Church

Three well-educated and well-placed Moslem men in South India requested baptism during 1968.

The first request was from a Voice of Prophecy student in Mysore State. He is a journalist on the staff of an Urdu newspaper. He was baptized in May and his wife is now preparing for baptism also.

The second man is a medical director of a government hospital in Andhra Pradesh. One and a half years ago the local pastor began to give him Bible studies. The man read the Bible through completely in six months and read the *Signs of the Times* and several books by Ellen G. White. Last November he came to the local pastor requesting baptism into the Seventh-day Adventist Church. He was baptized on November 16. He was an orthodox Moslem and well versed in the Koran, but the Word of God gripped his heart and changed him.

The third man is a Moslem medical doctor in private practice in the State of Kerala. He studied the VOP courses for more than five years and has now decided to cast his lot with God's remnant people.

Moslem men are found in the audience of almost all of our evangelistic campaigns now. Perhaps we are seeing a breakthrough among the 50 million Moslems of India.

D. R. WATTS
Departmental Secretary
South India Union

KOREA:

Medical Team Assists Literature Evangelists

About 20 students began their winter canvassing program not long ago in a politically unsettled area along the central west coast of Korea.

To open the way for them, a medical team went to So San and Tong Jin to hold clinics in the area. The night before they arrived one villager was stabbed to death and another was kidnaped in a village nearby. One of the students was picked up and accused of being a spy, but was released after investigation. The medical team, as well as the students, had reason to be apprehensive.

The medical and dental team included Dr. Vernon Butler, medical director of Pusan Sanitarium and Hospital; Dr. Lowell Kattenhorn, who came to Korea from the United States for three months to help in the medical work at his own expense; Dr. Robert Allen, dentist at the Seoul Sanitarium and Hospital, and his assistant; two nurses from the Seoul Sanitarium and Hospital; and one American serviceman, who went along to help in our clinic.

They succeeded in establishing good relations between the local community and the student literature evangelists, as well as the local church members.

The medical team was kept busy holding two clinics in one day involving 231 patients. The dental team saw 74 patients and performed 97 extractions, nine tem-

porary fillings, and ten scalings. This was all done between nine o'clock in the morning and ten o'clock in the evening, with lunch and an hour's ride by bus between clinics.

In this area the only way to get from one village to the other is either by unheated bus or walking. To reach one remote village while working with the students, we went part of the way by bus, got off, and walked an additional hour to reach our destination. But this procedure does not seem to dampen the spirits of these students, in spite of the cold weather and snow.

People in that small village bought nearly 3,000 Won worth of literature, an amount considerably more than the average day's sales for regular literature evangelists.

Our experience shows that there is no substitute for the medical and evangelistic teams working together.

S. D. PANGBORN
Publishing Secretary
Korean Union Mission

FINLAND:

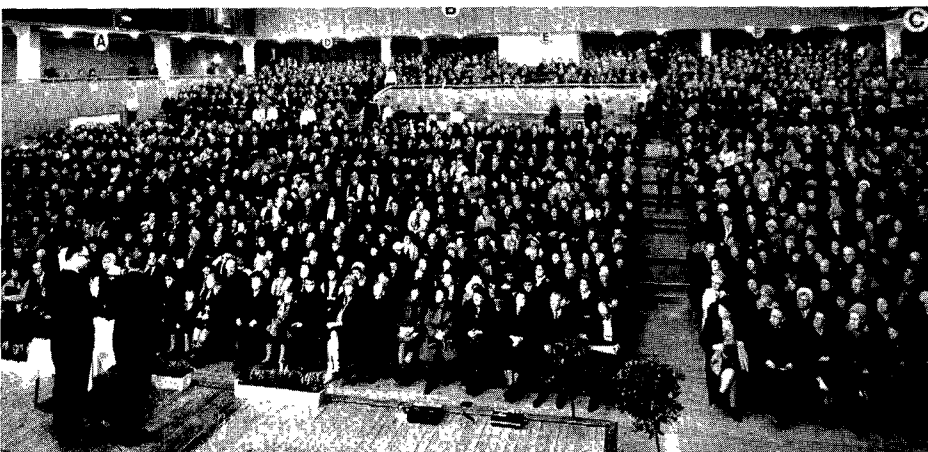
Thousands Hear Truth in Helsinki Campaign

Six thousand persons attended the first meeting as J. F. Coltheart, Northern European Division evangelist, began an evangelistic campaign in Helsinki, the capital of Finland. A separate service was conducted for 2,000 Swedes.

This is the first time since 1911-1914 that such a large campaign has been conducted in Finland using an interpreter. Elder Coltheart's interpreter is Pekka Pohjola, departmental secretary of the East Finland Conference.

Pastor Coltheart has been using an archeological approach in his evangelistic campaigns for several years. A number of workers are associated with Pastor Coltheart to learn this kind of evangelism. Some of these will conduct campaigns here in Finland in the coming months.

WILJAM AITTALA
President, Finland Union



In one of the largest campaigns in half a century J. F. Coltheart, Northern European Division evangelist, and his translator speak to many thousands in the capital of Finland.

GHANA:

Officials Make Exception for Sabbathkeepers

The government of Ghana recently announced that whenever Seventh-day Adventist teachers participate in promotion examinations, care will be taken to hold them on days other than Saturday. This new policy became effective when a Seventh-day Adventist teacher requested permission to take the examination at a time other than Sabbath.

H. A. Wilberforce, head teacher of a large non-Adventist primary and middle school in Tamale, wanted to participate in a promotion examination that would advance him to the status of principal teacher. After explaining his position to the chief personnel officer of the Ministry of Education, Mr. Wilberforce was permitted to take his examination after sunset on the same Saturday the examination was given.

The ministry requested, however, that the West Africa Union officials keep him under quarantine from 8:00 A.M. to 6:00 P.M. that Sabbath. He was permitted to attend Sabbath school and church service accompanied by the union educational secretary.

Mr. Wilberforce accepted the Adventist message about two years ago through the evangelism of J. Onjukka in Northern Ghana.

ØIVIND GJERTSEN
Public Relations Secretary
West Africa Union

THAILAND:

The Desire of Ages Appears in Two Volumes

The first volume of *The Desire of Ages* in the Thai language was released October 12 at the laymen's institute in Bangkok. This book will be bound in two volumes to make it financially easier for the upcountry members to purchase it.

Translation was undertaken by Pastor Gumjorn, a Thai pastor. As he read this book in English he had a longing for it to be in Thai so that non-English-speaking members could read and enjoy its message too. But before Pastor Gumjorn had finished even half the translation, he tragically passed away. Others finished the translation, and the second volume was released before the end of 1968.

Four of Ellen G. White's books are now available in Thai: *Messages to Young People*, *The Ministry of Healing*, *Counsels for the Church* (abridged *Testimonies*), and *Steps to Christ*. *The Story of Redemption* was published many years ago, but it is now out of print. However, it will again be published in 1969 for church members' libraries and literature evangelists' sales.

Publication of Mrs. White's books for the small church membership of Thailand is possible through subsidies of the Ellen G. White Estate and the Far Eastern Division. ROBERT L. SHELDON
Manager, Thailand Publishing House

Southern Union Holds Sabbath School Congress in Atlanta

An estimated 5,000 Sabbath school leaders representing the 481 churches of the Southern Union Conference attended a three-day Sabbath school congress, February 20-22, in the new Fine Arts Auditorium of the Atlanta, Georgia, Civic Center.

Keynote address on Thursday evening featured G. R. Nash, head of the Sabbath school work for the world field. Mission Colorama—a multimedia presentation produced by Gordon Engen, of the Lake Union Conference, and employing three screens and a stereophonic narrative—displayed the mission work of South America.

Friday sessions included planned discussion periods with panelists evaluating such subjects as the place the Sabbath school can take in evangelism and what the church must do for today's youth.

Speaking Friday night on "Sanctification Impossible Without Witness," Neal C. Wilson, vice-president of the General Conference for North America, told the assembly that "what most men and women and youth today want is a cause with which they can be connected—something that demands their attention, something for which to sacrifice."

Robert H. Pierson, president of the General Conference, addressed a capacity crowd on Sabbath morning. He spoke of the issue of evangelism through the Sabbath school. He told the people, "The Sabbath school must be the motivating power in the personal lives of men and women. In individual witnessing by every church member lies the secret of the power to evangelize the world with Bible truths."

On Sabbath afternoon the first commencement exercises for the Home Study Institute course Teaching in the Sabbath School were held for 75 leaders and teachers from Southern Union Sabbath schools. All conferences of the union were well represented with graduates. D. W. Holbrook, president of Home Study Institute, was in charge of the ceremonies. He reports that one eighth of the Institute's present enrollees are taking this adult-education course.

Singing Evangelist Sunny Liu, from the West Coast, was guest musician for the congress. Working closely with him and directing the congress choir was L. F. Roberts, layman and choir director of the Atlanta Beverly Road church. Scores of youth from Southern Missionary College, Oakwood College, and the 11 academies of the Southern Union added vocal and instrumental music. Spicing the congress in native costume were four brothers and their instructor who came from the Montemorelos Adventist College in Mexico to bring gospel melodies on their specially built marimba.

Theme for the congress was "INVOLVEMENT—'69"—involvement of every Sabbath school member to win, train, and hold people in the church.

Directing the congress was B. J. Liebelt, Sabbath school secretary of the Southern Union Conference. Assisting were guests from the General Conference and Inter-American Division Sabbath school departments, local conference Sabbath school departmental secretaries, and officers and departmental secretaries of the Southern Union.

