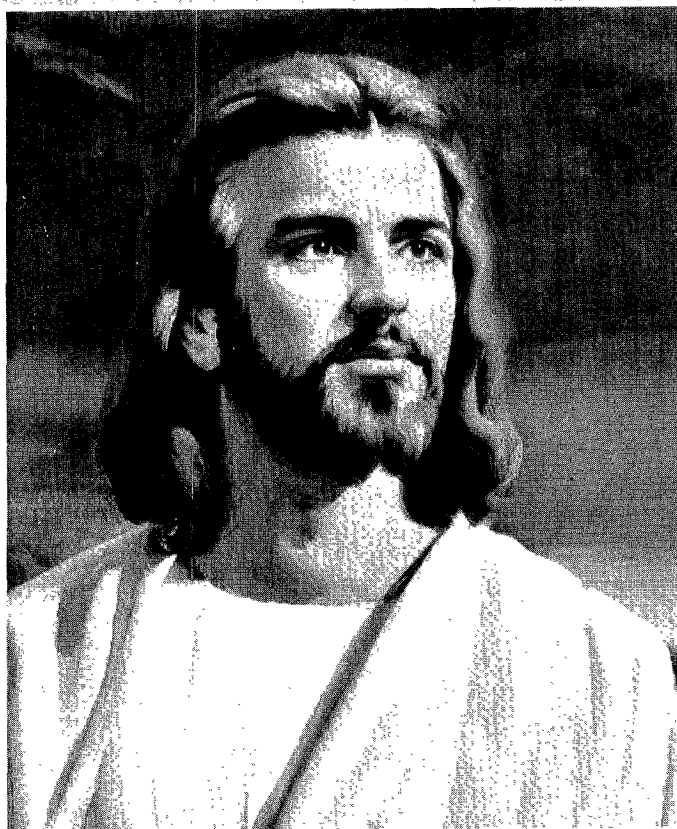




# Review

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RUSSELL HARLAN, ARTIST

*Christ is our example in patience, forbearance, and meekness.*

**W**E ARE forming characters for heaven. No character can be complete without trial and suffering. We must be tested, we must be tried. Christ bore the test of character in our behalf that we might bear this test in our own behalf through the divine strength He has brought to us. Christ is our example in patience, in forbearance, in meekness and lowliness of mind. He was at variance and at war with the whole ungodly world, yet He did not give way to passion and violence manifested in words and actions, although receiving shameful abuse in return for good works. He was afflicted, He was rejected and despitefully treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love.

Imitate your Redeemer in these things. Do not get excited when things go wrong. Do not let self arise, and lose your self-control because you fancy

## Christ Is Our Example

By ELLEN G. WHITE

things are not as they should be. Because others are wrong is no excuse for you to do wrong. Two wrongs will not make one right. You have victories to gain in order to overcome as Christ overcame.

Christ never murmured, never uttered discontent, displeasure, or resentment. He was never disheartened, discouraged, ruffled, or fretted. He was patient, calm, and self-possessed under the most exciting and trying circumstances. All His works were performed with a quiet dignity and ease, whatever commotion was around Him. Applause did not elate Him. He feared not the threats of His enemies. He moved amid the world of excitement, of violence and crime, as the sun moves above the clouds. Human passions and commotions and trials were beneath Him. He sailed like the sun above them all. Yet He was not indifferent to the woes of men. His heart was ever touched with the sufferings and necessities of His brethren, as though He Himself was the one afflicted. He had a calm inward joy, a peace which was serene. His will was ever swallowed up in the will of His Father. Not My will but Thine be done, was heard from His pale and quivering lips.

We long and pray that the grace of God may come into your hearts. We want you to make an entire surrender to God. . . . May God help you all to walk humbly and carefully is our prayer.—Letter 51a, 1874.

# Those Bewildering Teen-age

By HELEN K. OSWALD

*My God and I—1*

**G**OD and I have been acquainted the major part of my life. My parents introduced to me this wonderful God, the Creator of heaven and earth, in my early childhood. All through my younger years they kept me close to Him. They taught me how to walk in His ways as they understood the Scriptures. I gladly followed their instructions. I had full confidence in their earnest endeavors to guide my young heart in ways of right. I loved them and appreciated their counsel.

I was taught that obedience to God and parents was heaven's first law; that it was the foundation for our happiness in this life and the life to come. Following this law, happiness and contentment indeed were mine. My parents were always ready to an-

swer to the best of their ability the many questions about God and Creation, and as to why Jesus had to die on that cruel cross. My young heart often cried out for a clearer understanding of God and His marvelous work. But I was too young. I could visualize Him only faintly, and I wished so much for a more comprehensive understanding of Him and His love and wisdom. As I looked up at night and saw the beautiful, silvery moon and the twinkling stars bedeck the sky, I wished I could step beyond the starry sphere and become personally acquainted with God and His beloved Son, who made all the beauties of the sky. During the day, as I beheld the warm, golden sun, the fleecy clouds, and nature's beauty around me, I yearned the more for



HARRY BAERG, ARTIST

*God had been the author's companion in childhood, but when she reached the teen-age years she became indifferent to religion.*

# Years

a more complete knowledge of the heavenly Beings.

Father operated a large farm, so there was opportunity to learn many interesting things from nature. I loved the faithful horses, the gentle cows, the watchful dogs, and the many other creatures that added to the interest and joy of our quiet farm life. The birds sang sweetly as they lived among the beautiful trees all around us. Everything seemed wonderful, and my young life flowed on, on wings of song.

My brothers and sisters meant much to me. We always had wholesome pastimes, and my life seemed complete. There was nothing to lure us from father and mother and home.

But time marched on, and ere long I entered the perplexing years of the early teens. Something was taking place inside me that I could not understand. I was amazed. A dazzling vision opened up before me, and I was baffled. I did not now know what really was right. The sparkling allurements and worldly pleasures began to drown some of my childhood tenderness and desires to follow my Lord. The cheerful and enticing voices of my new young friends completely captured my interests. I wanted to mingle with them and enjoy the enchanting sounds of worldly music and song. The enjoyments that were opening up to me were most thrilling and fascinating.

Religion began to become of minor importance. Churchgoing gradually lost its charm. The prayers of my good parents no longer gripped my heart as in former days. They noticed this change and sought to discover the reason for the indifference. I could not explain it. I shed some tears with them about this unexplainable change. But somehow each passing day the allurements of the world threw their powers around me more tightly, until I finally lost all desire for religion; in fact, I began to shun it.

This went on for several years. Father and mother and my older brothers

and sisters worried about my attitude. Although during those bewildering years I gave no heed to God's tender callings, yet, when in danger, I silently coveted Heaven's protection. It was a perplexing life—I had no anchor, no aim. I was just a piece of driftwood washed about on the seas of time.

One early foggy morning as I began to do my part of the morning chores, I heard dear mother's voice coming from the orchard some distance from the house. She chose to bring her burdens to God out there alone. I moved closer, but stayed hidden behind some trees. I wanted to find out why mother was weeping. She mentioned each of the children's names, committing each one tenderly to God's care and keeping. Then she became silent. I waited a moment, wondering if she had forgotten me in her prayer. Perhaps she thought it useless to pray for me, I reasoned. In that silent moment, which seemed an hour, I could hear her sob until tears came to my eyes. Then came the burden of her heart. My name was presented before God in deepest tenderness. "O God, speak to her bewildered heart. Thou art able to save."

## Feelings of Guilt

I felt distressed. What should I do? Quietly I slipped away and left mother there in the garden alone with God, where the early morning air was perfumed by the blossoming fruit trees. I hastened to fetch water from the well and filled the woodbox with firewood to ease her work, hoping that this extra help would cheer mother somewhat. Soon she returned to her many duties for her large family. In no time a steaming breakfast was on the table. However, mother did not eat much, neither did I. I felt terribly guilty because my life was causing mother those tears and heaviness of heart. After the meal we sang a hymn while we were all seated around the long family table. This was father's practice each morning. Loud and clear rang out the words:

"'Lord, in the morning Thou shalt hear  
My voice ascending high.'"

My voice did not come forth very well. How could I sing those words and not be in tune with that prayer? This question and many others

passed vividly through my mind as the family sang the rest of the song. I felt the tugging of something at my heart, but I repressed it.

Soon we were all at work, laughing and chattering as always. Our hearts were young and carefree. We loved life and we blossomed with health and happiness.

Months went by, and the beautiful spring had turned into summer, and with it came the heavy duties on the farm. Father had a bumper crop, and harvest was on. Everyone worked hard during the week, but on Sundays we rested. This gave us young people time to visit our neighbors.

One Sunday we had an especially enjoyable afternoon at a neighborhood gathering. We danced and played games and sang lively community songs. We returned home in time to do the evening chores. Father had gone to town to see some of his friends. Mother had stayed home to rest her weary feet. Father returned in time for supper.

During the meal he told us about a large tent that had been erected in town. We all joyfully questioned: "Is there going to be a circus?" Father laughed and said, "That is what I thought, too, when I saw the tent, but I was soon straightened out on that. I was told that three holy young preachers are going to preach in that tent, and their first meeting is tonight, just two hours from now. Would you like to hear them?"

The answer came in one joyful chorus, "Yes, yes!" In no time the dishes were washed and everything was taken care of. We were all filled with curiosity. On the way to town we talked and laughed about the strange things we thought we were about to see and hear. Church in a tent? Who had ever heard of such a thing?

On arriving in town, the team was tied to the hitching post and we all walked across the street together to the canvas church. As we neared the tent a hush came over my soul. I felt I was stepping on holy ground. In place of the laughter of moments before, I felt like weeping. We quietly stepped inside and were seated. On the plain rostrum sat the three young ministers. To me they looked like angels, so clean and sincere. Their faces seemed lighted up with heavenly peace.

*(Continued next week)*

# "Up; for This Is the Day"

By ARTHUR S. MAXWELL

**I**N JUDGES 4:14 Deborah says to Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand."

The story behind this passage comes out of the troubled history of Israel during the tragic days of the judges. Because of apostasy, God's people were being "mightily oppressed"—this time by the Canaanites—and there seemed no hope for the future, no way out. For 20 years they had suffered, almost beyond endurance. Then arose Deborah, a prophetess, who called upon Barak, one of Israel's leaders, to go out and contend with Sisera, captain of the Canaanites.

Barak was not impressed. "He's got 900 tanks," he said. "And look at our ragtag army! We haven't one tank among us. Our weapons are swords and pitchforks."

Deborah ignored his objections. "Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

Catching her inspiration and himself inspiring his men to go forward, Barak won a great victory.

The lesson is clear. When God's hour arrives nothing can stand in His way. Not 900 chariots, not 9,000, nor 90,000. Not the largest combination of forces. Not any lack of weapons, or equipment, or money. When God's hour has come those who love Him and serve Him and respond to His call become irresistible. No matter how weak, poor, and helpless they may be, their victory is certain.

## In Christ's Day

One of God's hours came when He visited this planet in the person of Jesus Christ. There was prophecy to be fulfilled, a mission to be performed. "The time is fulfilled," cried Jesus, "and the kingdom of God is at hand" (Mark 1:15).

A handful of men gathered about Him and absorbed His message. In due time He said to them, "Up; for this is the day." "Go ye into all the world, and preach the gospel to every creature." They went; and though

poor, uneducated, and without worldly prestige or influence, they successfully contended with the religious leaders of their day and the awesome power of Rome, and turned the world upside down.

## In Our Day

Centuries have come and gone since then. Now God's hour has come again—the judgment hour—the hour for finishing His work in all the world.

How do we know? First, because the great time prophecies of Holy Scripture have all run out, the longest having reached its culmination more than 100 years ago. Second, because the promised signs of the approaching end are now occurring on a massive, global scale for all mankind to see. Third, because in exact fulfillment of the divine forecast the last warning message is now heard among every nation, kindred, tongue, and people, "The hour of his judgment is come."

And because this is God's hour there comes anew to all His loyal followers, His true and faithful remnant, the thrilling, challenging command, "Up; for this is the day."

As in Barak's day the difficulties seem overwhelming, the problems insoluble. The opposition is entrenched and formidable, while the resources of God's people are pitifully meager, absurdly inadequate.

Sisera still has 900 chariots of iron, multiplied a thousandfold for the last climactic struggle. If we should look only at the problems confronting us we might well faint with discouragement.

1. There is the population explosion and the fact that people are multiplying seemingly faster than we can reach them with the gospel message.

2. There is the revival of the old heathen religions and the fact that they are now more militant and more resistant to Christianity than ever.

3. There is the new atheism, which claims not only that there is no God but that the whole concept of God is irrelevant and unnecessary in the

twentieth century. To millions God is not dead but meaningless.

4. There is the new morality, which affirms that any kind of conduct is permissible if the individual considers it an expression of "love." Any deed is moral if the situation warrants it. This strikes at the root, the very foundation, of Christian teaching.

5. There is the new salvation—by chemicals rather than Christ. Total satisfaction, complete ecstasy, is no longer sought in a redeeming Saviour but in a drop of LSD on a piece of sugar. Millions of youth have fallen for the new fad, many claiming that it is the religion of the future.

Such are some of Sisera's chariots today. How can we cope with them? Facing them we seem so helpless, so utterly unprepared to battle with such prodigious and complex evils.

It is a dark hour indeed. Yet it is God's hour. And the divine call comes to us anew, "Up; for this is the day."

We are not as helpless as we sometimes think. We possess a secret weapon that makes our ultimate victory certain. That weapon is *truth*—truth as set forth in Holy Scriptures; truth which, wrapped in divine love and enveloped in the Holy Spirit, makes the remnant people invincible, linked with the omnipotence of their God.

## Custom-fitted Movement

We need to remind ourselves from time to time that the message we present, as described in Revelation 14, is divinely custom fitted for the stupendous hour in which we live.

1. "Fear God, and give glory to him," it declares at the very moment when belief in a Supreme Being is dying out. "God lives!" it cries when the multitudes say that God is dead.

2. "Worship him that made heaven, and earth" it cries when almost all earth's inhabitants have embraced the evolution theory. "God made man in his own image," it affirms, not from a speck of slime in some primeval sea. The marvels of the human brain, the human blood circulation, the human nervous sys-

tem, man's power to see and feel and think and remember and worship, are not accidents of fate but the result of a creative act by the omnipotent God.

3. "The Ten Commandments are still God's standard of right living," it proclaims as the world rushes on toward total lawlessness and corruption. Here is not only the right way to live but the good way, the way to happiness, here and hereafter.

4. "Remember the sabbath day, to keep it holy," it declares in an hour when most people regard nothing holy and make no difference between one day and another. Here is God's remedy for the frenzied rush of a speed-crazy generation that sends millions to an early grave. In the Sabbath there is rest and peace and refreshment from the eternal reservoirs of heaven.

5. "The hour of his judgment is

come," it cries to a rebellious world that says there is no God, no judgment, and that the highest goal of life is to do what makes you feel good. "God shall bring every work into judgment, with every secret thing," it says to those who claim that sentiment is the only guide to follow and that the situation justifies the deed no matter what God's law says.

6. There *is* hope; it cries to the millions without God and without hope—the certain, glorious hope of Christ's return.

7. There *is* deliverance in Christ, it declares to multitudes steeped in sin, bound and shackled by evil habits. The way of escape, the way to enduring happiness, the way to sublime ecstasy is not by swallowing chemicals but by bringing the mind into harmony with God by humble submission to His will and by acceptance of

His forgiving and restoring love. In Him alone is help for man's tortured thoughts, healing for His weakened mind and body, freedom from the habits that are destroying him.

Joel 2:32 tells us that there "shall be deliverance, . . . in the remnant." It is to be a delivered people revealing the secret of deliverance to all who need it. This is the remnant's crowning task, its most effective effort. It will confute Sisera by freeing his followers from bondage and turning his charioteers against him.

As the years pass, the true destiny of God's remnant people becomes more and more clear. It is not to collect Sabbathkeepers, or people who eat a particular kind of food, but rather a people to be the defender, the preserver, the champion of the Christian faith amid the last generation of a godless and apostate world.

## The art of living *when you're Young*

By MIRIAM WOOD

### HUMAN

### WHOOPIING CRANES

Since human beings come in every possible size, shape, and personality, it's quite possible that at some

point in your life you'll acquire a friend more timid than others in your circle, one who is less able to cope with others' selfishness. This type of person often is imposed upon shamelessly. For instance, when a group gift is to be bought, it's just as certain as death and taxes that the money will be dumped into his already-overloaded hands; he won't mind selecting the gift, will he? And standing in line to have it wrapped?

As a matter of fact, he's probably been *collecting* the money—on his lunch hour—and doubtless will be left holding the bag financially because half a dozen people "didn't have any change" but "will bring the money tomorrow *without fail*."

Famous last words. If after all this the gift isn't satisfactory, he'll be the victim of criticism from the lesser individuals who *didn't* give up their lunch hours, and *didn't* stand in line on their aching feet.

Gift buying is merely an illustration. The kind of person I'm describing provides a ride for the blithe soul who came to the gathering (party, church, shower, et cetera) without the faintest idea of how he will ever see his home again. Probably he knew Mr. Extra-Nice would be there, and of course he wouldn't mind driving 21 miles out of his way in a torrential rainstorm on roads resembling abandoned goat paths. Summed up, I suppose one could say that in nearly every group of people there's a Mr. E.-N. who "takes up the slack," who just can't seem to defend himself from playing this role.

My interest in this unique type of person (after all, is there anything *more* unique in a self-centered world than extra-niceness?) isn't a sudden thing. Because, you see, for a long time I've had a close friend who's just about the epitome of this type. So it has come about quite naturally, from time to time, that some of us who love her get "fed up to here" with seeing her imposed upon. Since she speaks up so rarely in her own defense, her more aggressive friends are quite often strongly tempted to do battle in her behalf.

The temptation hasn't always been resisted; well-meaning defenders have waded into the imposers and hangers-on with loud clashings of verbal swords.

Oddly enough, though, this sort of approach hasn't turned out well at all. In practically every case where it's happened I've realized, with sudden blinding clarity, that she'd have infinitely preferred to go her own loving, extra-nice way—collecting the money, buying the gifts, driving home the carless, listening to the bores.

If I've given the impression that she resembles nothing so much as a pallid, long-suffering, eyes-turned-upward martyr, then I've entirely misled you. She's as cheerful as a cricket, as full of humor as the most irrepressible kitten chasing a sunbeam. The plain, unadulterated truth is that she finds tremendous meaning and satisfaction in smoothing out ruts and dethorning roses. These things simply *are not* burdens to her. And that, of course, is the secret of it all. She doesn't *feel* imposed upon! That's why people impose upon her so gratefully and continually.

After studying her in rapt fascination for this long time, I've discovered that she isn't entirely at the mercy of her too-often-thoughtless associates. She will allow herself to be used only up to a certain point by someone she has, by careful analysis, found to be a ruthless exploiter. When she decides it's necessary, she can defend herself. Her defense, though, is also extra-nice. Where I might seize a sledgehammer (figuratively) she wafts a feather! But it *works*—for her.

It all adds up to the fact that she's entirely comfortable and intensely happy as she is. Not at all surprising, I suppose, is the fact that since she gives of herself with complete prodigality and with absolutely no desire or expectation of being paid back, there's a tremendous surge of warmth and love going in her direction all the time.

Actually, one ought to regard these extremely rare people as minor miracles. There are, you see, so few of them. It occurs to me that while they may not need *defending*, they certainly may need *protecting*, lest, like the whooping crane, they be in danger of extinction. It also occurs to me that the simplest and best way to protect them is to take your *own* lunch hour to collect that money, stand on your *own* two feet to have the gift wrapped, and so on. Of course, you'll have to plan *not* to feel put upon and vexed, or it will never work.

The danger in this course of conduct is quite apparent. You may eventually become an extra-nice yourself!

Clad in the armor of truth and love, and moved by the power of the Holy Spirit, it is to fling itself upon the hosts of Sisera in the last great battle of the ages for the minds and souls of men.

Take heart! We need not fear the outcome. For "they that be with us are more than they that be with them." As "the stars in their courses fought against Sisera" so they will fight on our side. Moreover God *has* delivered Sisera into our hands. The heathen religions, the unentered countries, the hostile lands, the new atheists, the drug-soaked youth—the whole wide world.

Already there is abundant evidence of the coming triumph.

a. We moved into the cannibal is-

lands of the South Pacific and thousands were transformed by the delivering power of God radiated by the remnant people. Whole islands have become Seventh-day Adventist. In the western Solomons one person in every four is a member of the church; in the Bismarcks one in every 29.

b. We moved among the Stone Age tribesmen of New Guinea and thousands of these primitive people found God and deliverance.

c. We moved into the Philippines and thousands more from Sisera's army joined our ranks. In this stronghold of Rome we now have 100,000 members and 500 colporteurs.

d. We moved into South America and won 200,000 members; into Inter-

America and won 200,000 more; into Southern Africa and won a quarter of a million.

Recently I glimpsed the coming triumph at Fulton Missionary College in Fiji. Here, not far from the grave of John I. Tay, stands beautiful Fulton Missionary College; where scores of young people, grandchildren of cannibals, are preparing themselves to finish God's work in the Pacific islands. What a harvest of the isles is this! What a thrilling harbinger of coming victory!

### God Has Surprises

So the march to final triumph proceeds in all the earth, among every nation, kindred, tongue, and people. And it will continue to grow beyond our wildest expectations. We have weapons more potent than all of Sisera's chariots of iron. We have the secret of victory over all the powers of darkness. And again from our divine Leader comes the urgent, exciting call, "Up; for this is the day."

And He has surprises in store for us. See what He did for Israel in the long ago. Notice Judges 4:7: "I will draw unto thee to the river Kishon." Why? Note chapter 5:21: "The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength."

Something completely unexpected happened. God worked through the Kishon. Probably there was a cloudburst and the river flooded, sweeping away Sisera and his 900 chariots.

But though God worked a miracle, He expected His people to play their part. And they did. Deborah's famous song tells how they came from all over Israel to play their part. They came out of Ephraim, Benjamin, Machir, and Zebulun. Of the people of Zebulun and Naphtali it is said that they "jeopardied their lives unto the death." Of some of the leaders it says, "They took no gain of money"—so great was their zeal for the cause of God.

This is the spirit we all must manifest today in this greatest moment of the ages. This is no time to relax in contentment and self-satisfaction. Our task is scarcely begun. Only now are we beginning to perceive the greatness of our destiny and how much God is expecting of us in this His greatest hour.

If humbly, willingly, eagerly, confidently, courageously, hopefully, we rise up to do His bidding, our future will glow with a glory we have never dreamed and we shall share in a victory we never imagined possible.

To you, to me, to all of us, He cries, "Up; for this is the day"! We must not fail Him now.

## LETTERS TO THE

# Fellowship of Prayer

### FORSAKEN AND LONELY

EDITORS: I earnestly seek your prayers for my son in the Navy. For 16 years this boy was constantly at my side and attended church. I am 75 per cent disabled and my ex-husband never spent time with his family. He left us more than two years ago, and then my son got into bad company. I have received no word from him for six months, and my letters are returned. The Red Cross tells me I have his correct address. I feel that something his father has written to him has come between us. He received a strong Christian upbringing. Please pray that he will come back to me and to the church.

Also pray that my little nine-year-old son won't stray. All my family live in England, and I am without close friends. I am desperately lonely and cannot walk far. I ask your prayers that I may be able to overcome this loneliness. Only my little son makes life worth living. One church member does visit me.—Mrs. K., of Ohio.

### MORE ANSWERS RECEIVED

EDITORS: Please pray that I will live very close to Jesus. Pray for three sons and a daughter who are out of the fold. I praise God that one son returned to God three years ago. He is preaching and giving Bible studies now. His wife and four of his eight children have been baptized. Praise God for this.—Mrs. Y., of Texas.

EDITORS: Three years ago I requested prayer for a dear son-in-law. I am happy that prayer was answered and he is a worker in this truth. Thanks be to God.

Another son-in-law needs prayer for true

conversion. He takes no interest in the Christian training of his children. We love him very much. His wife is much concerned about his attitude.

Also please pray for a son who is in the world, and include a dear grandson and his wife.—Mrs. K., of New Mexico.

EDITORS: A little more than a year ago I sent in several names for prayer. Last March two of those for whom we were praying were baptized. Please pray now for their son and grandson. The son is despondent, and Satan has a strangle hold on him through tobacco and alcohol. He says that someday he wants to come back. But times are uncertain and he might put it off too long. With added prayers he may be saved before it is too late.—Mrs. F., of California.

### IMMEDIATE RESULTS

EDITORS: Not long ago I asked you to join in prayer with my daughters and me that their father and my ex-husband, his wife, and child would start attending church. The next Sabbath they did. The wife is taking a Faith for Today Bible course and is also praying for true conversion for herself and husband. Please continue praying for this lovely family with us.

Please pray also for my present husband, who knows and believes the truth but will not surrender himself yet to the Lord. Please remember my two young daughters that they will continue to grow in Christ and for me to be a better example of Christ to my family. I cannot thank you enough for your prayers or even begin to express the joy in our hearts. The Lord has blessed us abundantly. Our prayers will be for you and the wonderful work you are doing.—Mrs. L., of Iowa.

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

Through her writings,  
particularly her  
diaries and letters,  
I came to  
know Ellen G. White as

# A Real Person

By BESSIE MOUNT \*



**N**O NAME is more familiar to Seventh-day Adventists the world around than that of Ellen G. White, affectionately known as Sister White. For more than 100 years she has been recognized as God's special messenger to the remnant church. Unique in this position, she was still a very *real person*. What was she like—this remarkable woman whose formal education was cut short by a critical injury when she was only nine years old, yet who became a poised, cultured, well-read woman, a powerful evangelist, an outstanding lecturer in the field of temperance, and the author of more than 55 books in circulation today?

Did Ellen White's peculiar gift and the heavy burdens she bore make her less *human*, less sympathetic with everyday problems? Was she a recluse, a mystic? Was she stiff, reserved, and unapproachable? Was she always serious, stern, and solemn—a kill-joy? No! She was none of these. Though it was never my privilege to meet Sister White in person, let me introduce her to you as I have come to know her through her writings, particularly her personal diaries and letters, where her character and personality shine out unmistakably.

I have found Ellen White to be warm-hearted, friendly, outgoing, cheerful, and optimistic. "Religion, Bible religion, never makes a person painfully solemn," she once wrote. And she wanted no "wet blanket" put over the "cheerful, happy disposition" of a young woman in her employ of whom she was very fond.—Letter 145, 1895. Even children and young people, though at first they might have stood somewhat in awe of her and have shrunk back from meeting her, were soon put at ease in her presence. She loved children and youth—and old people too; she loved people.

In her constant travels by carriage, sleigh, train, and ship, she made many friendly contacts with those she met by the way, and she took a deep, personal interest in each one. One such instance is recorded in her diary account of her return to Australia from New Zealand on the steamer *Wairarapa*, late in 1893. Making friends with the stewardess, she talked with her about her soul's salvation, and pointed out to her the perils of life on the sea. The stewardess told her, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors."

The stewardess told Sister White that she had four children to support, and she felt that she could do it only

in this position where her earnings were greater than she could command elsewhere. With tears she said, "I hope sometime to have some place opened for me where I can support my family, and then I shall give my attention to serious things." Sister White gave her a copy of *Steps to Christ* and some papers and pamphlets, in the hope that they would help her find her way to Christ.

The ship's mate bore the same testimony in regard to the wickedness of the crew, and said: "I have been impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." Sister White observed, "When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? . . . My heart aches." She did not forget the mate and the stewardess, and a few weeks later, when the *Wairarapa* did go down, with the loss of all on board except two, she took time to note the fact in her diary. "The mate was one that was saved," she wrote; "the stewardess nurse was advertised as among the list of the lost."—Manuscript 88, 1893.

## A Practical Homemaker in Battle Creek

Let us turn back time's pages to 1859 and look in on Ellen White and her family in their humble cottage in

\* Miss Mount, after a long and fruitful period of mission service in China, was called to the work of the White Estate and for 15 years has been a faithful member of its staff. This article and the two which follow are based on a General Conference chapel talk given by Miss Mount, November 21, 1967.—Editors.