OSCAR L. HEINRICH
Departmental Secretary
Southern Union Conference



Pastor and Doctor Team Up to Hold Health Institute

O. J. Mills, pastor of the Hartford, Connecticut, district, teamed up with Agatha Thrash, M.D., of Columbus, Georgia, for a three-week health institute in January and February in Columbus.

During this time they spoke to nearly 8,000 boys and girls in the city's public schools, appeared before television cameras and radio microphones repeatedly, spoke before various industrial groups,

held a Five-Day Plan, launched a physical-fitness program along with nutrition and weight-control classes, and introduced a Five-Night Plan to Pray.

The series was a special pilot program designed to explore possibilities of communicating greater spiritual help to the participants of the Stop-Smoking Seminar and to implement a follow-up program that would assure a higher percentage of permanent successes.

The response: many ex-smokers demonstrated marked spiritual interest. Several enrolled in the Bible Speaks course. The assistant attorney-general and his wife, both of whom had attended the Stop-Smoking Seminar, were present at each of the meetings on prayer, and they also began Bible studies in their home.

✦ WKCI-Radio, Hamden, Connecticut, is airing the Faith for Today 30-minute, 52-week radio series entitled "Profile."

✦ A preliminary report indicates that the Southern New England Conference pastors and departmental staff are planning to conduct 17 evangelistic meetings in the near future. More are expected to join in a soul-winning thrust by next fall. Lowell Bock, conference president, led the way by conducting a brief campaign at the New London, Connecticut, church in early March.

✦ A Bible instructors' course was conducted recently by G. N. Wells, pastor of the Southampton, Bermuda, church. Four of the 11 graduates are assisting in the evangelistic series being held by Elder Wells.

✦ For three years the Glens Falls, New York, church, with a membership of 110, has reported about \$1,000 or \$1,100 each year for Investment. A businessman, Richard Lee, has helped with this success. For each \$100 passing through his business he has paid 50 cents to Investment. Other projects have been baking homemade bread, saving nickels or quarters, laying aside pay-envelope change or Canadian and found money, baking for working wives, caning chairs, and cutting hair. Mrs. Esther Wilson is the 1969 Investment secretary. EMMA KIRK, Correspondent



"Involvement—'69" was the theme of the Southern Union Sabbath School Congress that brought 5,000 Sabbath school leaders to Fine Arts Auditorium of Atlanta's Civic Center.

Canadian Union

✦ CKCW-TV, in Moncton, New Brunswick, opened its studio on February 13 to the Adventist better-living program. The announcer welcomed Milo Sawvel, of the General Conference Temperance Department, to his program. Before and after the interview studio personnel showed interest in the better-living program. Elder Sawvel explained the work of our hospitals, schools, and other institutions.

✦ The Ontario Cancer Society has expressed appreciation for the work of an Ontario-Quebec pastor in cancer education. This letter was received by V. Shipovick: "On behalf of the Ontario Cancer

Society, I am instructed to present to Pastor Shipowick . . . this award of appreciation and thanks, for the very valuable service to the cause of Cancer Education, through the loan of films, especially the film *One in 20,000*. Through this courtesy, this film has been viewed by well over 10,000 grade school, high school, adult school and college students, and many community groups, throughout the whole northwest Ontario district. . . . We in the Cancer Society . . . wish the Seventh-day Adventists all success in their anti-cigarette-smoking mission."

✦ The official opening of the Endeavour church in Manitoba took place January 4 with W. G. Soloniuk, president of the Manitoba-Saskatchewan Conference, officiating.

✦ The late Dr. Q. N. W. Druitt was posthumously named Citizen of the Year by the people of Rutland, British Columbia. This honor was given for his outstanding contributions to the community. As director of the Chamber of Commerce and a leader in the community, he promoted friendliness and unity among the churches, schools, and residents.

PEARL BROWNING, *Correspondent*

Central Union

Lincoln Adventists Assist After Nearby Gas Explosion

George Lewis, director of the Union College laundry, assisted in the Red Cross relief program at Crete, Nebraska, a small town 20 miles south of Lincoln, where on February 18 a train car of ammonia exploded.

As chairman of the Red Cross disaster committee in Lancaster County, he led in an operation that evacuated some 500 persons from the stricken area and provided food, shelter, medical help, and communications services to those forced to leave their homes.

Mr. Lewis described his work in the neighboring county as evaluating the situation and getting relief operations organized. After spending the day overseeing the relief operations, he returned to the Red Cross headquarters in Lincoln, where workers received 338 telephoned inquiries about persons involved in the disaster.

The Union College laundry director has been active in the civil defense and Red Cross organization for about 15 years. He has been chairman of the disaster committee since April, 1968. Five other Union College staff members are active in the organization: Donald Jacobs, Walter Schram, William Goble, Wiley Austin, and Donald Moon.

Mr. Lewis reports that many Red Cross officials have remarked to him that the Seventh-day Adventists are usually among the first on the scene to provide help in disaster situations.

CONNIE PHILLIPS, *Union College*

✦ Lyle Davis, a junior ministerial student from Van Meter, Iowa, was recently selected as a student missionary from Union College. Lyle will be the ninth student missionary sent by Union College.

✦ The Word of Life Crusade, with conference evangelist Charles H. Buursma, is being held in the Piedmont Park church, Lincoln, Nebraska. The Lincoln area church pastors are assisting.

✦ As the result of meetings held in Sterling, Colorado, by W. R. Bornstein, conference evangelist, 22 persons have been baptized. Max Ritchie, pastor, is conducting a follow-up program in the church two nights a week.

✦ Through February 22 the Kansas colporteurs sold \$8,000 more literature than was sold in the same period last year. Week by week the literature evangelists are moving toward the goal of \$210,000 in sales for 1969.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Earl W. Heslop, pastor of the Sharon, Pennsylvania, district, was invited not long ago to speak to the class in religious doctrines at the Kennedy Christian High School, a Catholic secondary school. Pastor Heslop was the only Protestant clergyman asked to participate. He spoke on the history and doctrines of Seventh-day Adventists.

✦ A graduation service was held at the Temple Emmanuel Seventh-day Adventist church in Youngstown, Ohio, for 76 persons who completed the Go Tell Bible series. Samuel Thomas, lay activities secretary for Allegheny West Conference, was the guest speaker.

✦ Mr. and Mrs. Paul Snider, of the Parkersburg, West Virginia, church, presented George Rogers, publishing department secretary of the conference, with a check for \$1,500 for the purchase of the Paul Harvey narrated *Bible Story* film series.

✦ A branch Sabbath school is being established in Lorain, Ohio, as the result of a city-wide gift-Bible program conducted by members of the Lakewood, Oberlin, and Lorain churches. Thirty-seven, including a number of non-Adventists, attended the first meeting.

✦ A revival has taken place in Lewisburg, West Virginia, and Tom Van Asperen, pastor, reports that 50 people are attending church regularly since the beginning of the year.

✦ A new welfare center opened its doors February 23 in Parkersburg, West Virginia. Mayor Gainer and representatives from the Red Cross were present for the dedication. The new 1969 conference mobile disaster unit was exhibited.

✦ The Cumberland, Maryland, church has accepted the invitation of WUOK to broadcast the Sabbath services during

May. The services will be taped on Sabbath and broadcast Sunday mornings. Pastor Russell Burrill will also do a series of morning devotionals for one week. The church recently sponsored the Amazing Facts program over WUOK. The station also reported the Five-Day Plan to Stop Smoking held at the Cumberland High School.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ A stop-smoking sign on a large 12-by-67-foot billboard appears on the Eisenhower Expressway in the heart of Chicago. This sign was designed by Richard Delcarson, a graduate of the Five-Day Plan to Stop Smoking. He operates his own advertising agency, and the space was donated for a month by the Willett Companies.

✦ Horace Warden, a member of the Ann Arbor, Michigan, church, has been a top solicitor for Ingathering for a number of years. During 1967, when he was unemployed, he raised more than \$1,100. This year, with full-time work, he aimed for about \$500, but the Lord blessed his dedication with gifts of \$1,240.

✦ Cedar Lake Academy is planning to have a new industry on its campus by next fall. The Rhodes Bake 'n Serve frozen-dough industry, of Portland, Oregon, now operating a chain of eight plants, is to establish a \$1.5 million-yearly industry at Cedar Lake. The principal, Donald Wright, states that this would supply work for more than 50 students and will serve the States of Michigan and Ohio.

✦ During eight months on the fighting line in Vietnam, Specialist Five Cleophas C. Mims has been decorated a number of times. This young man from the Chicago South Side believes that the Lord has protected him. He has won a Silver Star, a Bronze Star with V Device, Army Commendation Medal with V, and a Purple Heart.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Gail Hooker, of the Sunnyside, Washington, church, received the Conflict of the Ages set as the award for winning fourth place in the Upper Columbia Conference division of "What Does the Conflict Series Mean to Me?" Miss Hooker is a senior at Bickleton High School and plans to attend Walla Walla College this fall.

✦ A capacity crowd of 4,000 people attended the Washington Conference youth rally at Auburn Academy, February 28 to March 1. Emilio Knechtle, businessman, educator, and Adventist lay preacher from Connecticut, was the principal speaker for

the weekend meetings. "Forward for Christ" was the theme for the youth rally arranged by Don R. Blehm, conference youth director. Laurelwood Academy, in the Oregon Conference, hosted a four-service weekend by Mr. Knechtle, February 14 and 15.

IONE MORGAN, *Correspondent*

Northern Union

✦ North Dakota is being blanketed by both *It Is Written* and *Faith for Today* on TV and by the *Voice of Prophecy* daily and weekly program on radio. A new contract was signed with the Meyer Network to show *It Is Written* for one year beginning March 2. This network includes stations in Bismarck, Williston, and Minot.