Battle Creek.† Though frail in health and constantly burdened with writing and frequent trips among the churches, with three sons to be cared for and only a young girl as helper in the home, Ellen White somehow found time for many activities. Her diary reveals her as a practical housekeeper and homemaker, well versed in household arts—cooking, sewing, knitting, gardening—which she had doubtless learned from her thrifty New England mother. It shows her as devoted to her husband and children; a good neighbor; a friend to the sick, the sorrowing, and the needy. We find her making “a cap and a vest for Edson,” “a mattress for the lounge,” “a dress to wear through the mud”; working on a rug; going to the Review and Herald office to help fold and stitch papers or book signatures when the work was pressing; setting out raspberry and currant bushes and strawberry plants, and planting a garden; visiting the sick, giving clothing to the needy, entertaining visitors, and itinerating among the churches.

To leave her children to the care of others while she made these trips among the churches was one of her greatest trials, but she dared not shrink from the call of duty. Returning from an absence of three weeks, she wrote in her diary: “Joyfully, we again met our family. Little Willie [her four-year-old son] seems overjoyed to meet us again. . . . With gratitude to God I take my place in my family again. There is no place to be so dearly prized as home.”—Manuscript 5, 1859.

#### Knowledge of Agriculture and Animal Husbandry

Ellen White was by no means a one-sided person. She was a woman of many interests and skills. She was extremely practical, ready to make the best of any situation in which she found herself.

This practical side of her nature was frequently demonstrated many years later in Australia, when the school at Avondale was being established on land that had been considered worthless. On an early visit to the school site in 1894, her active, practical mind was busy planning what crops could be grown on different parts of the school land—“faith-prospecting” she called it.—Letter 82, 1894. “Here can be a crop of alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good

fruit of all kinds. So in imagination I have all the different places in a flourishing condition,” she wrote.—Letter 14, 1894.

In 1895, when nearly 68 years of age, Ellen White purchased a 40-acre tract of land near the school site, and proceeded to demonstrate what could be done by proper cultivation with this land that had been condemned. She proposed to have a home there, an orchard and a garden, and to prove to her own satisfaction and to present as an object lesson to others that the land was productive. In August of that year—early spring in Australia—we find her living in a tent on her newly acquired land, superintending the planting of her orchard, which must be done at just that season or be delayed a whole year. “The orchard is the main thing now,” she wrote to her son Willie.—Letter 147, 1895. Rapidly the land was cleared and prepared and the young trees set out, Ellen White’s keen interest and enthusiasm inspiring the workers to do their best. She longed for Willie’s presence and counsel, but he was occupied elsewhere. “We will do our best, and if we make some mistakes we will know better next time,” she concluded philosophically.—Letter 149, 1895.

With the orchard cared for, she turned her attention to the building of her cottage. The workers were housed in a “village of tents.” Occupying their own tent, Ellen White and her 13-year-old granddaughter, Ella, did all they could to conserve the time of the carpenters and thus speed the building operations. Writing to a friend in America, she reported: “I drive my own two-horse team, visit the lumber mills, and order lumber the workmen require, to save the time of the workmen.”—Letter 42, 1895.

She also drove out “in search of cows.” She was shocked by a custom then prevalent in the area of confining a cow at milking time. She wrote: “They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creatures free and teach them to stand still. The owner looked at me in astonishment. ‘You cannot do this, Mrs. White,’ he said. ‘They will not stand. No one thinks of doing any other way.’ ‘Well,’ I answered, ‘I shall give you an example of what can be done.’ I have not had a rope on a cow’s leg, or had her head put into a bail. . . . We have treated our cows gently, and they are perfectly docile.”—*Ibid.*

“I do not propose to tell all the annoyances and perplexities that are

constantly coming in,” she wrote to her son Willie, but she did ask him to send screen wire to help thwart the opossums that were getting into their food supplies. “If we can have wire such as is put in screen doors,” she wrote, “we can use a goods box, which will hold more than even a [food] safe. . . . The wire can let in the air and the food can be kept from the opossums.” They would use curtains to keep out the dust. “More is to be done to make the cooking room safe from prowling animals. . . . I see so much absence of tact and ingenuity,” she commented.—Letter 152, 1895.

Ellen White was not lacking in ingenuity, and seemed to be able to devise a plan to meet every emergency. She also asked for screen wire to use in the door to her tent. “I cannot endure the closing up so tightly,” she wrote. “I must have a chance to breathe and not be exposed to the animals around.”—Letter 153, 1895.

#### At Her Sunnyside Home

Early 1896 found Ellen White settled in her new home, Sunnyside. She was in her sixty-ninth year, still burdened with much writing. *Thoughts From the Mount of Blessing* came out that year and she was working on *The Desire of Ages*. Always there was a heavy correspondence and the preparation of articles for church periodicals; constantly she was called upon to counsel with the workers and to fill speaking appointments. Yet she found some time to work in her garden. In her diary she wrote:

“February 10.—I arose at half past four A.M. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. . . . After breakfast I read manuscript. . . . Grounds are prepared for vegetables to be put in—potatoes, beans, peas, and other things. . . .

“February 11.—Tuesday morning. I rose at half past three o’clock and again wrote a little in my diary. Worked some in the orchard, tying up the trees. A tuft of grass is put between the stake and the tree so that the tree shall not be marred. At five Willie and I walked down to our garden, which is some distance from the house, and planted peas. We worked until seven A.M., and were prepared for our morning family prayer and for breakfast. I felt too weary to do more out of doors. We planned about many things that must be done on the ground.”—Manuscript 62, 1896.

(To be continued)

† NOTE. This home, built by the Whites in 1856, on Wood Street, is the oldest SDA structure standing today in Battle Creek. Owned and maintained by the Battle Creek Tabernacle church as an historical landmark, it is each year visited by many who wish to relive the experiences of the early days.

# Loving Life

By ERNEST H. J. STEED

*Secretary, General Conference Temperance Department*

**L**IVING it up, going for “kicks,” getting “with it,” are everyday expressions of a generation trying to get the best out of life.

People love life; they love it so intensely that many yield to the temptation to satisfy self regardless of the price. I recall arriving at Auckland, New Zealand, airport on one occasion, and noting the arrival of a top English actress. She was the leading lady in a new film to be previewed in the city and was to be present for the big event.

As my colleague drove me to the city from the airport, looking to my left at the first stop lights, I saw a large theater, blazoned across whose entrance was the title of this new film—*Live Now, Pay Later*.

This film title represents a fair as-

essment of our credit-card era, in which most people, although aware of the future consequences, are prepared to take their chances, hoping that the payday is a long way off.

They gamble on the future because they believe that today is the time to live, that now is the moment to “eat, drink, and be merry, for tomorrow we die.”

They are like the people whom Paul described as “without hope in the world.” Their yearnings for “life” have confused their sense of values. Without assurances for tomorrow and without a knowledge of God’s great plan, they reason life must be “lived” today, come what may.

For instance, multitudes of people continue to smoke despite the flood of scientific data pouring from medical

scientists and researchers. Millions choose to drink alcoholic beverages, knowing full well their antisocial factors and impairment of body, mind, and spirit.

Their fatalistic reply so often is, “Well, you have to die somehow; I might as well die this way, for I like what I’m doing.” This to them is life, the best they know, and they intend to make the most of it.

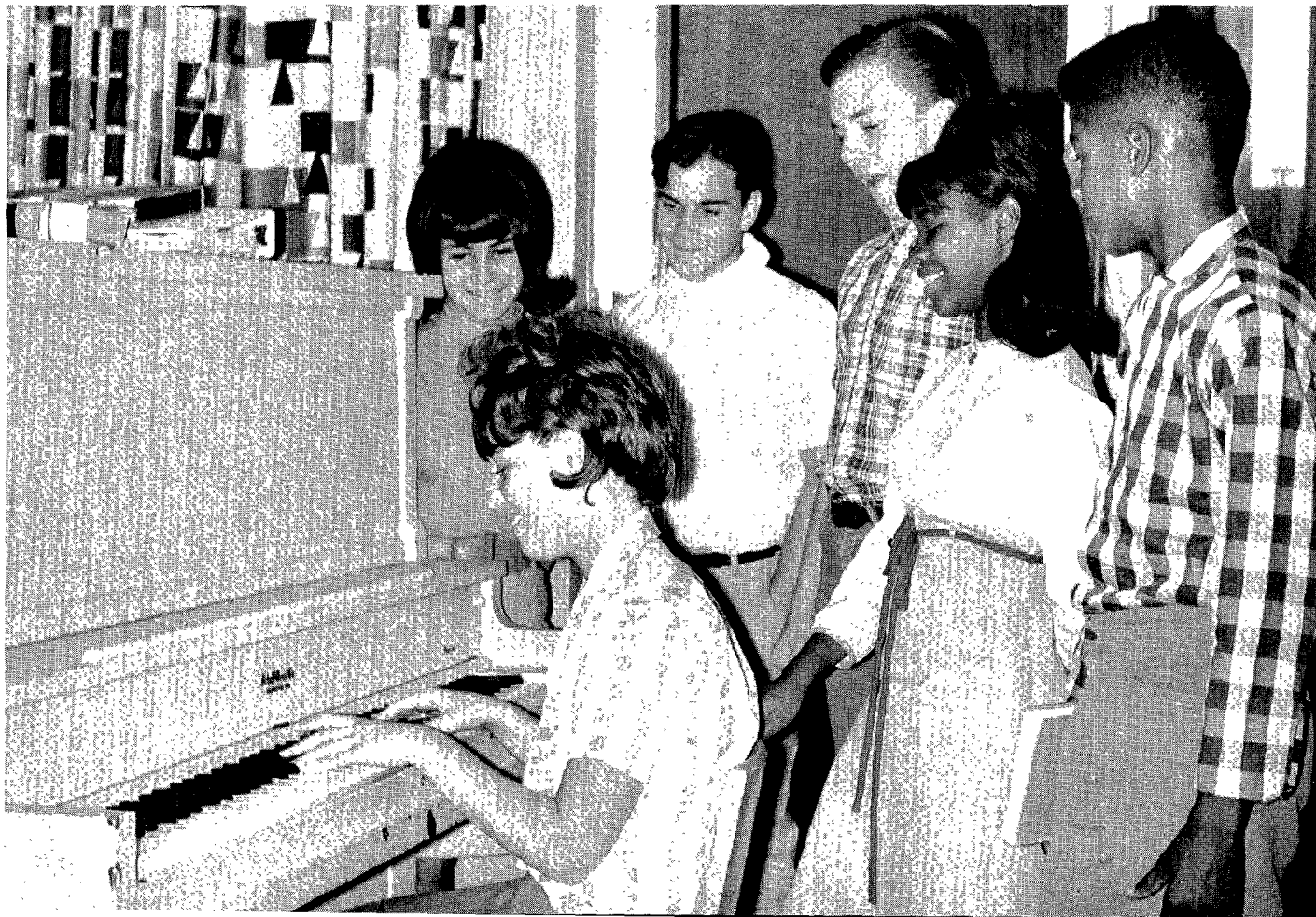
Warnings against such practices in a negative way usually create resistance.

At one time in Western Australia the Road Safety Organization erected large signs all across the state reading, “Death Is So Permanent.” This fear slogan did little to curtail the toll of the road. It also stirred up the theologians who felt death was but the beginning of a wider life. So with public disapproval mounting, these signs were taken down and new ones erected saying simply, “Life Is So Precious.”

Through the inspiration of the Holy Spirit the apostle Peter in 2 Peter 1:3-6 reveals the concern of our Lord Jesus about “all things that pertain unto life.” Yet too often people feel that religion and temperance put a limit on their enjoyment of life. They see such standards as restrictions. This is because the church itself has largely failed to present its message positively. Most people know

**The gospel does not offer today’s generation a mere list of don’ts. It offers real life—Spirit-filled, zestful, joyous, bountiful living.**

ALAN CLIBURN



Seventh-day Adventists for what we don't do—we don't drink, we don't smoke, we don't take drugs, we don't drink tea or coffee, we don't . . .

And in their horror and genuine amazement, they too often say to us, "What do you do with yourself?"

They interpret these practices as a part of living and cannot see the importance of any restriction despite harmful consequences.

Surely it is important to tell people for what we stand as well as against what we stand. Maybe we should take stock of ourselves as Adventists. Can we name a dozen good things we stand for as easily as an equal number of don'ts?

### Self-control

It is well for us to note that such items as alcohol, tobacco, and harmful drugs are not related to temperance or religion; they are related to intemperance. The word translated "temperance" in the New Testament means "self-control," a meaning that "temperance" also had when the King James Version was translated.

Self-control has to do with *living*—it offers man order in place of chaos; victory in place of defeat.

In Galatians 5:23 temperance, or self-control, is shown to be possible only through the Holy Spirit.

Temperance, then, is not something you give up but something you put on—something you practice.

"God requires that His people shall be temperate in all things. Unless they *practice* temperance, they will not, cannot, be sanctified through the truth."—*Temperance*, p. 252. (Italics supplied.)

Perhaps for too long the church with its don'ts, with its legalistic emphasis, has given a negative image to the world. Simply, the gospel is none other than the news that what man could not do for himself the Lord Jesus has done for him.

This is the message of life. It offers real life—Spirit-filled, zestful, joyous, bountiful living. There are no restrictions to life at its best. It is man who makes the restrictions when he chooses the way of corruption that comes from satisfying fleshly lusts.

It is evident that man of himself can never attain to life or to self-control without becoming a partaker of the divine nature. How important it is then for us to know and experience true self-control.

"Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting."—*Ibid.*, p. 212.

It is a stroke of good planning by Satan if he can get the Christian simply to condemn the world but fail to offer, with heaven-born enthusi-

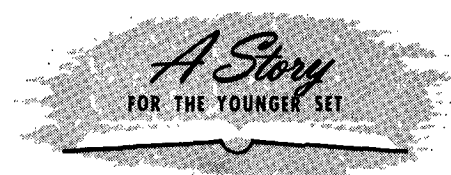
asm, God's great plan for real life. "We want to do all in our power to win souls by presenting the attractions of the Christian life."—*Ibid.*

True temperance is the most attractive principle the Christian has to offer the world. It is a demonstration of Christ in the life motivating every daily experience, whether it be eating, drinking, dressing, working, or seeing.