✦ Using the tapes prepared by E. E. Cleveland, of the General Conference Ministerial Association, the Philadelphia church, of Des Moines, Iowa, is running a series of radio programs under the direction of the pastor, D. J. Dixon. They are on an FM station that covers a wide area of Iowa and Missouri.

✦ An offering of nickels is being taken at the South Dakota camp meeting on June 8 to finance the construction of four cabins at Flag Mountain Camp. Ten thousand dollars will be needed to match the \$8,000 that the conference has on hand.

✦ W. G. Loewen, district pastor for Fairfield and Ottumwa, Iowa, and Gordon Arnott, M.D., practicing physician of Knoxville, conducted a Five-Day Stop Smoking Clinic in the St. Joseph Hospital in Ottumwa, January 12-16. Twenty-five people broke the habit.

✦ Members of the Council Bluffs, Iowa, church have been preparing for a series of evangelistic meetings for more than a year. As a result of the friendships made in this preparation, eight have already joined with the church, and another is now ready for baptism. The first meeting was held March 7 in the church. The Union College ministerial department is working with the pastor, I. E. Schultz.

✦ When a Minot, North Dakota, family were burned out recently, Dan Poleschook, a literature evangelist, gave them a free *Bible Story* set. This gift was reported in the *Minot Daily News*.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Twenty-eight Pathfinders of the Redlands, California, church raised \$730 in the 1968 Ingathering campaign under the leadership of B. J. Savage. Elder Savage received permission for the uniformed Pathfinders to stand in front of the mar-

kets in Redlands with their Ingathering cans and papers. Pathfinder director is Lydell Lambeth.

✦ Comparing 1968 with 1967, Alvin G. Munson, Pacific Union Conference treasurer, reports gains of \$1,414,592 in tithe and \$109,446 in mission offerings.

✦ W. J. Blacker, union president, has called on the 102,000 members of the union to send at least a dollar each to a special flood relief fund being set up to help Adventist families hardest hit by recent disastrous floods throughout the union.

✦ Joanne Fenderson, a senior at Monterey Bay Academy, recently received first award of \$50 in a county-wide music contest at Cabrillo College. She is to be guest soloist with the Santa Cruz County Symphony Orchestra on May 17.

✦ Six Pacific Union area TV stations—in San Diego, Phoenix, Los Angeles, Yuma, Las Vegas, and Salt Lake City—are presently carrying the telecast featuring Broadcaster Paul Harvey reading from *The Bible Story* by Arthur S. Maxwell.

✦ Members of the Azure Hills church helped the Lloyd Readman family, of Lytle Creek, California, who were left homeless following the January 25 flood that filled their two-story home with mud, water, and rocks. The church family provided furniture, bedding, dishes, and clothing to the Readmans, who had been Adventists less than a year.

✦ Following a two-hour rainstorm February 1, in which some 20 inches of rain fell on windward Oahu, Hawaii, Seventh-day Adventists of the Hawaiian Mission immediately opened an emergency supply center on Apapane Street in Kaneohe, hardest hit by the flooding streams. Appeals to the public through the press for additional welfare aid brought donations of money and materials from individuals and businesses. To each family receiving supplies went a Bible inscribed: "Many waters cannot quench love, neither can the floods drown it." Song of Solomon 8:7. From your friends the Seventh-day Adventists."

RUTH WRIGHT, *Correspondent*

Southern Union

✦ Two students at Collegedale Academy, Eva Lynne Zollinger and Richard C. Blue, have become finalists in the National Merit Scholarship Program. This honor is shared by only one half of 1 per cent of the graduating secondary-school seniors in the nation. Of about 15,000 finalists there will be about 2,800 winners.

✦ Evangelistic meetings opened the first of March in West Palm Beach and Jacksonville, Florida. Baptisms for the Florida Conference during February were 46, bringing the total thus far this year to 106.

✦ H. M. S. Richards, Jr., with Gordon and Phyllis Henderson, of the *Voice of*



New Church in North Carolina

The members of the Mocksville, North Carolina, congregation opened their new church January 11. E. S. Reile, president of the Carolina Conference, spoke at the opening service.

After meeting in the Lutheran church since they organized in June, 1962, the group felt a need for a church building for regular church services and for a church school.

Four acres of land were purchased about two years ago, and then at the beginning of last year plans were drawn up for an educational unit and sanctuary. Work was begun in June of last year on the educational unit, which has now been in use for the church school since early in December. The large assembly room in this educational unit is being used for church and Sabbath school services.

J. G. SLATE

Prophecy, opened a series of meetings March 1 in the Tivoli Theater in Chattanooga, Tennessee. Opening-night attendance was 800.

✦ Ministers of the Carolina Conference report 20 members have returned to church through the use of the Concern packets being used in the Sabbath schools throughout the conference.

OSCAR L. HEINRICH, *Correspondent*

Loma Linda University

✦ Speaker for the annual Spring Week of Devotion for both LLU campuses was Wilber Alexander, professor of systematic and pastoral theology and chairman of the department of church and ministry at Andrews University, Berrien Springs, Michigan. Theme of the week was "Problems of 'Peculiar' People."

✦ Two 1968 graduates of the School of Health-Related Professions (medical-record-administration curriculum) received the two highest scores of all candidates taking the National Registration Examination given by the American Association of Medical Record Librarians. Karen H. Creason was the highest national scorer and Janet K. Roy was second, one point behind Mrs. Creason. Twelve other members of the class passed the examination.

PEGGY HANSON, *Correspondent*

"Steps to Christ" Converts Chinese

While visiting the Bangkok Sanitarium and Hospital I met K. S. Wong, Chinese chaplain of this institution, who discovered the Advent message late in life.

"What was it that led you to become an Adventist?" I asked him.

"For more than forty years I was a Sundaykeeper, but thank God a friend of mine, a Seventh-day Adventist, handed me a copy of *Steps to Christ*, by Ellen G. White. As I read this inspired volume I found the Saviour and was providentially led to become a member of the church. I am convinced now more than ever that this church is indeed God's remnant people, for its members adhere strictly to the Scriptures and to the Spirit of Prophecy as God's special gift to shed light on important Bible truth."

In overseas countries as well as in North America the Spirit of Prophecy writings are being used by God to make converts to Christ and to the Advent message.

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

Samuel B.; and three daughters, Mrs. J. L. Shepard, Mrs. Annice Banes, and Mrs. Melba C. Meachum.

CHEATHAM, Pearl Ella—b. Cooper County, Mo.; d. Jan. 17, 1969, Kansas City, Mo. Her husband, George, survives.

CHINN, Clarence A.—b. Dec. 9, 1891, Witt, Ill.; d. Jan. 27, 1969, College Place, Wash. Survivors are his wife, Nancy; three sons, Eldon, Dr. Clarence, and Donald; and two daughters, Bonnie Chinn and Luwana Johnson.

CLOUD, Nora Davis—b. June 8, 1884; d. Feb. 21, 1969, Loma Linda, Calif. She spent 31 years working as a nurse in the Loma Linda Sanitarium and Hospital, Paradise Valley Sanitarium and Hospital, and the White Memorial Hospital. In addition, from 1910 to 1916, before her marriage Miss Davis and two other nurses opened our work in Uruguay. After colporteurs and evangelists had failed to get a foothold, the three nurses were sent to Montevideo, where they learned the language and found ways of helping the sick. This won the confidence of the people so that all our lines of work were able to enter the country.

COGDILL, Carrie B.—d. Jan. 2, 1969, La Vegas, Nev. Survivors are a son, Arthur C.; and a daughter, Laverne Davis.

COLE, Eleanor J.—b. New York, N.Y.; d. Nov. 10, 1968, Orlando, Fla., aged 67.

COLLINGHAM, Martin Ervin—b. March 31, 1881, Mason City, Ill.; d. Nov. 27, 1968, Baldwin Park, Calif. Survivors are his wife, Hattie; son, Raymond C.; and stepson, Paul Briggeman.

COMSTOCK, Burton Manley—b. Sept. 2, 1939, Crescent City, Calif.; d. Dec. 9, 1968, Willows, Calif. He was returning to Chiapas, Mexico, to enter upon his new position as administrator and general manager of Yerba Buena Mission when he was instantly killed in a truck-trailer collision. Survivors are his wife, Manuela Lopez Comstock; and three children, Ruben, Robert, and Nancy.

COOPER, Geneva Minnie—b. July 7, 1917, Bates County, Mo.; d. Jan. 23, 1969, Butler, Mo. Survivors are her husband, J. A. Cooper; and three sons, Terry Dale, Larry Lee, and Gary Ralph.

COPELAND, Henry L.—b. July 7, 1872, Goldsboro, N.C.; d. Jan. 29, 1969, Lincoln, Nebr. His wife, Tillie, survives.

CUNNINGHAM, Thomas C.—b. Nov. 22, 1893, Norwell, Mass.; d. Jan. 20, 1969, Winter Park, Fla. He was educated at Washington Missionary College and worked as pressman at the College Press and at the Review and Herald Publishing Association. Survivors are his wife, Winifred Bowen Cunningham; a son, Edgar B.; and two daughters, Evelyn Durand, and Gertrude Lamp, now a missionary in Beirut, Lebanon.

DIETRICH, Harry W.—b. Oct. 10, 1896, Akron, Pa.; d. Nov. 14, 1968, Winter Park, Fla. He was baptized by F. D. Nichol. Survivors are his wife, Cora; son, Harry H.; and three daughters, Sally Lee Rynearson, Doris E. Hamm, and Eileen E. Busch.