This does not mean that we will not give a forceful warning against the gross intemperance of our age. No, indeed, for we stand on a stronger platform now to offer a warning after we have first presented a better way.

"When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors and that total abstinence is the only platform on which God's people can conscientiously stand."—*Ibid.*, p. 238.

"These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way."—*Ibid.*, p. 249.



## When Is Something Perfect?

By RUTH WHEELER

TONY was having a good time looking through the microscope. He felt as if he had new eyes, for now he could see things he had never laid eyes on before.

"Go out and find the tiniest little flower you can find," mother said. "And bring in a daisy too."

In a minute Tony was back with a very tiny pink flower. It was so small it was hard to see, as it grew close to the stem where the leaf was joined.

He put it under the microscope. "Come look, Mother. It looks just like a big flower, and see how pretty it is. It is made just like a big flower with all the parts."

Mother looked at the tiny flower. "Yes, every part is there. The petals, the stamens, and the pistil. It is a perfect flower even if it is a little one. Now look at the daisy."

When Tony looked at the daisy he hardly knew what to say. It wasn't one flower at all. Instead, the yellow center of the flower was many, many little yellow flowers all crowded together. And each little flower had petals, stamens, and pistil, just like a big flower.

"The daisy is really a bouquet of flowers," mother explained. "Each of the tiny little yellow flowers in the center will make a seed. You remember how a

This is heaven's great motivation toward the life where there shall be "pleasures for evermore."

This is the doctrine of true temperance that the world desperately needs to hear. This is, in essence, loving life.

The Seventh-day Adventist Church has been raised up for such a time as this. We have the answer the multitudes seek, the way that leads to life eternal.

"Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in."—*Ibid.*, p. 258.

How will you relate yourself to those who love life but seek it in vain? Who will raise the banner of Christian temperance and declare the message of real life?

May this church not fail in this crisis hour. Let us unitedly rally to the standard, realizing that "now is our time, now is our opportunity, to do a blessed work" (*ibid.*, p. 257).

sunflower looks. It has many yellow flowers in the center and each one makes a nice big sunflower seed. And if you look very carefully at your daisy, you will see that the tiny flowers are in regular rows, each growing in just the right place."

Mother brought Tony a piece of cloth. It was a very pretty piece of cloth. It was blue with little yellow and red flowers scattered over it.

"This is pretty too. Let's look at it through the microscope. See if the flowers will look more beautiful, as did the daisy and the pink flower."

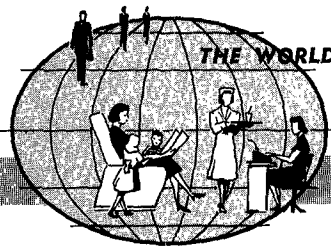
Tony looked, but he was disappointed. "I can't see any flowers. The cloth looks like a piece of grain sack. And the threads are big and rough. It isn't pretty at all."

"That is true," mother said. "When you look at the things God made, they are beautiful. The more you magnify them, the more beautiful they are. If you magnified the flower a thousand times, you would see the little cells the flower is made of. They would be beautiful too. But the things man makes aren't like that. When we magnify them, they look coarse and rough."

Mother brought Tony a magazine that had a pretty colored picture of flowers. "Look at a flower picture with your microscope. See how it looks when it is magnified."

"I don't see flowers. I see lots of colored dots, but they don't look like flowers."

Tony thought a long while as he looked at first one thing and then another through the microscope. Finally he looked up at his mother. "God is really wonderful, isn't He? He makes everything perfect."



# The Adventist Woman

Conducted by DOROTHY EMMERSON

*Devices to make children be*

## Good for Something

By JULIE M. WANAHAL

THE story is told about a little boy who asked his father, "Daddy, what will you give me if I'll be good?" The father replied, "Son, you ought to be good, for nothing."

It has been said that we obey because we fear the punishment we'll receive if we don't. It seems to me that this is the theory upon which our courts operate, and many times parents adopt this logic also.

But God held up a higher motivation when He offered us heaven if we obey His commands. Of course, there is punishment if we disobey, but I think the reward should be the greater stimulant.

Working for a direct sales organization for ten years, I noticed that, to motivate its salesmen, it made greater use of promise of rewards than of threats of punishment. As a result, I was able to win many beautiful and useful gifts. Since these were given for achievement, not merely for highest production, we could all win something if we worked.

I remember the thrill I felt on the mornings when the boss would stand at the end of the table and say, "Now, we have a new contest this week. . . ." I knew that I would have the chance for something beyond my regular salary.

I also remember the rare occasions when the boss, at the end of his rope because we did not produce enough, or did not put in enough time, would stand up and say, "Anyone who does not give at least ten displays this week will be fired." I would leave the office with a feeling of dread hanging over me. I felt all week that I was working with a whip at my back. I was amazed at how hard it was to book ten ap-

pointments when I was spurred by the threat of losing my job; and how easy it was to book twenty when I was offered a reward.

Now let us apply this principle to children.

I was twelve years old when my parents became Christians, and I remember the change it made in our home. I also recall how hard it was for us older ones to comprehend the Christian principles of loving-kindness, sharing, and forgiveness.

My mother, being wise, bought a large blackboard and some colored chalk. Every week she put a new Bible verse on the board in color. Every day we'd repeat this verse until by the end of the week we had learned it.

Underneath the verse she ran a contest on the subject of the verse. For example, if the verse was, "Father, for-

give them: for they know not what they do" (Luke 23:34), the contest would be on forgiveness. Mother would draw a chart and put our names on the left side and mark off squares after our names on the right. This would be done in white chalk. Then with another color she would mark our score with checks. After we caught on she would let us mark it ourselves, and believe me, it called for real heart-searching and evaluation of motives.

When we quarreled, we were not allowed to pout, for she would watch. After a short time, if the whole affair wasn't forgotten, those still saying unkind words and refusing to forget the whole thing would get a red check after their names. But those repentant, kind, and perhaps offering the other some extra kindnesses to show repentance, would get a blue check. She



H. ARMSTRONG ROBERTS

*Rewards given to small children don't have to be great in value to be enjoyed by them.*

would say nothing, just watch. And then we began to watch ourselves and check ourselves and remind one another. It worked like magic! I recall going into my bedroom and praying for victory over an unforgiving spirit and other sins I could not conquer.

Sometimes the contest would be on slang words, in an effort to rid our home of this evil. The verse might be, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). Since we would discuss first what words were ruled out, this was an easy contest to check.

There would be contests on doing home and yard duties, brushing our teeth, learning our memory verses, and studying our Bible lessons every day. There would be contests on sharing and on whatever was needed most to enrich our lives and make ourselves and others happy.

Sometimes we would receive a check mark for each kind deed done for someone outside the family circle. In such a case, we might pick flowers for Mrs. Wesley down the street, who couldn't get outside any more, or, taking a cake to a poor old arthritic cripple who could not take care of himself, we'd feed him and cheer him up. I'll never forget the smiles that would wreath his face when we came in.

Now for the reward to the winner and how it was given. Sometimes the reward would be only a nickel candy bar—just some little inexpensive item that would become very special to us because we were working for the honor and pride of winning it. Sometimes mother would hang it from the top of the board by a string to tempt us further into rightdoing.

And here is how the reward was given. Usually more than one of us could win, maybe all of us, because mother would sometimes set up the contest so that everyone scoring more than a certain number of blue points would win the prize. If we were marked red for bad and blue for good, we would subtract the red points from the blue points to determine who had won.

As we progressed in Christian virtues, the contest would be made harder.

Out of these contests came a closeness between mother and each one of us. We knew in specific terms what it meant to live a successful, practical Christian life. And I feel that these things have carried over into our adult lives.

This kind of training takes extra time for busy mothers, but for Christians who realize that their children are a heritage from the Lord, the time invested becomes a pleasure.



## \$16,500 for Christian Education!

For 23 years one Dulan child or another has been studying in our Seventh-day Adventist schools, for which Mr. and Mrs. Harry Dulan, of Oakland, California, have paid some \$16,500 in tuition.

The Dulans' six sons have all graduated from Golden Gate Academy. Harry, their eldest, is a Federal employee in Sacramento. Boyce is a math and science teacher at Oakwood College, while his twin brother, Albert, is continuing his

education at Stanford University. Irwin is a theology student at Andrews University. Garland is employed by Big Brothers of America in Michigan; and Byron is a student at Oakwood College.

Pictured above is James Chase, president of the Northern California Conference, presenting Charlene, the Dulans' only daughter, with a \$700 certificate to pay for her senior year at Golden Gate Academy. The proud parents look on.

## Especially FOR MEN

BY ROLAND R. HEGSTAD

**BUSINESS AS USUAL** Talk about man's inhumanity to man! I thought I had read the ultimate when Kitty Genovese was murdered in New York City a few years ago, while nearly two-score apartment dwellers who heard her crying for help ignored her plight.

But in the transcript of a recent court case that took place in Los Angeles I discovered a new dimension of callous disregard for one's fellow man.

The case concerned a young lady, Lita, who lived next door to a grocery store owned by a man we shall call Mr. Brown. Lita was beautiful—and flirtatious. Her boy friend, Garcia, was jealous. One evening Mr. Brown was standing in front of his store when he heard agonized screaming. He looked and beheld Garcia, butcher knife in hand, chasing the screaming Lita.

From Mr. Brown's testimony: "He catches her, and knocks her down, grabs her by the hair. All the while she's yelling bloody murder. Then he raises the knife over her chest . . ."

Prosecuting attorney: "Then what happened?"

Mr. Brown: "I don't know. Just then a customer comes into my store and I gotta wait on him. Business is business, you know."

Well, there it is! Lita was stabbed six times and seriously wounded. If you hear of a more tender affection for business as

usual, document it, or I'll remain a skeptic.

But wait! What might an unseen witness be recording about your relationship with your neighbor? There he is, in mortal combat with the enemy of his soul. The enemy has him down. He cries for help—not verbally, to be sure. But Heaven is recording the unspoken plea of his soul, to which Christ's followers are charged to listen. "Visit your neighbors and show an interest in the salvation of their souls."—*Testimonies*, vol. 9, p. 38. "It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God."—*Ibid.*, p. 42. "Among professing Christians of today there is a fearful lack of the sympathy that should be felt for souls unsaved."—*Ibid.*, p. 45. Professed servants of God are "serving their own interest and loving their own pleasure, and souls are perishing around them. These souls can truly say: 'No man careth for my soul.' . . . How can the Master regard such servants?" (*ibid.*, vol. 3, p. 198).

How indeed? *Monday*: To work. Home. TV. To sleep. *Tuesday, Wednesday, Thursday, Friday*. Business as usual. *Sabbath*: To church. Afternoon nap. Evening—TV or to the church social, where we can associate with our own kind—God's kind. *Sunday*: To the beach. To the mountains. Hobbies. Housework. *Monday*: Business as usual.

Write your own script. Put in your weekly program. Your neighbors' names.

They may not be Kitty Genovese or Lita. The details differ. But is the plot different, really?

# From the Editors



## "THE EARTH WAS FILLED WITH VIOLENCE"

Scarcely had our troubled world recovered from its horror over the murder of Dr. Martin Luther King when it was shocked by the news that United States Senator Robert F. Kennedy had been struck down by an assassin's bullet. A day later when the young Senator died, all the world mourned. By means of television, radio, and other news media, people of all walks of life in many lands sorrowed with the Kennedy family as the youthful aspirant to the U.S. Presidency was laid to rest in Arlington National Cemetery not far from the hillside grave of his brother, President John F. Kennedy.

Much of what we wrote in our editorial of May 9 concerning Dr. King might appropriately be repeated in connection with the assassination of Senator Kennedy. We still feel horrified and revolted by the blind hatred that causes murder. We still feel that the only antidote for the world's evils is love—love to God and love to man. We still feel that failure by the Protestant churches to set forth the claims of the Ten Commandments has contributed to the increasing disregard for law that prevails in America. We still feel that unprecedented efforts should be put forth to proclaim the Advent message to all the world.

The Advent message is the very message the world needs, for it is a message of hope. It offers the individual a mighty Saviour. It declares that the world situation, desperate though it is, is not hopeless. God has not forgotten our world. In harmony with His promise, Jesus is soon coming to take His people home.

Violence itself—though deplorable—is a sign of Christ's second advent. Jesus Himself, by comparing the days that would precede His coming with those that preceded the Flood, suggested this. What conditions prevailed in Noah's day? "The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11). The Hebrew word *chamas*, here translated "violence," is also translated "wrong," "unrighteous," "false," and "injustice." If "violence" filled the earth before the Flood, and this was one reason that God destroyed the antediluvian world, surely the prevailing violence today is an indication that destruction once more is near at hand.

### Striking Parallels

Describing conditions before the Flood, Ellen G. White declares, "Polygamy had been early introduced, contrary to the divine arrangement at the beginning. The Lord gave to Adam one wife, showing His order in that respect. But after the Fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased. Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference."—*Patriarchs and Prophets*, pp. 91, 92.

Are there striking parallels between Noah's day and ours? There are. Property rights are less and less respected. Divorce is so common that marriage amounts to a kind of consecutive polygamy. Human life is regarded with such "astonishing indifference" that people cannot walk the streets of the world's major cities without fear.

In the wake of the assassination of Senator Kennedy, President Johnson announced that he was setting up a commission to study the causes of violence in America. The commission will be headed by Dr. Milton Eisenhower. This commission should have no difficulty pointing its finger at numerous causes of violence. For example, many of the programs offered by the television networks. Can thinking people seriously believe that the public (not merely psychopathic personalities) can be exposed to numberless murders on TV without gradually being conditioned to the idea that violence is an accepted way of life, that human life is cheap, that the way to deal with one's enemies is to eliminate them by force?

Then there is alcohol. In many cases of violent death, alcohol is a factor. Whether violent death takes place on the highway after a drink in a roadhouse, or in the home after a bitter argument, alcohol is a contributing factor. We hope that the President's commission will have the courage to point this out.

We hope also that the commission will point its finger at literature that specializes in violence and glorifies it. We hope it will point to the bitterness that so many harbor in their hearts; to the increasing tendency to take the law into one's own hands when the usual processes seem to produce no satisfaction; and to the permissive philosophy that for too long has governed society's attitude toward its young, both in the home and in the school.