DONALDSON, Florence—d. Oct. 23, 1968, St. Petersburg, Fla., aged 58. Her husband, Samuel, survives.

DRAPER, Bertha Bernice—b. Sept. 5, 1879, Plattsmouth, Nebr.; d. Jan. 20, 1969, Jay, Okla. Survivors are three children, Mrs. Charley O. Robinson, George S., and Daniel D.

EDDY, Eva Mae—b. April 14, 1889, Eaton County, Mich.; d. Jan. 24, 1969, Ovid, Mich. Two sons, Orville Hale and Douglas Lake, survive.

EDWARDS, Grace Clara Calhoun—b. April 25, 1901, Hazelton, Colo.; d. Feb. 10, 1969, Tempe, Ariz. Survivors are her husband, David; and a son, Darald.

ELMENDORF, Edward Neil—b. Dec. 20, 1889,

Bellevue, Mich.; d. Oct. 1, 1968, Saginaw, Mich. Survivors are his wife, Alice Schuett Elmendorf; and two sons, Edward Neil II, M.D., and Stanley R. Elmendorf.

FOLEY, Beulah A.—b. Ga.; d. Nov. 9, 1968, Tusculum, Fla., aged 77. She was a practical nurse at Florida Sanitarium and Hospital. Survivors are a daughter, Mrs. Woodrow Whidden; stepsons, Well-born Phillips and Dr. J. D. Foley; and stepdaughters, Mrs. Hugh Turner and Mrs. Gwendolyn Shupe.

FRASER, George F.—b. Oct. 25, 1886, Liverpool, England; d. Nov. 25, 1968, Snohomish, Wash. He was united in marriage with Florida Griffen in 1935 and became an Adventist in 1947. Survivors are his wife, a stepson, and a stepdaughter.

FRENCH, Flora Belle—b. Nov. 8, 1886, Ohio; d. Nov. 9, 1968, Clermont, Fla. Survivors are her husband, Elder Raleigh E. French; and two sons, Elder C. Richard French, lay activities secretary, Florida Conference, and Robert L. French.

GREEN, Elizabeth Ann—b. 1879, Ontario, Canada; d. Sept. 22, 1968. A son, Samuel Bulgreen, survives.

HALL, Frank—b. Oct. 10, 1871, Coleyville, Jamaica; d. Oct. 10, 1968, Kingston, Jamaica. He was among the first Jamaicans to accept the truth. After doing colporteur work, he entered the ministry, and served as a missionary in several of the West Indian islands. After the death of his first wife, Rebecca Binns, he married Margaret Mahala Thomas. They were missionaries in the Virgin Islands, Puerto Rico, Santo Domingo, and Jamaica. Survivors are two daughters, Linnell Kelsick and Nellie Brown.

HAMMOND, Verda Mae—b. Oct. 8, 1879, Ind.; d. Jan. 5, 1969, National City, Calif. Two children survive, Helen and Richard.

HANSON, Merle—b. Feb. 9, 1910, Minneapolis, Minn.; d. Jan. 24, 1969, St. Paul, Minn. Survivors are her husband, H. Paul; four sons, David, Paul, Daniel, and Steven; and a daughter, Mrs. Richard Ellingson.

HIATT, Mary Frances—b. Jan. 2, 1869, Brownville, Oreg.; d. Nov. 20, 1968, Sonora, Calif. Survivors are two sons, Ralph D. and Robert E.; and a daughter, Katherine Hogue.

HOBSON, Emma—b. Oct. 11, 1872, Otrantok, Iowa; d. Aug. 30, 1968, Austin, Minn. A daughter, Mildred, survives.

JASPERSON, Arthur Alexander—b. Nov. 5, 1887, Outagamia County, Wis.; d. Jan. 25, 1969, Madison, Tenn. He was president of Madison College and Hospital from 1952 to 1955. After the death of his first wife, Marguerite Millar, he married Florence Fellemende. Survivors are his wife; and a son, Robert.

JOHANNAS, Winifred Godshalk—b. Mohnton, Pa.; d. Jan. 3, 1969, Sanitarium, Calif. She studied nursing and in 1926 married Dr. J. C. Johannes. In 1936 they were called as missionaries to the Southern Asia Division, where they labored 18 years. They helped to establish medical work in Rangoon, Burma. They also served in Ethiopia, Taiwan, Okinawa, and Korea, giving a total of 30 years to foreign mission work. Her husband survives.

KEEP, June E.—b. Aug. 24, 1913, Lansing, Mich.; d. there Feb. 6, 1969. Survivors are a daughter, Patricia Ryder; and a son, Donald Clingersmith.

KELL, Aurora Blanche—b. June 5, 1885, Kans.; d. Jan. 12, 1969, National City, Calif. Survivors are a daughter and two sons.

KENNEDY, Norman James—b. Feb. 14, 1889, Alpena, Mich.; d. Jan. 7, 1969, Lansing, Mich. A son, Dougal; and a daughter, Alice Daley, survive.

KERR, Eva Elmore—b. Feb. 1, 1869, Philadelphia, Ill.; d. Dec. 3, 1968, Siloam Springs, Ark. She trained as a nurse at Battle Creek, Michigan, and in 1892 married George T. Kerr. In 1894 they went as missionaries to Gold Coast, West Africa, and returned in 1899. Six children survive.

KING, Katherine C.—b. Nov. 26, 1880, Fairview, Pa.; d. Jan. 19, 1969, Beverly Hills, Calif. A daughter, Pauline Hibbil, survives.

KLAUS, Orphia Jane—b. May 28, 1878, Cottonwood Falls, Kans.; d. Oct. 9, 1968, Asheville, N.C. Survivors are a son, Rupert Sigel; and three daughters, Orphia Burchard, Mandella Anderson, and Audrey Beale.

KOHLSTAAT, Betty Ann—b. May 23, 1920, Flat Creek, N.Y.; d. Jan. 2, 1969, Orlando, Fla.

KOMINSKY, Malinya—b. May 8, 1891, Yugoslavia; d. Nov. 14, 1968, Orlando, Fla. Survivors are two daughters, Irene Ams and Evelyn Beard; and two sons, Eugene and John.

KRUGER, Emma Katherine—b. Feb. 14, 1910, Lamont, Wash.; d. Dec. 1, 1968. She was a supervisor at Walla Walla General Hospital for the past six years. Survivors are her husband, Solomon; and children, Ruby Stafford, Ruth, Richard, and Pastor Roger Kruger, of Idaho Falls.

LAWRENCE, Harold C.—b. Nov. 19, 1898, Lebanon, Ill.; d. Feb. 22, 1969, Kansas City, Mo. Survivors are his wife, Lorna; two daughters, Mrs. John Crosso and Mrs. Barney Johnson; and a son, Bernard.

In Remembrance

[Obituaries received during the month before last.]

ABBOTT, Earley Harold—b. March 9, 1879, Iowa; d. Jan. 23, 1969, Sonora, Calif. He served the denomination for many years in the publishing department, both in California and in Texas, and helped to raise up new churches after his retirement. Survivors are his wife, Stella, and a sister, Carrie Johnson.

ALLBERRY, Mildred C.—b. Nov. 24, 1900, Lancaster, Mo.; d. Feb. 1, 1969, Spokane, Wash. Survivors are her husband, Russell; a daughter, Mrs. Paul Jones; and two sons, Charles R. and Norman E.

ANDERSON, Thomas W.—b. June 15, 1886, Memphis, Tenn.; d. Feb. 1, 1969, Grass Valley, Calif. Survivors are his wife, Mary; and two daughters, Zella Mae Schafer and Kathryn Perusina.

BEATTY, Clara B.—b. 1876, Nebr.; d. Feb. 6, 1969, Riverside, Calif. Survivors are four daughters, Lillian Beatty, of Loma Linda University, Lucille Henderson, Florence Schierman, and Ramona Roos.

BENTON, Isabel Jane—b. Nov. 3, 1905, La Grand, Oreg.; d. Jan. 31, 1969, Takoma Park, Md. She attended Maritime Academy and was a graduate of Washington Sanitarium and Hospital School of Nursing. For 17 years she was night supervisor at Washington Sanitarium and Hospital. Survivors are her husband, Grant M. Benton; and a daughter, Selma Jane Talley.

BISHOP, Joseph Andrew—b. Jan. 6, 1879; d. Jan. 15, 1969, Bradenton, Fla., aged 90. Six children survive: Wilber A., Leon J., Miron I. G., L. Everette, Mabel Pemberton, and Hazel Shepherd.

BRINEGAR, William McKinley—b. Nov. 3, 1896, Hiwasse, Ark.; d. Dec. 5, 1968.

BRINK, Charles Royce—b. April 26, 1942, Carbondale, Ill.; d. Jan. 31, 1969, Hawthorne, Calif. His wife, Carolyn, survives.

BRYCE, John F.—b. Feb. 16, 1907, Pittston, Pa.; d. Rochester, N.Y. Survivors are his wife, Alfreda; two sons, John, Jr., and Alfred; and a daughter, Jacqueline Williams.

BUFORD, James Harry—b. Oct. 6, 1909, Miller County, Ark.; d. Jan. 9, 1969. His wife survives.

BURGESS, James Wilford—b. March 22, 1922, Denver, Colo.; d. Nov. 11, 1968, Stoneham, Mass. In 1946 he married Audrey Lamb, and that year he graduated from Union College. He labored as pastor and singing evangelist in the Southern, Southwestern, Central, and Atlantic unions. Survivors are his wife; son, Don; parents, Elder and Mrs. Guy T. Burgess.