### Few Lessons Learned

The assassination of President Kennedy in 1963 stirred the world's conscience. People everywhere declared that further violence was unthinkable. They talked about a new birth of tolerance and justice. They declared through their tears that they had learned their lesson. In 1966 Senator Kennedy said, "Surely the world has seen enough, in the last 40 years, of violence and hatred."

But continued killings—including those of Martin Luther King and Robert F. Kennedy—have made it clear that few lessons have been learned. Violence has increased. Crime has risen six times faster than the population. The FBI estimates that 10,920 murders were committed in the United States in 1966. As Dr. Billy Graham said recently, "It seems as if a hoard of demons of violence has been let loose in the country."

God "spared not the angels that sinned" (2 Peter 2:4). He "spared not the old world" before the Flood (verse 5). He spared not "the cities of Sodom and Gomorrah" (verse 6).

Neither will He spare the present wicked world. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (chap. 3:7).

In mercy God waits. He waits for poor, sinful human beings to respond to His invitation to repent (verse 9). He waits for His people to proclaim everywhere the

three angels' messages. He waits for the remnant to seek and receive the latter-rain experience.

Our hearts ache as we consider the sorrows of the world. We weep with those who mourn. We deplore the increase in violence.

But there is a bright side. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Soon shall be fulfilled the words of the prophet, "Violence shall no more be heard in thy land . . . ; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18).

K. H. W.

## A SOFT ANSWER TURNETH AWAY WRATH

"A soft answer turneth away wrath: but grievous words stir up anger," said the wise man centuries ago (Prov. 15:1). But by the amount of wrath daily stirred up on international and domestic scenes, one would conclude that Solomon's sage counsel is almost universally ignored.

We may not have much control over issues that are stirring up strife on the wider levels, but there is an area over which we have a large measure of control, where it is possible for us to avert much needless wrath. This area is the home, the scene for many, even Christians, of too much strife. Husbands and wives do not deliberately wish their homes to be scenes of discord, but they seem incapable, or at least unwilling, to apply principles that might contribute toward domestic tranquillity. And so bitter battles rage.

Much has been written on this subject. We do not aim here merely to repeat trite platitudes, but we feel it helpful occasionally to stir up our minds by way of remembrance on matters that so markedly affect our daily living and perhaps even our eternal destinies.

Under the heading "'Husbandese'—The New Language of Intimate Persuasion Between Husband and Wife," Dr. Haim Ginott in the *Ladies' Home Journal* (February, 1968) recently made several suggestions that are in reality practical outworkings of Solomon's word to the wise quoted above. He shows how certain responses arouse hate and invite revenge, while other responses linger lovingly and create intimacy and affection.

### "Husbandese" in Action

To illustrate "husbandese" in action, in contrast to the common reaction, Dr. Ginott cites the following example:

"While driving to his in-laws, Mr. Clark took a wrong turn on a one-way street and was almost hit by another car. His wife said, 'What's the matter with you? Didn't you see the sign? It said clearly, "one way." It's a miracle you didn't kill all of us.'

"The scene that followed need not be described.

"A similar situation was handled quite differently by Mrs. Dodge. When her husband drove through a red light and got a ticket, she refrained from adding insult to his anger. She said sympathetically, 'Honey, guess it's impossible to drive a car without getting a ticket sometimes. Let's not allow it to spoil our evening.'"

By making this noncritical comment Mrs. Dodge was employing "husbandese" and was helping her husband to deal realistically with an unpleasant situation.

Dr. Ginott cites another example:

"HUSBAND: What a beautiful sport shirt.

"WIFE: It's not beautiful. It's ugly and vulgar.

"This reply obviously creates hostility. The wife may have intended to prevent a bad choice, but the husband did not hear the hidden intentions. What he heard was: 'You have no taste. You are stupid.' He then hit back in anger."

Dr. Ginott shows how "husbandese" would have handled the situation. The wife might have said, "I see you like very bright colors," or "I see you go for flowery design." Then and only then could she state her own preferences, such as, "I like soft colors," or "I prefer quiet patterns."

Commenting on this reply, Dr. Ginott says, "These statements are helpful because they omit evaluations. They don't criticize. They only describe. Descriptive statements are not likely to arouse hostility. Since his taste is not attacked, the husband need not defend it. A noncritical response leaves him free to reconsider his choices. It allows for a change of mind without loss of face."

These two illustrations of many that he cites are sufficient to show what he means by "husbandese." He did not invent anything new when he discovered this language. The term "husbandese" was apparently coined by him, but the principles defining the new language of intimate persuasion are not new. Human nature tending to follow the path of least resistance, men need repeatedly to be reminded of the "more excellent way" of "husbandese," the "soft answer" that "turneth away wrath."

### "Husbandese" Requires Skill

Dr. Ginott says, "This approach requires skill that is often contrary to past training and education. For each of us carries within himself a private collection of instant insults. This relic of the past is an oppressive burden. We need to get rid of it. For love to survive, we must learn to communicate without criticism of personality, attack on character, or insult to dignity."

Ellen G. White encouraged the practice of "husbandese," along with other "eses," such as "wifese," and "childrenese" (although she used other terms to express it), when she said:

"What harm is wrought in the family circle by the utterance of impatient words, for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck: for all these bitter words will come back in a baleful harvest to your soul.

"Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul and tempting men and women to break God's commandments. . . . Words are as seeds which are planted."—*The Adventist Home*, p. 439.

It is the religion of Jesus that enables the Christian to return the soft answer that turneth away wrath. In His speech, as well as in His deportment, Jesus set an example. "His life was a perfect illustration of true courtesy. . . . His presence brought a purer atmosphere into the home."—ELLEN G. WHITE, *In Heavenly Places*, p. 181.

We recommend the practice of "husbandese" and the other "eses" in every Seventh-day Adventist home. How many outbursts of passion would be averted! How many homes would be transformed! How many marriages would be saved!

Such homes would be a witness to the truth we profess, a bulwark to the community, and a haven of tranquillity for the children from the harsh winds of today's decadent society.

D. F. N.



## From Readers

**SUNRISE SERVICE, PRO AND CON**

EDITORS: I am astonished at the article "Many Infallible Proofs" (April 4 REVIEW). I do not refer to the ten excellent points made in the last half of the article, but to the apparent fact that an Adventist minister turned down an invitation of his local ministerial association to speak at an Easter sunrise service simply because he did not believe in such "recurring special services."

What better opportunity could one of our ministers have to witness for the love and grace and righteousness of Christ as *central* in our great message?

NAME WITHHELD

EDITORS: The author of "Many Infallible Proofs" was blessed from the Lord for his courage to uphold his convictions in view of this "honor" that was offered him. I'm afraid that some of our ministers are losing sight of their objective as they take hold of the "friendly hand" now being extended. Let's remember God's counsel, "Come out from among them, and be ye separate" (2 Cor. 6:17).

RUTH ANN BALCOM

Chunky, Mississippi

EDITORS: Re "Many Infallible Proofs" (April 4 REVIEW):

This minister has my admiration for declining an invitation to speak at a religious service in which he felt he could not participate though accepting the invitation would bring him and his church honor. However, his reasons for declining the invitation were not clear from the article and I would appreciate clarification.

The message of Christ risen is the core of conservative Protestant Christianity as well as Adventism. Thus it seems only reasonable that an Adventist church should be delighted, as our own congregation was, when someone on its ministerial staff is invited to participate in a service to remind the world of the glorious event of Christ's resurrection.

CHARLES RANDALL

Burbank, California

EDITORS: Re "Many Infallible Proofs" (April 4 REVIEW):

It seems to me that we must not appear smug about the tenets of our faith but take every opportunity that is given to proclaim God's Word. The fact that the author of this article was a speaker at "the previous community Thanksgiving Day service and participated in a number of joint fellowship events" would indicate that there was a desire to hear more of his Bible interpretation. The majority of the people who attend Easter sunrise services no doubt do so to honor the Lord. Many perhaps have never heard Bible truths presented in a way this minister had the opportunity to do. His excuse for declining this gracious honor was an affront to his fellow ministers' judgment and a lost opportunity to do a greater service to the Lord. Our evangelistic "efforts" are usually attended mostly by our own people, and when a

privilege is open to present our faith to others, it should never be declined.

MRS. ANNALYNN VAN DE VELDE  
Carlsbad, California

EDITORS: Your April 4 issue mentions that one of our ministers declined an invitation to speak at an interdenominational Easter sunrise service. Then he was asked, "Don't you believe that Christ has risen?"

Now, let me ask: Didn't this minister miss a wonderful opportunity to witness for Christ and create good will for our church? Should not our ministers and laymen speak at every opportunity?

Recently as a Seventh-day Adventist layman I was asked to speak in a local church during the Lenten season. My assigned subject was, "Remember the Sabbath Day to Keep It Holy." The local press covered the story with a two-column picture, and members of my Kiwanis Club knew I spoke.

Should I have turned down the request because I do not worship on Sunday, or because I am not a firm believer in Lent?

ROLLAND TRUMAN, J.D.

Long Beach, California

► We showed the letters published above to the author of "Many Infallible Proofs." The following is his comment:

As might be expected, some readers feel that I should have accepted the speaking appointment for the Easter sunrise service, as I had several other special services of the year—sermons for Thanksgiving, Christmas, and high school graduation.

This is perhaps a borderline question (similar to whether a cross may be placed on a church). I would be the last to criticize a fellow minister for speaking at a sunrise service if he conscientiously felt he could do so. I, too, at first thought the occasion would be another opportunity to witness for the Lord. But then I remembered the picture recorded in Ezekiel 8:16. In this chapter quite a series of real abominations are listed, but the "greatest abomination" was the group in the Temple who had "their faces toward the east; and they worshipped the sun toward the east." Sun worship had made its way into God's church of the Old Testament!

Sun worship in the new dispensation has made similar inroads into the Christian church. It comes to us now, not in the old garments of pagan heathenism, but rather, wearing the robes of Christianity. To me the Easter sunrise service cannot be separated from the origin, authority, and power of Babylon. As such I see no reason why "sunrise services" today would be more acceptable to God than in Ezekiel's day. In fact, the practice may be more objectionable in view of the brighter light we have today.

Some may say, "I can worship God wherever I am; I can worship Him at sunrise as easily as I can at noonday or at sunset." Indeed, but what of the influence of worshipping under such circumstances? Are we sure it is an influence for good, or are we outwardly partaking of, and participating in, philosophies that God detests?

Could we not compare this with the experience of Shadrach, Meshach, and Abednego on the plain of Dura? These men might have agreed among themselves (and explained to the Lord) that, for the sake of good public

relations, they would bow with their fellow worshippers—but instead of worshipping the image, they would earnestly pray to Jehovah. They believed in prayer, in bowing, and that there was nothing to the image but metal. Why create trouble for themselves and for the whole Jewish race unnecessarily? Did they err?

Apparently there are times when subtle principles are involved and we need to stand up and be counted in spite of the supposed opportunities to witness to the love, grace, and righteousness of Christ.

No, I feel I dare not blur my witness by participating in a service where, however indirectly, the creator of Sunday sacredness and of resurrection-day sanctity is being honored. The act of the rising sun upon that particular morning holds too weighty a significance to its participants.

While I would not be conscience for anyone else, I say, the cross—yes; the resurrection—yes; but sunrise services—no! I beg again to be excused.

LESTER G. STORZ

Newport, Oregon

**PLEADS FOR MODESTY**

EDITORS: Many years ago I heard these lines: "The devil sends the horrid wind to blow the skirts knee high, but God is just and sends the dust to blind the bad man's eye." Today the hem line is far above the knees, with no wind blowing. When young, and some not so young, females sit down in Sabbath school class their hem lines are midway between the knees and waist line. On weekdays perhaps it's unavoidable that we shall be surrounded by scanty male and female attire, but on the Sabbath day in the sanctuary of God we ought to see the worshippers clothed in modest apparel as befitting the family of God.

Looking to the rostrum, I am confronted with a battery of crossed legs with far too much exposed area above the knees, and I am distressed by the futile efforts to pull, tug, and jerk the hem line down to where divine counsel indicates it should be.

It is difficult to concentrate on heavenly things when confronted by very earthy objects. To get a blessing from the service I must sit with my eyes half shut. How long will the daughters of Zion persist in copying the dress, gadgets, gimmicks, hickydos, and hairdos of the daughters of the Philistines?

Modesto, California

E. E. MORROW

**ELIMINATE YEARBOOK PICTURES?**

EDITORS: I just finished reading a chapter in *Messages to Young People* (pp. 316-319) that says a lot of money is uselessly spent on photographs. The thought came to me, Wouldn't it be wonderful if money spent on children's and young people's photographs in school yearbooks could go instead to help finish the work? What a huge amount of money could be collected throughout the denomination to erect a little church where it's needed, or a dormitory. America has so much, and as I read about the needs abroad I can hardly believe our people have so much here and so little in mission lands. Do you think it could be done?

B. BETH BRISTOL

Gaston, Oregon

# Pakistani Believers Enjoy Camp Meetings

By O. W. LANGE, *President*  
and A. M. PETERSON  
*Public Relations Secretary, Pakistan Union*

Some 4,000 people attended five regional camp meetings in East and West Pakistan, and 20 people were baptized. The meetings began in the heavily populated delta region of East Pakistan on February 14 and concluded on April 7 in a small city in the Punjab Section of West Pakistan.

The two camp meetings in the western wing were the first to be held in these localities for six years.

All five camp meetings drew Adventist audiences during the daytime, and attracted larger crowds from surrounding areas for the film and evangelistic services in the evening. Pakistan Union president O. W. Lange attended all five camp meetings, and C. H. Tidwell, Southern Asia Division educational secretary, was a delegate to the three meetings in East Pakistan.

The first camp meeting, on the Adventist school and church property at Ashkor, had the largest attendance. This area, said to be one of the most heavily populated in the world, has 1,000 people per square mile.

Arriving by launch, by East Pakistan bamboo-mat-covered canoes, by bicycle, by cycle rickshaw, by jeep, and on foot, believers poured into Ashkor. District leader N. D. Roy had prepared for a large gathering. The daytime meetings were well attended by church members from surrounding villages. Evening meetings were so planned as to reach non-Adventists and non-Christian friends and inquirers who would attend. About 2,000 persons crowded the bamboo auditorium each evening. Children's and women's meetings were a regular part of the daily program. Nine persons were baptized Sabbath afternoon.