BURGETT, Ethel Ann—b. March 18, 1888, Freshwater, Calif.; d. Feb. 11, 1969, Lakeport, Calif. Her husband, John, survives.

BURNETT, Iva B.—b. Oct. 30, 1883, Eaton County, Mich.; d. Jan. 3, 1969, Lansing, Mich. Survivors are a daughter, Vera Simcox; and three sons, Henry, Delose, and Delmer Hoover.

BUTKA, Leslie Harrison—b. May 4, 1890, Enid, Okla.; d. Jan. 10, 1969, Pomona, Calif. Survivors are his wife, Irene; daughter, Mrs. Chester Alcorn; son, Dr. Donald; a brother, Dr. Lawrence; and two sisters, Daisy Swartout and Letha Hanson.

CARTER, William Samuel—b. Ga.; d. Jan. 14, 1969, Winter Park, Fla., aged 82. Survivors are his wife, Jessie N.; two sons, William A. and M Sgt.

LEMMON, Russell Cameron—b. Aug. 25, 1894, Ulysses, Nebr.; d. Jan. 18, 1969, Calif. Survivors are a brother, Robert; and two sisters, Charlotte Lemmon and Martha Whitcomb.

LOSEY, Edith Lorena—b. Oct. 27, 1888, Tuscola County, Mich.; d. Jan. 25, 1969, Bradenton, Fla. Survivors are her husband, Clinton D.; two sons, Ormond Carl and Oswald Kenneth; and two daughters, Laura R. Taylor and Iris Verlee Buck.

LOVEJOY, Lester Franklin—b. March 9, 1894, Millington, Mich.; d. Sept. 21, 1968. Survivors are his wife; a daughter, Bessie Laeder; and three sons, Jess, George, and Delmar.

MADER, Leonard—b. Feb. 21, 1916, Omaha, Nebr.; d. Oct. 22, 1968, Avon Park, Fla. Survivors are his wife, Bernice; and son, Larry.

MC CRACKEN, Minnie—b. Sept. 26, 1893, White Hall, Ill.; d. Jan. 17, 1969, Muskogee, Okla. Survivors are her husband, Willie R.; and a stepson, E. H. McCracken.

MC INTOSH, Nettie Brown—b. March 5, 1883, Westbend, Iowa; d. Oct. 25, 1968. As a youth she engaged in colporteur work, and in 1901 she entered nurse's training at the Des Moines Hospital. She joined the nursing staff of Boulder Sanitarium and Hospital. Later she worked for 25 years at Paradise Valley Sanitarium and Hospital. Survivors are her husband, George; and a son, Paul.

MC MANES, Ray Ivan—b. March 18, 1894, Eldora, Iowa; d. Feb. 3, 1969. He is survived by his wife, Lillian Wallace McManes.

MOORE, Edmund Frederick—b. Oct. 17, 1874, Newfoundland, Canada; d. Feb. 1, 1969, Denver, Colo. Survivors are two stepsons, George L. Bright and Robert I. Bright; and a stepdaughter, Helen DeBow.

MURLEY, Adeline—b. April 12, 1883, Ontario, Canada; d. June 24, 1968, Sandusky, Mich.

NELSON, Clyde H.—b. Oct. 12, 1895, Proctor, Ill.; d. Jan. 13, 1969, Montclair, Calif. Survivors are his wife, Claire; and two daughters, Patricia Anne Welsh and Joanne Minett Watson.

NELSON, Ethel Bryant—b. Dec. 3, 1884, Nebr.; d. Jan. 16, 1969, Hanford, Calif. Survivors are her husband, Hiram; two sons, Ray and Orville; and a daughter, Barbara Morris.

NESTEN, Daisy May—b. July 30, 1881, Stromsburg, Nebr.; d. Jan. 30, 1969, Sanitarium, Calif.

O'NEAL, Annie Irene—b. Aug. 7, 1898, Marion County, Fla.; d. Nov. 26, 1968, Orlando, Fla. Survivors are two sons, Durward and James.

O'NEAL, William P.—d. Nov. 14, 1968, Miami, Fla., aged 68. Survivors are his wife, Hattie Mae; and a son, Gilbert L.

PEARSON, Margaret White—b. Aug. 5, 1873, Scotland; d. Jan. 17, 1969, Beverly Hills, Calif. Survivors are two sons, William and Dave; and a daughter, Margaret Heimbach.

PENGR, Maude—b. Aug. 9, 1881; d. Jan. 17

1969, Gendale, Calif. Two sons, Roy and Ned, survive.

PERKINS, Ray—b. April 3, 1891, Allegan, Mich.; d. Oct. 2, 1968, Tampa, Fla. Survivors are his wife, Tena; a stepdaughter, Catherine Nicklas; and a stepson, Will R. Caviness.

PERRY, Edna M.—b. Jan. 25, 1895, Fredericksburg, Va.; d. Oct. 22, 1968, Bristol, Tenn. She is survived by her husband, Joseph; and a son, Joseph, Jr.

PERVIS, Ralph Emory—d. Dec. 31, 1968, Orlando, Fla. Survivors are his wife, Lou Verta; sons, Donald E. and Norman L.; and a daughter, Dorothy L. Bratcher.

PETERSON, Rose K.—b. June 26, 1884, Adrian, Mo.; d. Dec. 15, 1968, Colfax, Wash. Two sons, Arthur J. and John S., survive.

PFLUEGER, Jonathon Russell—b. May 6, 1948, New Orleans, La.; 2. Fayetteville, Ark., aged 20. Survivors are his parents, Mr. and Mrs. Louis D. Pflueger; one brother; and two sisters.

PIERCE, Lee Felia—b. June 17, 1892, Jamestown, Ky.; d. Jan. 17, 1969. In 1918 he married Dorothy Helen Graves. From 1947 to 1950 he was manager of the laundry at Forest Lake Academy. Later he worked for eight months at the Loma Linda Sanitarium and Hospital. He is survived by his wife; and four children, Myrtrude Michaelis, Charles L., Helen Moyers, and Bruce A.

PHILLIPS, Jesse Decatur—b. March 15, 1873, Florence, Iowa; d. Jan., 1969, Sedan, Kans. Survivors are five children, Elder A. K. Phillips, of Michigan, Earl R. Phillips, Oleta Baker, Gladys Call, and Thelma Phillips.

PILLSBURY, Amy Lea—d. Oct. 26, 1968, Bradenton, Fla., aged seven years. Survivors are her parents, Mr. and Mrs. Albert V. Pillsbury; and brother, Joseph.

PINA, Maria—b. Aug. 10, 1885, Hawaii; d. Dec. 12, 1968, Oakland, Calif. Survivors are four sons, Barney, Joe, Peter, and Marshall; and five daughters, Margaret S. Rodriguez, Mary Doby, Julia Cruz, Eva Lucciani, and Isabel Adams.

PIPER, E. Winifred Tefft—b. July 22, 1883, Battle Creek, Mich.; d. Feb. 3, 1969, there. She taught church school in the East Michigan Conference and was matron at Adelphean Academy for a time. In 1908 she graduated from Emmanuel Missionary College. In 1912 she married Irl J. Piper. From 1916 to 1922 she taught at Emmanuel Missionary College.

POLINKAS, Bertha—b. May 12, 1898, Barrytown, N.Y.; d. Nov. 1, 1968, Avon Park, Fla. Survivors are her husband, George; and two children, Lillian and Harold.

RABITAILLE, Ambrose—b. March 20, 1874, Ontario, Canada; d. Oct. 12, 1968, Dade City, Fla. His wife, Mildred, survives.

REBER, Howard H.—b. July 7, 1898, Quincy, Mich.; d. Oct. 20, 1968, New Port Richey, Fla. Sur-

vivors are his wife, Vera; two sons; and three daughters.

REDDING, Mary E.—b. Feb. 9, 1896, Leipsic, Ohio; d. Sept. 6, 1968, Flint, Mich. Survivors are two sisters, Inez Moffit and Carrie Wiles; and a brother, William J.

REDMAN, Earl J.—b. Jan. 1, 1902, Ind.; d. Jan. 18, 1969, Baja, Mexico. Survivors are his wife, Agnes; son, Lloyd; and daughter, Mrs. Micky Hess.

REIDT, Robert—b. Oct. 19, 1912, N.J.; d. Sept. 29, 1968, Boca Raton, Fla. Survivors are a son, Robert; and a daughter, Barbara Muldoon.

REISWIG, Mary Blehm—b. April 11, 1887, Lehigh, Kans.; d. Perryton, Tex., at the age of 81. In 1909 she united in marriage with Christian Reiswig. The survivors are two sons, Elmer and Jim; and a daughter, Opal Lynch.

RICHARDSON, James S.—d. Oct. 7, 1968, Dublin, Ga., aged 66. Survivors are his wife, Mattie; and a daughter, Mrs. W. C. Kirkland.

ROBINSON, Floyd Alvin—b. Oct. 15, 1896, Clyde, Ohio; d. Jan. 15, 1969, San Jose, Calif. Survivors are his wife, Alice; two daughters, Jeanne George and Gloria Alama; and a son, Ronald.

ROTH, Adam—b. Jan. 21, 1898, Platinhart, Germany; d. Dec. 19, 1968, Oakland, Calif. Survivors are his wife; two sons, Siegfried and Hans; and a daughter, Gretchen DeSilvo.