From Ashkor another jeep ride took those of us who were to serve these camp meetings to the old mission station of Chuadanga. Because Chuadanga is very near the border between India and Pakistan, this station remained more or less dormant for a number of years. Today, under the enthusiastic leadership of S. K. Samaddar, it is taking on new life.

Pastor Samaddar planned for camp meeting to be held among the Santali believers in and near Sonapur, the north-western area of East Pakistan. We were thrilled to see among the signs of progress the addition of workers' quarters on the mission property and an Adventist village nearby. It was clear that the little mud schoolhouse and church had been well cared for.

Camp meeting arrangements consisted of a simple canopy of cloth for the tabernacle and grass shelters for campers. These reminded us of the Feast of Tabernacles in Moses' day.

Although there was good attendance at the meetings, we were a little disappointed by attendance at the first evening service. Only a handful of non-Adventist women were there. Next day they sent word that they wanted to come, but it was not suitable for them to sit in the same room with strange men. Could we divide the auditorium to allow them to attend? Quickly a grass partition was erected and thereafter the tent was filled each evening.

Six persons from a previously unentered area had come to camp meeting prepared for baptism.

On the return journey from these meetings the traveling party stopped at Churahunga to screen the temperance film *One in 20,000* to 100 people.

The final East Pakistan camp was held at our elementary boarding school in the Garo area. Our hearts were touched by the earnest longing for security and spiritual help manifested among these more



**L. F. Hardin and daughter render a trumpet duet at the Ashkor camp in East Pakistan.**

primitive people. The devoted family ties, the deep spiritual experience, the simplicity of life among the Garo people call for more active work among them.

The journey to this remote locality was made by Land Rover, along what is officially described as a jeepable track. Where there were no bridges, the Land Rover was driven onto a small Asian riverboat, and then poled across to the other shore.

S. N. Dass, district leader, had outlined a good program. The evenings found the school chapel packed to overflowing and scores of people standing at the windows and doors. Several hundred non-Adventists were present.

L. F. Hardin, East Pakistan Section president, baptized six people in a small stream near the school. The services here were conducted in English and translated into Bengali; and in the evening, translated again into Garo.

The first of the West Pakistan camp meetings was conducted on the attractive campus of the Pakistan Union school and college at Chuharkana, 35 miles from Lahore. Three hundred people attended the major services, which were conducted in Urdu, Punjabi, and English.



**Preparing chapatties in the cook tent at the West Punjab camp meeting in Gujranwala.**



**The auditorium at Sonapur, East Pakistan, camp. Note grass side walls. Later a partition of grass was placed down the center of the auditorium to separate the men and women.**

The final regional camp meeting for the 1968 season was conducted in the headquarters compound of the Punjab Section at Gujranwala. Services here were also conducted trilingually, in Urdu, Punjabi, and English. It was announced at this camp that an offering of Rs.700 had been taken for the erection of three new church buildings, one of which will be used additionally as a school.

M. R. Justin, veteran leader of the Punjab Local Section, had planned these two camp meetings.

Each of these five regional camp meetings fulfilled both divine requirements: building up our own people spiritually and being an evangelistic agency in reaching people not of our faith.

## Servicemen's Retreat Held at Berchtesgaden

By C. D. MARTIN  
Associate Secretary  
GC MV Department

"This has been a tremendous experience for all of us. The Holy Spirit brought us a rich spiritual blessing," writes Chaplain (Lt. Col.) Glenn I. Bowen, coordinator of the Adventist servicemen's retreat held at Berchtesgaden, Germany, this spring. The annual event this year drew 180 men and their families.

A high light was the baptism of three persons, two of whom had been won by servicemen attending the retreat. Another feature was the testimony service climaxed by celebration of the ordinances.

Each day included time for private devotions, and after breakfast a morning devotional, discussion groups, and a worship service. The afternoon was given to tours and recreation. An evening service closed each day.

Chaplain Bowen was assisted by Chaplain (Maj.) Ralph C. Workman and Civilian Chaplain Ralph T. Heiner. Others present as speakers and counselors were Theodore Lucas, of the General Conference MV Department; Dr. Herbert Stoeger, MV secretary, Southern European Division; J. P. Sundquist, MV secretary, Northern European Division; J. Hildebrandt, MV secretary, Central European Division; and Rochelle P. Kilgore, of Atlantic Union College, South Lancaster, Massachusetts.

## First Five-Day Plan Conducted in Cyprus

By MOSES S. ELMADJIAN  
Departmental Secretary  
Cyprus Section

The mayor of Nicosia made the first night's opening speech about the harmfulness of smoking. The chief of the Nicosia police, on the closing night of the Five-Day Plan to Stop Smoking, the first in Cyprus, thanked the speakers and the organizers on behalf of the audience.

Fifty-one smokers, three of them smoking 60 cigarettes or more a day, stopped smoking as a direct result of this Five-Day Plan. It was held at the hall of the Pedagogical Academy, Nicosia, by permission of the Ministry of Education and under the patronage of the mayor of Nicosia, Dr. Odysseas Ioannides, a well-known surgeon. We had an average audience of 120 persons each night. These included doctors, dentists, high government officials, police officers, businessmen, and housewives, as well as a worried dentist who smoked 132 cigarettes a day!

Herschel Lamp, M.D., medical secretary of the Middle East Division, and Kenneth Vine, Ph.D., president of the Middle East College, Beirut, were the two lecturers. Nick Germanis, president of the Greek Mission, translated the lectures into Greek.

Publicity before and during the lectures included advertisements in five local Greek newspapers. During the Cyprus International Fair, which had ended only one week before, we distributed thousands of leaflets regarding the Five-Day Plan lectures. In addition, we sent invitations to more than 1,000 prominent people. In our office we keep an alphabetical master card-file index of more than 2,000 such names and addresses.

Day-to-day reports of the program and

action pictures were sent to all newspapers. Six newspapers published nine of our reports, with a total of 72 column-inch articles and two photos published.

All over Nicosia and, in fact, in the other towns as well, these lectures have been the news of the day. People stop us in the streets and talk to us about the lectures. We have heard of quite a few who have stopped smoking without even attending the lectures. People keep asking for leaflets and copies of the daily programs and instructions, which were distributed in specially printed files to all the attendants. We already have many requests to repeat the same program in Nicosia and in all the other main towns of Cyprus.

## Uganda SDA's Dedicate Three Church Buildings

By R. D. PIFER  
Secretary-Treasurer  
Uganda Field

Within a recent one-month period three new permanent churches were dedicated in Uganda Field.

The Namulesa church started things off on February 10. For four years the members had saved and worked toward



## New Medical Work Opens in Colombia

Colombian Adventists are about to open another door of Christian service with a cabin cruiser donated by two New York boating enthusiasts.

Mr. and Mrs. Baxter Van Vliet, learning about the need of medical work in this South American country, preferred to see their cruiser being occupied year-round as a medical launch rather than have it hibernate during the winter.

Because of the many physical needs in Colombia's jungles, the Colombia-Venezuela Union committee had a difficult time choosing the launch's area of operation. Finally the gold-mining district of El Bagre was selected, about 155 miles north of Magangué, a populous rural area with no medical facilities.

Darayl Larsen and his wife, a registered nurse, have been invited to take charge of this medical project, under the direction of OFASA, Latin America's equivalent of SAWS (Seventh-day Adventist Welfare Service). The picture shows the launch in front of the Colombia-Venezuela Union College. Here the students were invited by Union President S. L. Folkenberg (standing in cruiser) to participate in naming this new arm of the Advent message.

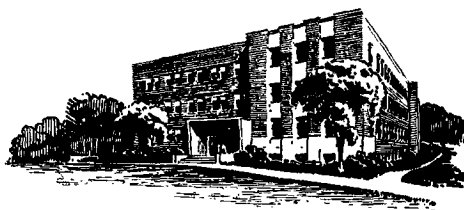
J. G. NIKKELS

Union Departmental Secretary

# DATELINE— WASHINGTON

By Arthur H. Roth

*A monthly roundup of happenings at General Conference headquarters*



**HOME NUTRITION COURSES.** Under the direction of Ella May Stoneburner, the denomination's Medical Department is sponsoring a home-nutrition instructors' course through which training is given to persons who later go into the churches to offer instruction, guidance, and demonstrations in home nutrition and cookery. These 30-hour home-nutrition instructors' courses usually are conducted in the conferences or sections of a conference under direction of conference leaders and in cooperation with qualified nutrition and health-food personnel.

Seventh-day Adventists sponsor courses of this nature because they believe their spiritual welfare is closely related to what they eat and drink.

**GC VISITORS.** Recent visitors from overseas fields who have come through the General Conference office are: the William R. Dyke family, lab technician from Andrews Memorial Hospital, Kingston, Jamaica; Pablo Lutz, an Antillian College graduate on his way to Peña Blanca School, in Honduras; Pedro Salgado, from Antillian College; Dr. Lyn Behrens, from Sydney, Australia; Doris Hefti, from Gland, Switzerland, director of nurses at Lake Geneva Sanitarium; Frederick Khandagle, from Poona, India,

English teacher at Spicer Memorial College; R. F. Mattison and his wife, from Río Piedras, Puerto Rico, stewardship and radio-TV secretary of the Antillian Union Mission; Nazih Magas, from Cairo, Egypt; Kristin Petersen, from Bangsund, Norway; and Earle Hokin, from Mount Hagen, New Guinea.

**SOUTH AMERICAN GUESTS.** Several visitors from South America, who are in the United States to study at Andrews University for a time, dropped in to see their denominational headquarters. They were: Milton Caputo, a teacher from Brazil College, São Paulo, Brazil; Arno Kumpel, from the Rio Grande do Sul Conference; Zeferino Stabenow, educational secretary of the Espírito Santo Conference, Brazil; and Mr. and Mrs. Tito Weiss, from Argentina.

**RELIEF DOCTOR.** Dr. and Mrs. Roy O. Yeatts visited the General Conference family in early June on their way to Ile-Ife, Nigeria, where Dr. Yeatts will serve as a relief physician at the Adventist Hospital. Dr. and Mrs. Yeatts served Adventist hospitals in Tagolo (highlands) and Hatzfeldhaven, New Guinea, from 1955 until they retired in 1966. Treating leprosy is the specialty of Dr. Yeatts.



*Dedicated in a one-month period were the Masaka (top) and the Namulesa churches.*

a permanent church building. And after beginning the actual building 18 months ago, they have continued to give of their time and effort to complete the project.

With a seating capacity of 200, the \$5,000 building was hard pressed to accommodate the 400 members and friends, including four former pastors, who attended the dedication service. The sermon was delivered by D. K. Bazzara, Uganda Field president, and the Act of Dedication was led by G. W. Kasozi, educational secretary for the Uganda Field.

Two weeks later we witnessed the establishment of a permanent center in the strategic town of Masaka, 90 miles south of Kampala. Four years ago our work was begun there with urban meetings held by E. Semakula, from which a nucleus was formed.

In cooperation with the municipal authorities, we secured a favorable tract of land on which to build. After much sacrifice by the members and the cooperation of the church development program and the Uganda Field, funds were available to erect this modern church in Masaka, valued at \$6,000 and built to seat 200 worshippers.

Again, the walls could not contain the audience, which included the municipal engineer. Pastor Bazzara again delivered the dedicatory sermon, and Pastor Semakula, who raised up the church, led in the Act of Dedication. Regular attendance is now about 50 believers.

Only one week was to pass until the third church would be dedicated, this time in western Uganda. Actually, it was a rededication of the Kazingo church, site of our first permanent church in Ruwenzori Station—a church that numbered more than 300 members just four years ago, until local upheavals forced mass evacuation of the populace, and the attendance of the church virtually dried



## Filipino Students Plan to Sell Literature

Recently 79 students from Mountain View College, Philippines, signed up to canvass this year. Besides these there will be students from Lake View Academy, Mindanao Mission Academy, Southern Mindanao Academy, and some students who are studying at non-Adventist schools.

In the picture, with the publishing leaders of the South Philippine Union Mission, are the students of Mountain View College who are planning to canvass during the 1968 summer vacation.

F. D. LAO

*Publishing Secretary  
South Philippine Union Mission*

up. (Our school there also was closed until this year.) Then to add to the final *coup de grâce* early in 1966, an earthquake shook the mountains of Ruwenzori so hard that the windows rattled in Kampala 200 miles away. The result was the complete destruction of the Kazingo church.

Although the building was covered by insurance, rising costs meant that a few building expenses had to be met from private gifts. Today Kazingo stands larger than before to accommodate the returning and once-again growing membership. It also possesses one of the four internal baptistries here in Uganda. Now the baptisms can be held there in all kinds of weather.

On the day of dedication many of those who came did not even try to enter, for the house of worship was filled long before the service began. The division president, M. L. Mills, delivered the dedicatory sermon, challenging us all to deeper dedication, and Pastor Bazarra led in the Act of Dedication. R. D. Pifer offered the dedicatory prayer at all three services.

Among those who supervised and built these representative church homes were Th. Pedersen, director of Ruwenzori Station, and a lay builder, Y. Lwanga (Kazingo and Namulesa). S. R. Kisembo, maintenance manager of Uganda Field, prepared the Masaka church for dedication in just three months.

## Filipino Family Makes Soul-winning Chain

By J. O. BAUTISTA  
Departmental Secretary  
North Philippine Union

Over and over again when families leave their homes for other places they not only realize their dreams of discovering more favorable living conditions but also find something of far greater worth—God's message of salvation.

Back in 1960 Francisco Justo and his family, who belong to the Ifugao tribe of the Philippines, left Lawig, a barrio situated close to the border of Mountain Province and Nueva Vizcaya. In this family's case, the transfer involved a distance of only about 25 kilometers (15.5 miles). They migrated to the barrio of Magarang in Solano, Nueva Vizcaya, several towns away. Through the recommendation of a friend, they moved to this community to work for a certain rich landlord.

Provisionally they built their house on a lot where they became close neighbors of Narciso Gallego, a member of the local Seventh-day Adventist church.

While still in Lawig, the family had embraced the Catholic faith. But the time came when Mr. Justo began to entertain some doubts as to the certainty of his faith. He investigated the tenets of other religious groups—Iglesia ni Cristo, Jehovah's Witnesses, the Spiritualists, and others. However, their teachings did not satisfy him.