RULKOEITER, Gertrude Myrtle Burghart—b. Dec. 31, 1881, Golden Gate, Minn.; d. Dec. 30, 1968, Sanitarium, Calif. She was educated at Union College, after which she was a colporteur and then a Bible instructor in Minnesota. After her marriage to Dr. A. H. Rulkoeiter, they did pastoral work in Minnesota. Then they devoted their lives to educational work, teaching in the Midwest and at Washington, D.C. Survivors are her husband; sister, Flossie; and brother, Andrew.

RYLAND, Harry—b. April 21, 1873, Bonaparte, Iowa; d. Nov. 21, 1968, Muskogee, Okla.

SANDERS, Zora Louis—b. March 23, 1886, Howland, Mo.; d. Jan. 17, 1969, Nevada, Iowa. Survivors are his wife, Maud McKinley Sanders; four sons, Paul, Albert, Louis, and Glen; and four daughters, Ruth Holm, Reva Correira, Mary Schauder, and Betty Gross.

SCHAAL, Pauline—b. Charlotte, Mich.; d. Oct. 24, 1968, Avon Park, Fla., aged 69. She was a Bible instructor. Survivors are her husband, Frederick; a son, Stanley Robison; and a daughter, Mrs. Berton Crary.

SCHLOTTER, Carl—b. May 25, 1907, Chino, Calif.; d. Jan. 26, 1969, Sanitarium, Calif. He was employed for a time at Feather River Sanitarium and Hospital and then at St. Helena Sanitarium and Hospital. His wife, Gwen Arnett Schlotter, survives.

SEAMOUNT, Clara M. Gibbs—b. March 12, 1898, Woodland Park, Colo., Survivors are her husband, Ed; and a son, Robert, both of Loma Linda, Calif.

SEWELL, Jennie E.—b. July 17, 1885, Alpena, Mich.; d. Jan. 22, 1969. She is survived by a daughter, Dorothy M. Waldron.

SLOBODINCK, Anna Julia—b. Jan. 13, 1885, Russia; d. Jan. 12, 1969, National City, Calif.

SMITH, Teresa A.—b. Sept. 2, 1894, Caro, Mich.; d. Dec. 24, 1968, Saginaw, Mich. Survivors are her husband, Arthur; a son, William Ailing; and a daughter, Mrs. Charles Baldwin.

STOCK, James Allen—b. Oct. 30, 1883, Hubbel, Nebr.; d. Jan. 3, 1969, Grass Valley, Calif. His wife, Viola, survives.

THOMAN, Floyd N.—b. Oct. 16, 1948; d. March 25, 1968 while serving his country.

THOMPSON, Katherine Gimple—b. Sept. 15, 1888, Josephsberg, Austria; d. Feb. 16, 1969, Loma Linda, Calif. Survivors are a daughter, Hyretha Smith; and a son, Kenneth Hiram Thompson.

TURNER, Mayme Grace—b. April 15, 1898, Minn.; d. Jan. 7, 1969, Oakland, Calif. Survivors are a daughter, Marie Egan; and two sons, George H. and Harvey C.

VITKO, Laura Bell Patricia—b. July 7, 1893, Grelton, Ohio; d. Jan. 20, 1969, Mountain Home, Ark. Survivors are her husband, Abe; and two stepsons.

Baptism Forms Link With Past

By VIRGIL E. ROBINSON
Senior Editor, Home Study Institute

A recent baptism in Welkom, South Africa, added a link in the chain of Adventist mission history.

In 1885 two South African Dutch businessmen, G. J. van Druten and Peter Wessels, began to keep the seventh-day Sabbath. When they contacted an Adventist miner, William Hunt, from Nevada (U.S.A.) living near Kimberley, he encouraged them to write to the General Conference, then in Battle Creek, and request a minister to come and teach them more. As a result of this appeal, the first SDA missionaries went to Africa in 1887. And so began the work of the Adventist Church in South Africa.

So fond did the Van Drutens become of their miner friend Hunt that they incorporated his name, William, into their family.

The beginning of 1968 found William van Druten, grandson of the South African pioneer Adventist, working as a foreman and technician in the Welkom gold mines. He was a heavy drinker and a chain smoker.

Then E. C. Pelsler began a series of evangelistic meetings in Welkom, and Mrs. Van Druten attended and became interested; Mr. Van Druten seemed indifferent. But the Holy Spirit was working with him, and when he learned that his wife was requesting baptism, he too requested it, knowing that there might be a Sabbath problem with his work. The mining company, however, preferred to give him Sabbaths off when they were faced with the possibility of losing him altogether.

The Van Drutens—William and his wife—were two of the 26 baptized as a result of the meetings in Welkom.

Church Calendar

Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17



Unforgettable VEJA-LINKS Goulash

1/8 cup vegetable oil
3 large onions, coarsely
chopped
1 clove garlic, well crushed
5 large green peppers, cut into 1 1/2 inch cubes
3/4 tablespoon caraway seeds
1 1/4 cups canned tomatoes, undrained
1 tablespoon paprika
salt to taste
1 can well-drained VEJA-LINKS . . . cut in 1/2
inch pieces

(1) In a large heavy kettle, heat oil and add onions and garlic. Cook over moderate heat, stirring with wooden spoon, until the onions begin to take on color. Add the green peppers and cook, stirring, five minutes longer. Cover and cook 20 minutes, stirring occasionally.

(2) Add the caraway seeds, tomatoes, paprika, and cook an additional 20 minutes or so until mixture thickens.

(3) Add VEJA-LINKS and salt to taste. Cover and heat thoroughly.

Serves 4 generously.

Serve with plain boiled potatoes and crisp green salad.

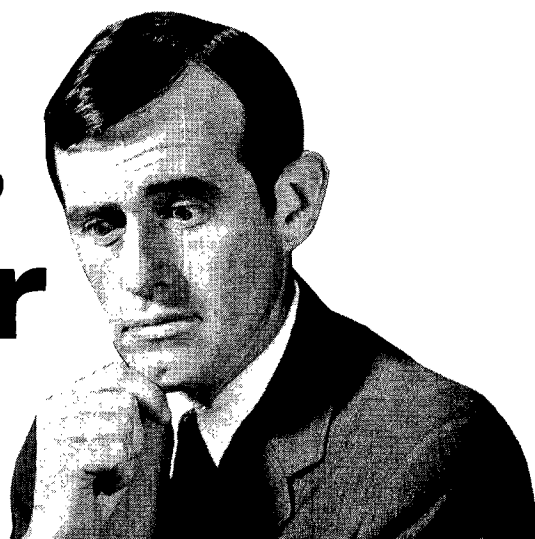
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tivities around the world, put in a strong word about temperance and Christian education.

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Things continued happening. The journal invited his questions. It told him of a group of Christian workers willing to pray for him any time he asked. Warm human stories changed his attitudes so gently that he hardly felt it.

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Unsolicited letters of gratitude continually reach the desks of the *These Times* and *Message* editors. Perhaps someone you have given a gift subscription to has written a letter similar to these:

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—*Louisiana*.

"My interest has been aroused since reading your magazine."
—*Kansas*.

"We differ mostly on the Sabbath. However, I want to read more about it."
—*Texas*.

"There is no nonsense in your magazine. You really help people know the Bible."
—*Oklahoma*.

"Today in the library I picked up a copy of *These Times*. As I read each article, the Lord spoke peace and blessing to my soul."
—*New Jersey*.

"I use it a lot in my health work as a school nurse."
—*Ohio*.

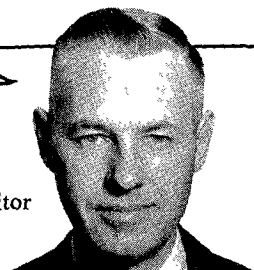
"I have often wondered who sent me this wonderful paper in the first place as a paid subscription. Could it have been that fine Christian man, Mr. F. H. H.?"—*Massachusetts*.

A testimonial from a denominational leader emphasizes the important role of magazine evangelism:

"Without question I have always found that newly baptized members who have a background of several months', or several years', acquaintance with such a message-packed journal as *These Times* or *Message* have a distinct advantage over persons without this experience. They have a broader scope of the doctrines, a deeper hold on the truth, and are certainly in a more desirable position to take this important step."

Everett E. Duncan
Ministerial Association Secretary
Kentucky-Tennessee Conference

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Kenneth J. Holland, Editor
These Times

"Annual **CRUSADE** time challenges all of us to expand the vital ministry of **THE MESSAGE MAGAZINE**. No work is more important."