In Magarang he was to make a discovery. As a good follower of Christ, Mr.

Gallego, the Adventist, did not lose time in looking for an opportunity to acquaint his new friend with his religion. As they talked in the field where their carabaos were pastured, the topic eventually centered on matters of faith. Hearing for the first time about the seventh-day Sabbath, Mr. Justo became much interested, and his first reaction was to request a Bible.

For five solid days he personally searched the Word of God as to the true day of worship. Then he was ready for further enlightenment. After receiving some help in his studies, he saw the light fully and decided to attend church services in the nearby town. He continued to receive instruction on other doctrines of the Bible from various ones in the church and finally from the district leader, Catalino O. Bautista. At a district rally in a neighboring church he was baptized with several others.

### Winning Others

Once inside the fold, Mr. Justo worked in earnest to bring the rest of the family, his wife and five children, along with him. Even before his baptism he had two of his older daughters and the younger boy enrolled in church school in the town, although the arrangement meant more sacrifice and inconvenience than, sending them to the nearby community school would have. In such an environment it was easy for the girls to accept the truth, and it was they who, together with their mother, formed the next link in the chain of conversions.

So it was the two girls, Mary and Emilia, with their mother, Feliza Ilalan, who composed the trophies of Mr. Justo. Together, the two girls brought their sister Antonia and two brothers, Romeo and Peter, to the truth. Alone, Emilia worked for the conversion of a cousin, Feliza Macabio, who, in turn, won her brother, who also afterward persuaded his father and a sister to accept the Lord as their Saviour.

Peter, the eldest Justo child, first won his wife and then was instrumental in winning a neighbor and his wife. But

the young man was destined to make further exploits for the Master. Shortly after his baptism he made a visit to the former hometown, Lawig, and while there he held cottage meetings in an effort to pass on to his friends and relatives his new-found faith. Interest was created among a number of the villagers, and he had the joy of convincing at least his aunt and her daughter to accept the truth, both of whom were subsequently prepared for baptism.

This first group of believers from among the Ifugao tribe of Mountain Province, who are now in Magarang, have with the other converts formed a company and are holding their own services. They will constitute the nucleus for a new church.

Mary and Emilia have since joined the colporteur work in the Northern Luzon Mission, and through the blessing of the Lord can be used in winning more people as a result of their labors, while the younger children are continuing with their studies in church school.

The chain reaction that has been started auspiciously among this small group will certainly continue as those who have been brought to the light of the Advent message thus far do their part as witnesses for their Master.

## Saigon Offers Unusual Sabbath Experiences

By D. A. ROTH  
Assistant Secretary  
Far Eastern Division

As the Caravelle jet sped over South Vietnam toward Saigon, I felt apprehensive. I had visited Saigon three times in a four-month period late in 1967, but that was before the Tet offensive.

Even though it was a little more than two months since those nerve-racking days, reports reaching Hong Kong indicated that an uneasy peace reigned in Saigon.

As I looked over the city from the air,

**Narciso Gallego (right), lay soul winner, and Francisco Justo (left), the first convert, with some members of the group they won in Magarang, most of them of the Ifugao tribe.**





### Missionary Retreat in Brazil

The overseas workers serving in Brazil decided to spend a recent holiday together at the South Atlantic beach of Guarapari, Espírito Santo, Brazil. Each missionary family saved up vacation time and looked forward to this retreat and the joy of reuniting with old friends and former classmates.

From Belém, Pará, on the equator to São Paulo in the south they came. The Lee Grady family from Belém traveled the farthest, some 2,000 miles.

You can imagine the joy these missionaries and their 28 children experienced during the two weeks of retreat. They shared experiences and thanked our heavenly Father for His guidance and care. All were encouraged and inspired by the fellowship and dedication of their co-workers. The retreat ended with all united in a new determination to finish the gospel work.

The adults shown here (from left, standing) are Wesley and Shirley Blevins, Virginia Leonard, Phylliss and Bob Benfield, Gladys and Bob Chase, Melvin and Norma Northrup, Anita Heisler, Jerome and Carolyn Justinson. Adults kneeling are Charlette Nelson and Merna Witzel. Others attending but not pictured were the families of Lee and Pat Grady, Henry and Emma Feyerabend, Palmer and Mrs. Harder, Elmer Nelson, Earl Witzel, and Bob Heisler.

**ROBERT L. HEISLER**  
Departmental Secretary  
Minas Brazil Mission

I saw no columns of smoke, no rockets shooting over Tan Son Nhut airport. My concern melted away as I quickly breathed a jet-propelled prayer. I felt even better when I remembered that my retired parents in Lake City, Florida, always prayed more intently when they knew that I was heading for Vietnam.

I found our missionaries active and busy in the work of God. The 800-plus refugees were no longer at our mission school compound. The barbed-wire barriers were gone. The streets were jammed with tangled traffic—bicycles, motorcycles, taxis, and trishaws.

But the signs of war were still around. Strict curfew at 8:00 P.M. swept the streets clear of vehicles and people. Every night alert South Vietnamese troops guarded every important intersection. The U.S. embassy sported sandbag bunkers on all four corners of the roof. The city showed an undisguised tenseness as most civilians and all military people expected another offensive at any time.

My work took only one day to complete, so on Friday afternoon I prepared to leave for my next appointment.

After spending several uneasy hours at the airport trying to get a seat for Bang-

kok, I was told that nothing would be available until Sunday noon. Twenty-four hours later I was almost thankful to Air Vietnam for forcing me to spend the Sabbath in Saigon, for it turned out to be one of the most interesting Sabbaths since my arrival in the Far East nearly three years ago.

After a pleasant Friday evening with Charles Harris, hospital business manager, and his wife, I spent a restless night listening to muffled mortar fire, whirling helicopters, and an occasional shot down Cach Mang Avenue. Early Sabbath morning I joined Dr. and Mrs. Jess Holm, who had invited me to worship in a nearby prison filled with political prisoners. It was to be a special event, with the students in the hospital's school of practical nursing scheduled to make their debut as a choral group. Just a few weeks previously at least 12 of the 15 girls had never even heard a Christian song.

Cmdr. Robert Mole, an Adventist chaplain with the U.S. Navy, was to speak at worship services at our new Adventist church at the prison. I recalled that early in December the General Conference president, Robert H. Pierson, was at this very prison when 43 prisoners were bap-

tized in a special pool erected in the prison courtyard.

I will never forget the faces of the black-clothed men as they intently eyed Chaplain Mole and heard him tell about Jesus Christ as their Saviour. One long-whiskered Vietnamese had tears streaming down his cheeks as the student nurses sang their simple hymns. What a difference, I thought, between this group and others still in the jungle.

An hour's ride took us past Long Binh (the world's largest military base), Saigon's city center, and to the peaceful mission compound. I was pleased to lunch with nearly 50 of our Adventist soldiers who came from all parts of the area for Sabbath services.

### Hospital Round

Immediately after lunch Dr. Holm said, "Time for rounds at the hospital. Want to go along?" This is an invitation I never turn down, because "doing the rounds" with a physician such as Dr. Holm is a fascinating experience. That day was no exception. We saw one pitiful-looking little ten-year-old lad with bulging eyes. He had leukemia. We saw a man who had not been able to straighten his legs for two years.

In one ward a near-nonagenarian was battling for his life following surgery for stomach cancer. Dr. Holm did what he could to make him comfortable. After the physician left for the next room, I felt an urge to linger behind to say a few words of comfort to a relative standing nearby. I found she could speak English, so I asked her if I could pray for the dying man. I spoke a short prayer and then hurried on. Later that afternoon as we arrived at the nearby church for MV meeting, I noted with sorrow that the man's body was being removed from the morgue and into a waiting car. He had died shortly after I left the room.

Dr. Holm and I next drove to an orphanage on the other side of the city. Here an American AID man and an Associated Press photographer joined us as we looked over the bleak home filled with sad Vietnamese waifs. The AP was doing a picture story on Dr. Holm's medical work with the orphans.

Our last appointment, Dr. Holm told me after the MV meeting in the church, was downtown, where he had a house call. As we drove into a compound next door to the U.S. embassy, I saw the sign, "World Vision, Inc." Dr. Holm's patient was a prominent leader in this well-known American-based service organization. He had taken sick while filming in another area of South Vietnam and had hurried back for medical care. We had a pleasant visit with him and before we left, Dr. Holm asked me to offer a prayer. After my short prayer the patient, with great physical effort and pain, prayed for God's blessing on our medical work in this war-torn country.

We had to hurry to be off the streets by 8:00 P.M. Not many would choose just now to spend a day in Saigon, but I found it to be one of my most interesting Sabbaths in a long, long time!

# North American Division Evangelistic Council Meets

By MARVIN H. REEDER

When 200 pastors, evangelists, and administrators gather to seek the blessing of God and a way to finish the work, something is certain to happen. And it did.

May 14-18, the Ministerial Association of the General Conference, led by N. R. Dower, met at Camp Berkshire, New York, for an evangelistic council with pastors, evangelists, and administrators from the United States and Canada.

What promised to be a good council became a shower of heavenly blessing. Men with years of experience, tears on their cheeks, but with faces beaming, avowed, "This is truly the presence and blessing of God through His Holy Spirit."

As he carried his suitcase to a waiting car, one conference president was overheard saying, "To me, this has been the most deeply spiritual meeting that I have ever attended." An evangelist with more than 48 years of experience said, "I have attended numerous councils and meetings, but I have never witnessed anything like this."

Admittedly, they came to the North American Division evangelistic council May 14-18 seeking a blessing and renewal of spirit. What they received exceeded what they had hoped.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high," Jesus told His disciples.

The record in Acts 2:1 says that the disciples were in one place and of one accord when the Holy Spirit came upon them.

It was felt that this was the experience at the Camp Berkshire evangelistic council on Thursday night, Friday, and Sabbath, May 16, 17, and 18. On Thursday night Emilio Knechtle, a layman from New York, spoke, calling for a revelation of Jesus in our lives, and told what the love of Jesus had done for him. Then he asked that this wonderful love be the theme of all our work and messages.

## Spontaneous Response

Almost at once brethren began to stand, praise God, and confess their shortcomings. Someone would start a hymn and all would join in. Thus the meeting continued. Commenting on the event, one leading evangelist said, "This was not just strong emotional ecstasy. True, deep emotion was exhibited, but it was not fanatical. Everyone present can testify to this."

At midnight the chairman suggested that it might be good to close the meeting since the hour was late. Again at 1:00 A.M. he offered to bring the formal

meeting to a close. Near one-thirty the congregation broke up into smaller groups and moved out under the trees and into smaller rooms, there to pray and praise God until morning light came streaming over the hills.

But it did not end there. Each successive meeting seemed to reach new heights of blessing and praise to God. At recess periods groups would automatically form to pray and discuss plans for sharing blessings received when they returned to their homes.

## Purpose of Meeting

The council was planned to study methods of meeting the challenge of the big cities. Topics on the program included: "The Challenge of the Cities," "Preparation for Revival," "Reformation and Evangelism," "Preparation of the Church," "Preparation of the City," "Current World Trends and Their Effect on the Proclamation of the Three Angels' Messages," and "Current Denominational Trends and Their Effect on the Program of Revival."

Some of the speakers were: N. C. Wilson, vice-president of the General Conference for North America; T. Carcich, a general vice-president of the General Conference; K. H. Wood, editor of the REVIEW AND HERALD; C. D. Brooks, ministerial secretary of the Columbia Union Conference; E. C. Ward, pastor-evangelist of Southeastern California; E. L. Minchin, a field secretary of the General Conference; N. R. Dower, ministerial secretary of the General Conference. Others from the Ministerial Association included: E. E. Cleveland, G. E. Vandeman, J. R. Spangler, A. C. Fearing, and many other leaders and evangelists known to most of the church's membership either by reputation or in person.

The speakers preached with a fervor and depth that gave evidence of the workings of the Holy Spirit. The spontaneous result was startling. Their Bible-centered messages delved deep into human need. Then the answer found only in Christ Jesus was clearly revealed.

The climax hour came as evening shadows deepened Sabbath evening, May 18. Describing this last service, Elder E. L. Minchin writes:

"We assembled to take part in communion services. Never did our crucified, risen, and coming Saviour seem more precious to us. The preparatory service was a demonstration of the love that had united us so completely. Sin had been put away. Wrongs had been made right. In a world of racial hatred and strife, it was refreshing to see brethren of different races washing one another's feet. Before doing this, each

partner offered an earnest prayer for the one he served.

"It is difficult to describe the holy joy among these men as they sang hymns of the cross and embraced one another as true children of the heavenly Father, united by the love of Christ. Each saw God in the face of his brother.

"Then we gathered around the table of the Lord. We felt His presence anew as we entered into union with Him through the merits of His amazing sacrifice and ministry on behalf of sinful man."

Each day began with a prayer fellowship. Small groups would meet and discuss truths vital to salvation, then in prayer each one sought God for practical application within his life.

Before you read this account, many of you will have heard personal reports of this remarkable series of meetings. The evil one is bound to attempt to negate the results of this Spirit-filled session. But the victory is the Lord's. Jesus has already won the victory for us. Through His love and the power of His name the church will go forward conquering and to conquer until our great Commander returns to take His faithful home.

## Worthington Foods Attacks World Hunger Problems

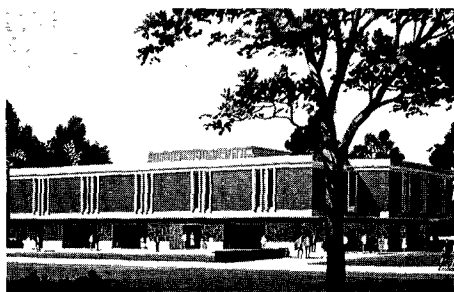
Worthington Foods, Inc., producer of vegetable protein foods, has launched its own war on hunger in the world.

Recently returned from a round-the-world trip, Worthington's vice-president for research and development, Warren E. Hartman, reported on conditions in India, Kenya, Tanzania, and Uganda. As a first step, Worthington Foods has assumed an equity position in a Uganda food company, Africa Basic Foods, Hartman said.