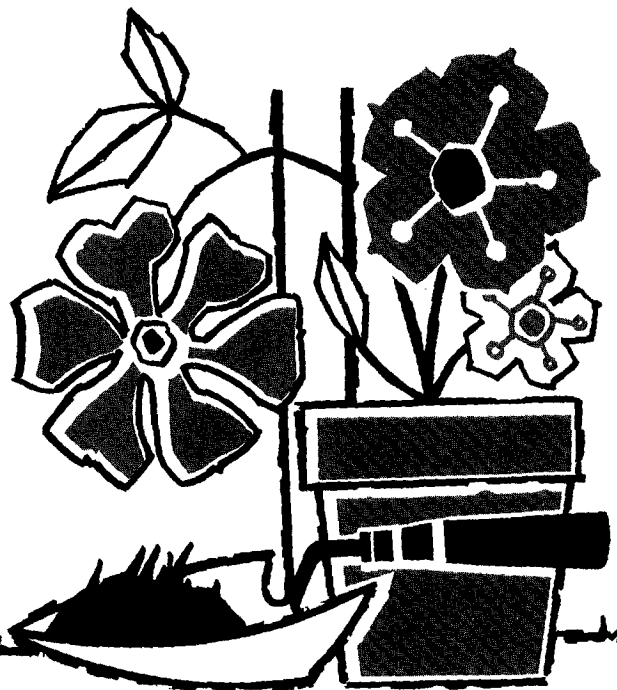
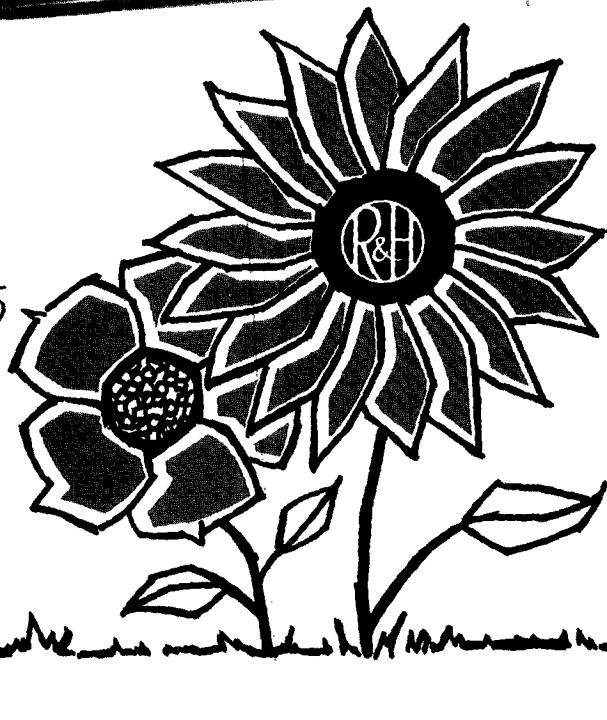
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The Message Magazine



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CAMP MEETING SCHEDULE

Atlantic Union	
Greater New York	
English, Camp Berkshire, Wingdale	June 26-July 5
Spanish, Camp Berkshire, Wingdale	July 6-12
New York	
Union Springs Academy	June 26-July 5
Northeastern	
Camp Victory Lake, Hyde Park	June 26-July 5
Northern New England	
Pine Tree Academy, Freeport, Maine	June 26-July 5
Southern New England	
South Lancaster, Massachusetts	June 26-July 5
Bermuda Mission	June 12-15
Canadian Union	
Alberta	
Canadian Union College, Lacombe	July 11-19
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope,	
British Columbia	July 18-26
Manitoba-Saskatchewan	
SDA Campground, Saskatoon	July 4-12
SDA Campground, Clear Lake, Manitoba	July 16-19
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10
Ontario-Quebec	
Oshawa, Ontario	June 27-July 5
Central Union	
Central States	
Camp Shady Hill, Edwardsville, Kansas	June 12-21
Colorado	
Campion Academy, Loveland	June 20-28
Kansas	
Enterprise Academy, Enterprise	June 3-7
Missouri	
Sunnydale Academy, Centralia	June 13-21
Nebraska	
Platte Valley Academy, Shelton	June 10-16
Wyoming	
Mills Spring Camp, Casper	August 12-17
Columbia Union	
Allegheny East	
Pine Forge Academy, Pine Forge, Pennsylvania	June 19-29
Allegheny West	
Mount Vernon Academy, Mt. Vernon, Ohio	June 29-July 5
Chesapeake	
Catonsville, Maryland	July 10-19
New Jersey	
Garden State Academy, Tranquility	June 27-July 6
Ohio	
Mount Vernon Academy, Mt. Vernon	June 20-28
Pennsylvania	
Blue Mountain Academy, Hamburg	June 27, 28
Pittsburgh	June 20, 21
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 12-21
West Virginia	
Parkersburg	June 13-21
Lake Union	
Illinois	
Broadview Academy, La Fox	June 12-21
Little Grassy Lake	August 6-9
Indiana	
Indiana Academy, Cicero	June 13-21
Lake Region	
Cassopolis, Michigan	June 26-July 5
Michigan	
Grand Ledge Academy, Grand Ledge	July 3-12
Upper Peninsula	June 13-15
Wisconsin	
SDA Campground, Portage	August 14-23
North Pacific Union	
Idaho	
Gem State Academy, Caldwell	June 12-21
Montana	
Mount Ellis Academy, Bozeman	June 19-28
Oregon	
SDA Campground, Gladstone	June 26-July 5
Upper Columbia	
Walla Walla College, College Place	June 5-14
Washington	
Auburn Academy, Auburn	June 26-July 5
Northern Union	
Iowa	
Oak Park Academy, Nevada	June 6-14
Minnesota	
Maplewood Academy, Hutchinson	June 20-28
North Dakota	
Sheyenne River Academy, Harvey	June 13-21
South Dakota	
State Fairgrounds, Huron	June 6-14
Pacific Union	
Arizona	
Prescott	August 7-16
Central California	
Soquel	June 19-28
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 3, 6

Mauui	September 12, 13
Molokai	September 19, 20
Nevada-Utah	
Provo, Utah	June 30-July 5
Northern California	
Paradise	June 25-28
Sacramento	June 18-21
Philo	June 18-21
Fortuna	July 29-August 2
Lodi	June 27, 28
Southeastern California	
Anaheim	April 18, 19
Southern California	September 20
Southern Union	
Alabama-Mississippi	
Bass Memorial Academy, Lumberton, Mississippi	May 30-June 7
Carolina	
Mount Pisgah Academy, Candler, North Carolina	June 6-14
Florida	
Forest Lake Academy, Maitland	June 6-14

Georgia-Cumberland	
Southern Missionary College, Collegedale, Tennessee	June 4-8
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 6-14
South Atlantic	
Hawthorne, Florida	June 12-21
South Central	
Oakwood College, Huntsville, Alabama	June 12-21
Southwestern Union	
Arkansas-Louisiana	
Baton Rouge, Louisiana	June 5-7
Ozark Academy, Gentry, Arkansas	June 11-14
Oklahoma	
Oklahoma City	July 11-19
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 7
Texas	
Keene	June 6-14
Texico	
Sandia View Academy, Sandoval, New Mexico	June 13-21

Something Refreshing for Spring

MONTANA MEADOW STAR, by Alice Wiles Bartlett
Mysterious adventure on a Midwestern ranch.

CABIN BOY TO ADVENT CRUSADER, by Virgil Robinson
Fascinating biography of Joseph Bates.

KAMWENDO, by Josephine C. Edwards
Especially for primaries, the interesting stories behind African legends.

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A collection of everyday stories for junior boys and girls.

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A World War II spy becomes an adventurer for Christ.

WHO WANTS TO PLAY A HARP! by Mary H. Dietel
Can a college student find happiness in heaven?

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All about the exciting profession of literature evangelism.

REUBEN'S PORTION, by Josephine C. Edwards
How a Confederate soldier found Christ on a Civil War battlefield.


DANA'S DATE WITH TROUBLE, by Enid Sparks
Another outstanding collection of stories for juniors.

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The personal struggle behind a conscientious objector's beliefs.

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The triumph of the gospel in modern Africa.

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Of Writers, Articles, and Miscellany...

"The Spring of Hope" (page 4) by Russell H. Argent covers a topic as timeless as infinity and as timely as tomorrow morning's alarm clock.

To his present position of assistant professor of English at Columbia Union College, Mr. Argent brought a varied background. He received his Bachelor of Arts degree from Columbia Union College, and later completed his Master of Arts degree at George Washington University.

He began his denominational service in the typeroom and proofroom of this publishing house. He worked several years as an editorial assistant of the National Education Association in Washington, D.C., and as a reference assistant at the D.C. Library and the Library of Congress. He has been at CUC since 1961.

Mr. Argent is a member of the Modern Language Association of America.

The name **Betty Cooney** is becoming a familiar one to REVIEW readers, and this week she tells about enjoying both city and country in her article "The Best of Two Worlds" (page 11).

A native of New Hampshire, Mrs.

Cooney graduated from Atlantic Union College in 1959 with a Bachelor of Arts degree in English. She continued developing her talent for writing by taking courses from the Famous Writers School of Westport, Connecticut.

Although she states that her present position is a housewife and free-lance writer, she has taught academy English, and at one time worked as an editorial secretary in the General Conference Missionary Volunteer Department.

She and her husband, Robert, live in Belle Harbor, New York, where he is a salesman.

One page of the REVIEW each week remains open after the rest of the issue has been "put to bed." That is the last page—"World News at Press Time." The schedule for this page makes it possible to turn in copy two and a half weeks later than the copy for the bulk of the issue.

Because of the priority given to this page in the factory and the alertness of our correspondents in the field, a reader is frequently able to read about an event that took place as recently as the preceding weekend.

The usual deadline for last-page copy is Friday morning, but news sent in by Telex, telephone, telegram, or cable can be accepted if it reaches the editorial offices by 9:00 A.M. Eastern time on Monday. The off-hour telephone number is (202) 723-3703.



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

CONGRESS ON EVANGELISM IN ASIA

SINGAPORE—The Asia-South Pacific Congress on Evangelism, which drew 1,110 participants from 25 countries, voted here to establish a Coordination Office for Evangelism in Asia.

The "exchange and liaison" unit was proposed by a congress executive committee, made up of ten members from each nation represented. The office will coordinate evangelistic news, preaching teams, and an inter-country exchange of evangelistic Christian groups.

A congress statement on "Christ Seeks Asia," the meeting theme, was presented before delegates by Bishop Onofre G. Foncaca of the United Church of Christ in the Philippines.

VATICAN ENVOY EXCHANGE PROPOSED

OTTAWA, ONTARIO—Canadian Prime Minister Pierre Trudeau returned here from a private audience with Pope Paul VI in Rome and said His Holiness was interested in exchanging diplomatic representation with Canada.

Mr. Trudeau said the main subject of his conversation with the Pope was peace in the world, but that he had raised the subject of diplomatic representation and the Pope had "responded favorably without pressing."

Protestant leaders have reacted strongly to any suggestion that a Canadian diplomat should be stationed at the Vatican, in addition to the envoy already stationed in Rome as ambassador to Italy.

Mr. Trudeau said that in his opinion Canada would gain many advantages from an exchange of envoys with the Vatican. He said the Vatican, for example, can often provide knowledge of the affairs of the world at the grassroots level not available anywhere else.

PAROCHIAL AID BILL HELD UNCONSTITUTIONAL

SANTA FE, N. MEX.—A bill that would distribute New Mexico State school funds to nonpublic schools would be unconstitutional if passed, Attorney General James Maloney ruled here. Introduced in the current session of the New Mexico Legislature, the bill would provide for \$200 in State funds for each child attending a private or parochial school.

Some 17,000 New Mexico children attend nonpublic schools, approximately 16,000 of them in schools of the Roman Catholic Archdiocese of Santa Fe.

The bill's sponsor, Representative Robert Mondragon, withdrew it when the attorney general's ruling was announced. Mr. Mondragon said he will determine whether some way can be found to meet the constitutional limitations.

Review and Herald

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

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

SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. 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 6397, Lincoln, Nebraska 68506. Available free to the blind.



"What's in **SIGNS** for me?"

Bible Dialogue—A Bible study with a new twist!

Would you like to sit with a panel consisting of Jesus, Paul, Jude, and Peter, and discuss the signs of Christ's return?

J. R. Spangler, editor of *Ministry* magazine, brings the four men together in "Bible Dialogue," a new monthly feature appearing only in *Signs of the Times*.

Pastor Spangler acts as panel chairman and asks questions of each member; they answer with their own statements as recorded in the Bible.

The resulting "Bible Dialogue" adds up to a new, lively method of Bible study, bringing together relevant comments made by various Bible people about a single subject. Here are excerpts from April's "Dialogue," titled "Seven Signs of Christ's Return":

Master, since you are the One to return to our world the second time, I would like to ask Your opinion as to whether Christians can set a definite date for Your return.

"That actual day and time no one knows—not even the angels of heaven." Matthew 24:36, Phillips.

If it is *impossible* for us to know the exact date and hour of Your return, can we know the approximate time of Your return?

"Learn what the fig tree can teach you. As soon as its branches grow full of sap and produce leaves you know that summer is near. So when you see all these things happening you may know that He is near, at your very door!" Matthew 24:32, 33, Phillips.

What a pointed statement, Master! If I understand You

correctly, even though we may *not* know the *exact day* or *hour* we can tell from certain signs when Your coming will be extremely near. . . . Do you have a comment to make on this point, Paul?

"Understand this, that in the last days there will come times of stress." "Evil men and impostors will go on from bad to worse, deceivers and deceived." 2 Timothy 3:1, 13, RSV.

You have just read excerpts from one dialogue. Sound interesting? Exciting? Would you like to read more? "Bible Dialogue" is just one of four new features appearing monthly in *Signs of the Times*. Order your 12-month subscription now!

Crusade prices in effect April 1 to June 15, 1969:

English:

U.S.A., Canada, and Mexico	\$2.75
To countries requiring extra postage, 1-4, each	3.25
To countries requiring extra postage, 5 or more, each	3.00

French, German, Spanish, and Ukrainian, each 2.25

Order through your church lay activities secretary or your Book and Bible House.

N.A. Division Baptizes One for Every 17 Members

New members received into fellowship in 1968 by baptism and profession of faith in North America totaled 23,619. This represents one new member won for each 17 members in our ranks at the beginning of 1968.

Our net membership gain was 11,839, which represents an increase of 8 per cent over our net increase of 10,956 in 1967, or an increase of 16.3 per cent over the average increase of 10,184 for the past five years. At the close of 1968 the North American membership was 413,811.

New members received by baptism and profession of faith for each 1,000 members totaled 60 in 1968 in comparison with 58 per 1,000 in 1967.

JESSE O. GIBSON

Officers, Staff Re-elected in Southern California

Some 680 delegates, meeting in Glendale for the biennial constituency meeting of the Southern California Conference on March 23, voted to return to office the three executive officers of the conference—Helmuth C. Retzer, president; Harold L. Calkins, secretary; and Albert W. Hamra, treasurer.

The entire staff of departmental leaders was also returned to their responsibilities, and two new positions were filled.

Membership in the conference has doubled in the past 18 years. Current membership is nearly 27,000. During the past year 12 pastors baptized more than 50 persons each. During this time baptisms totaled 2,008, with 3,399 being baptized during the 1967-68 biennium. The increase in membership is also due to the strong program of medical evangelism and Christian education in the conference.

Two new churches—Rolling Hills and Camarilla—were added to the sisterhood of churches.

During the past ten years the Southern California Conference has gained only 530 members by transfer. During the past biennium 17 more members transferred out of the conference than transferred in.

Tithes totaled \$11,359,945 during the biennium, an increase of nearly \$1.5 million over the previous two-year period. Just a little short of \$2 million was given to foreign missions during that time.

Church Support Essential to Loma Linda University

Seventh-day Adventists, and many thousands who are not, benefit greatly from the leadership, public standing, and dedicated skills that alumni of Loma Linda University provide throughout the North American Division and around the world.

Now, more than at any time in the past, the sacrificial gift of every member is urgently needed in the special offering for Loma Linda University on April 12. The church needs Loma Linda Uni-

versity. We dare not let it fall behind in its special ministry, its unique service, and its excellent training program.

With the rapid scientific and academic development of other centers of professional and higher education, Loma Linda University can maintain its relative standing only through the devoted support of every member who believes in the inspired counsel that led to its founding.

My appeal is that each one will do everything possible to ensure the continuing stream of dedicated, skilled workers from this vital institution.

NEAL C. WILSON

Desire to Work for God Revealed in Nigeria Request

A literature evangelist in eastern Nigeria sent an urgent request to the Publishing Department of the General Conference.

Surprisingly this bookman, one of 80 in that battle-torn land, requested not food or medicine. He needs a replacement for his lost Bible and salesmanship books, as well as tires for his bicycle. He is eager to resume his work for God.

HERBERT WHITE

Australasia Reports 6,000 Added to Church in 1968

Accessions to the church in the Australasian Division appear to have passed the 6,000 mark for 1968.

L. C. Naden, division president, reports that 4,000 of these were baptized in the mission fields of the South Pacific and 2,000 in the home bases of Australia and New Zealand. This is the first time that gains for one year have reached 6,000.

Elder Naden writes, "It took us 50 years to gain a membership of 4,000 in the island mission fields. Now we have this number of accessions in one year. And it took us 35 years to gain a membership of just over 6,000 throughout the whole Australasian Division. Now God has enabled us to win this number in one year."

Australasia leads the world field in the ratio of membership to population. The successful report for 1968 will greatly improve this statistic.

R. R. FRAME

Testimony Countdown in Takoma Park Graduates 650

Special services were conducted Sabbath afternoon, March 15, in the Takoma Park church for the 650 who completed their work in the denomination's pilot Testimony Countdown, in which all the churches in the Washington area participated. Robert H. Pierson, president of the General Conference, was the featured speaker. He expressed the hope "that Testimony Countdown classes may be started in our churches around the world." Plans are under way to make the program available for the North American churches this autumn. To help members catch the spontaneity and enthusiasm of

the pilot program a film titled *It Happened in Takoma Park* was made of parts of the final Wednesday night meeting. The film will be available for general use by camp meeting time.

Eleven hundred and seventy students enrolled in the course. In addition, scores studied the guidebook and the *Testimonies* privately in their own homes. During the period of ten weeks, 408 sets of the *Testimonies*, 67 sets of the Conflict Series, and more than 200 sets of the three-volume *Index to the Writings of Ellen G. White* were purchased by those attending the classes. Never before have our people in the Washington area been so engrossed in the study of the messages of Ellen G. White.

The enthusiastic and wholehearted response to a call for an offering to meet incidental expenses, with the promise that any surplus would provide *Testimony* sets to overseas colleges, yielded \$1,208. Forty colleges will benefit.

Attendance was steady during the ten-week meetings at approximately 1,500 nightly. "I have never seen or heard anything like it before," one brother declared. Many have expressed their enthusiasm in the same language.

Pastors in the Greater Washington area report larger attendance at the midweek services in the local churches now that the mass prayer meeting has broken up into local groups.

W. P. BRADLEY

New Chaplain Commissioned to Serve Men in U.S. Navy

Harold H. Eslinger, commissioned as a U.S. Navy chaplain March 5, brought the total number of Seventh-day Adventist chaplains now on active duty in the United States armed forces to 13.

Chaplain Eslinger served for six years as a pastor-evangelist in the Central California Conference and more recently attended Andrews University, where he completed work for the B.D. degree in December. On March 10 Chaplain Eslinger entered Chaplain's School at Norfolk, Virginia, where he will be for eight weeks. Following this, his wife and two children will join him at his first permanent assignment.

We now have four chaplains in the U.S. Navy, three in the U.S. Air Force, and six in the U.S. Army, with another Army chaplain soon to be added.

The National Service Organization, of which these chaplains are an important part, stands ready to assist Adventist military personnel in every way possible. We request addresses of all Adventist servicemen so as to provide them with our church papers and any other assistance that they may need.

C. D. MARTIN

IN BRIEF

★ **Death:** Winston Edmon Adams, overseas publishing house manager and GC print-shop manager, March 24, at Takoma Park, Maryland.