He noted that Worthington's involvement in the fight against hunger resulted from requests by UNICEF (United Nations Children's Fund) and the High Protein Committee of AID (Agency for International Development). Both organizations are cooperating in Worthington's survey of how best to proceed.

Africa Basic Foods soon will be marketing a soy-milk product that will be sterilized and sold in bottles like those containing soft drinks in the U.S. Other products of this company include porridges, gruels, flours, and meals. Worthington Foods will provide the technology with which Africa Basic Foods can produce a variety of vegetable protein foods that are acceptable in that area of the world, he noted.

## Atlantic Union



### New College Library Being Built at AUC

Groundbreaking ceremonies for the G. Eric Jones Library were held April 10 on the campus of Atlantic Union College, South Lancaster, Massachusetts. The new building is scheduled for completion in the fall of 1969.

Speakers for the occasion included Dr. H. E. Douglass, president of the college; G. Eric Jones, president from 1936 to 1948; R. S. Follansbee, chairman, Lancaster board of selectmen; O. R. Schmidt, college librarian; Norman Wendth, student association president; R. L. Reynolds, president from 1960 to 1968. Vernon H. Siver, college business manager, offered the prayer of dedication for the new facility.

The new library will contain about 45,000 square feet, including two floors besides the ground-level floor. It will have a 125,000-volume capacity, and will provide for more than 600 people, with emphasis on individual seating.

DEAN KINSEY  
PR Director

✦ Marking the completion of a major renovation program, a service of praise and thanksgiving was conducted recently at the South Lancaster Village church, South Lancaster, Massachusetts. The conference president, Lowell L. Bock, was the main speaker; Donald Russell, conference secretary-treasurer, also had part in the service. The front of the church building was rebuilt to enlarge the foyer and provide an easy access to the basement. The inside of the sanctuary has been decorated in a colonial style with a new ceiling and new lights installed, floors recarpeted, and pews refinished. The exterior of the church will be painted as funds become available.

✦ With the signing of the \$1,200,000 contract between the Robert C. Geer Memorial Hospital, Inc., and Felix Buzzi and Son, Inc., of Torrington, Connecticut, the way has been opened for the construction of a 93-bed extended care facility for the northwest Connecticut communities and neighboring towns. The laboratory and X-ray departments of the old Geer building will be redecorated and established as satellites to one of the nearer hospitals. The main floor will be remodeled for doctors' offices and the

upper two floors will be fixed up as apartments.

✦ Mr. and Mrs. Steve Gascay were honored May 12 at an Employee Recognition program for 75 years of service at New England Memorial Hospital, Stoneham, Massachusetts. Mrs. Gascay retired May 1 after 35 years in the nursing service department. She has been assistant director of nurses. Mr. Gascay, after 40 years of employment, continues as head of the receiving department. Others who received service awards at the program were Clifton Cluff, engineering (30 years), and Harold Decker, dietary (25 years). Awards were also given for 20, 15, and 5 years of service. Blair Warman, unit manager, was named Employee of the Year.

EMMA KIRK, Correspondent

## Canadian Union

✦ The most recently formed church company in the Ontario-Quebec Conference, the Guelph group, meets in a church building owned by the Dutch Reformed Christian Church. In response to the newspaper announcement of the weekly church services, a woman in a nearby village wrote asking for more information and directions to find the church. Pastor C. F. Peavoy visited her and made arrangements for her and her four children to attend church the following Sabbath. The family was so enthusiastic about the Sabbath school that they brought five more children with them the next Sabbath. Many others are responding in the same manner.

PEARL BROWNING, Correspondent

## Central Union

✦ Mrs. Maude Dunbar of Center, Colorado, was presented the District Nurse of the Year Award by Lt. Gov. Mark Hogan of Colorado at a special breakfast during the convention of the Colorado Nurses Association. Her fellow nurses selected her for her effort to provide better patient care and to learn new methods and techniques in nursing. Mrs. Dunbar is a graduate of the Loma Linda University School of Nursing in California.

✦ The Candy Strippers Auxiliary of the Shawnee Mission Hospital in Shawnee Mission, Kansas, donated an electro-surgical knife to the surgery department. This knife, which uses high frequency current, aids in reducing patient bleeding.

✦ After a period of several years during which no congregation has met in the Bloomfield, Nebraska, church building, L. G. Dunston, district pastor, has begun holding services twice a month. It is his hope that the interest will increase so that services will be held weekly.

CLARA W. ANDERSON, Correspondent

## Columbia Union

✦ Dedication services were held recently for the Lima, Ohio, church, with A. B. Butler, executive secretary of the union, as guest speaker. Also participating with the pastor, D. W. O'Ffill, were Philip Follett and Charles R. Beeler, Ohio Conference president and public relations

## Twenty-six Baptized in Nebraska

Twenty-four juniors and two adults were baptized at Camp Arrowhead near Lexington, Nebraska. Four pastors from the surrounding districts assisted in the baptismal service.

The candidates were examined by J. L. Pogue, MV secretary of the Nebraska Conference. The ministers taking part in the service were John Sharp, J. D. Zollbrecht, E. R. Schwab, Jr., and O. L. Maize.

O. L. MCLEAN  
Departmental Secretary, Nebraska Conference



secretary, respectively, and two former pastors, Richard F. Farley, of Mount Vernon, and L. M. Heifner, of Perry, Iowa. Others present were Vernon Riggle, the architect, who is an elder of the Zanesville church, and Mrs. Nora Watt, the only living charter member.

✦ Robert Taylor, Pennsylvania Conference evangelist, has recently concluded meetings in the New Brighton and Carlisle churches. Eleven were baptized in New Brighton and 12 were baptized in Carlisle.

✦ Harold Striedl, biology teacher at Blue Mountain Academy, will join a 16-man biology expedition going to Peru this summer. The group, under the auspices of Andrews University, will spend nine weeks studying plant and animal life in the highlands of the Andes Mountains and in tropical lowlands.

✦ For a number of weekends ninth- and tenth-grade pupils of the North Jersey Consolidated School, Waldwick, New Jersey, have been conducting the Sabbath services in area churches. James Meade, principal, has coordinated the program.

MORTEN JUBERG, *Correspondent*

## Lake Union

### Biconference Welfare Center Dedicated in Michigan

Although the Flint, Michigan, Welfare Center has been operating since last September, its grand opening was held more recently to highlight the educational services now available.

The new educational area is designed to provide training in the simple household arts. The 40- by 70-foot space on the second floor of the center is set up to handle such activities as sewing and cooking classes, first-aid and home-nursing instruction, and perhaps sessions on family budgeting and Bible study. All three Flint Adventist churches—two of the Michigan Conference and one of the Lake Region Conference—jointly operate the program.

The first floor contains the usual reception room, administrative office, the gift room for clients, and rooms for storing linens, clothing, and food. But it was the second floor that commanded the special attention of the 150 people who had gathered for the dedication. Civic health and welfare groups saw in it an unusual potential for community service.

Flint's Health and Welfare Center was begun in a rented store more than ten years ago by women of the First Flint church. In 1959 they moved to larger quarters. Last summer they were forced out to make room for a new highway. With the money received from the sale of their building, the Flint ladies made a down payment on a three-floor former auto parts store on one of the city's main streets not far from the downtown area.

As soon as remodeling of the first floor

was completed, service to the needy was begun, now under the auspices of all three Adventist churches. The center has helped as many as 300 persons a day with free food, clothing, or furniture. Mrs. Raymond Jay, Mrs. Ethel McAullife, and Mrs. Matilda Winston are the leaders.

When officials began to refer people to the center, they mentioned how many of the mothers needed to learn the art of sewing on a button or the proper way to launder clothes.

A gift of \$18,000 from the Mott Foundation in Flint made the educational facilities possible. But before any of these funds were received, the Adventist women had to raise an equal amount. The gift was given expressly to provide a strong training program.

Although the funds made the purchase of the building and the supplies for remodeling possible, it still took many hours of hard work by the women of the three welfare groups, their husbands, and various church members to do the job.

ERNEST N. WENDTH  
*PR Secretary*

✦ A new welfare center was opened in Decatur, Illinois, May 10, reports V. W. Esquilla, Illinois welfare director. The building it occupies was used as a church school until four years ago, when a new school was erected. Those officiating in the opening were H. H. White, pastor; Mrs. Willard Buckley, assistant director of Macon County Public Assistance office, who cut the ribbon; Mrs. Pauline Evans, Federation president; and V. W. Esquilla.

✦ Congressman Melvin R. Laird, U.S. Representative from the Seventh District in Wisconsin, presented Bethel Junior Academy with a flag that had flown over the Capitol building in Washington, D.C. Leonard Kramer presented the Congressman with a copy of the book *The Desire of Ages*.

MILDRED WADE, *Correspondent*

## North Pacific Union

### "My Work to Do Over"

As I was greeting the people after an evening meeting in Spokane, Washington, recently, one woman made a most unusual comment. It was something like this:

"Pastor Vandeman, I have one daughter, five grandchildren, and 16 great-grandchildren—22 dear ones in all. From the beginning I determined to make them all good Roman Catholics, and I succeeded with every one of them. Now I find that I have my work to do over. I must follow the light that has come to me, and I want my entire family with me. Please pray that I may be successful as I begin at the beginning again."

GEORGE E. VANDEMAN  
*Director, It Is Written*

✦ Dr. William Shephard, formerly president of Walla Walla College, has moved to Portland, Oregon, to take up duties as head of the religious liberty department for the union conference.

✦ Lee Thompson, youth pastor of the College Place church; Harold McKay, assistant pastor of the Pendleton church; and Robert Nickell, of the Idaho Conference, who is en route to the mission field, were ordained at the recent Upper Columbia Conference camp meeting.

✦ After almost 40 years of service in education, H. R. Nelson is retiring as superintendent of the Oregon Conference education department and will join the auditing department of the conference.

✦ Seven Walla Walla College students have gone out as student missionaries this summer: Doug Schmechel, senior theology major, to Ghana, Africa; Jeannie Zimmerman and Jean Kegley, nursing students, to Edmonds, Washington; Marilyn Wren and Barbara Woolbert, nursing students, to Alaska; and Kathy Coffin and Helen Lingscheit to Burley, Idaho. The girls are on a full schedule of Vacation Bible Schools and personal evangelism.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Three hundred sixty campers attended a union camporee at Fort Ridgely State Park in Fairfax, Minnesota, May 17-19. It was directed by C. M. Willison, union MV secretary, and the local conference MV secretaries. Inclement weather sent about half of the campers home early, but the others stayed for Sabbath nature study in the rain.

✦ H. N. Williams, pastor of the Glenwood district in Minnesota, is currently giving the full Adventist message on a half-hour program each Sunday over KMRS in Morris. Elder Williams began his radio career in 1924, and his broadcasts have been self-supporting.

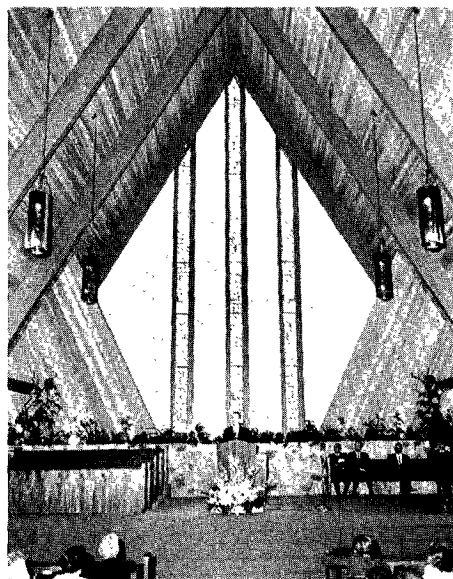
✦ A series of 15 evangelistic meetings was conducted at Elk River, Minnesota, during April. G. D. O'Brien, pastor of the Stevens Avenue church of Minneapolis, was the speaker, assisted by V. W. Emerson, pastor of the Anoka district. Average attendance was about 50; three have expressed a desire for baptism and several are taking Bible studies.

✦ A new church building has been constructed for the small company of believers at Fairmont, Minnesota. Since the completion of the building the attendance has quadrupled.

✦ Radio station KISD, Sioux Falls, South Dakota, named Tom Robinson the Pastor of the Week for May 5. W. K. Mansker was previously given the same honor. On both occasions flowers were sent to the church by the radio station.

L. H. NETTEBURG, *Correspondent*

## Pacific Union



### Canoga Park, California Church Dedicated

The Canoga Park, California, church was dedicated in a weekend of services May 10 and 11. Guest speakers were Edward Heppenstall, Helmuth Retzer, and A. Graham Maxwell. The congregation has invested more than \$428,000 in the buildings and grounds. Stanley W. Hiten is pastor of the 400 member congregation.

**S. A. YAKUSH**  
Departmental Secretary  
Southern California Conference

✦ Western States Bible instructors, meeting on the Pacific Union College campus July 14-19 for a Bible workshop, will discuss topics such as creationism, various phases of evangelism, and means of introducing the health message through Bible study.

✦ Dr. Jack Provonsha, professor of Christian ethics at Loma Linda University, was a panel member in the discussion of "The Limits of Medical Responsibility in the Prolongation of Life" at the annual American Medical Association Convention held June 16 in San Francisco.

✦ Nearly 80 Pacific Union College students participated in the annual canoe trip sponsored by the college MV Society and youth activities department of the Northern California Conference. The weekend trip combined adventure in nature with spiritual refreshment.

✦ On Mother's Day, Mrs. Nodie Parker, a member of the Altadena Adventist church, was honored by the Los Angeles County Department of Public Social Services as District Foster Mother of the Year. Mrs. Parker has cared for 13 children since 1955.

✦ Senior students at Modesto Union Academy interested in teaching may take

a new course combining observation in elementary classrooms with classroom activities. Erwin H. Mack, elementary principal, and George E. Smith, academy principal, have innovated the cadet teaching program.

✦ Extensive newspaper publicity and television coverage were given the series of cooking schools recently held in Hawaii by Dorothea Jones, of Loma Linda Foods. She also spoke to the Kaneohe Kiwanis Club about vegetarianism.

✦ A training bivouac for the Pacific Union Medical Cadet Corps was held May 12-18 at Camp Cedar Falls. One hundred officers and cadets weathered rain, sleet, and snow in field maneuvers, attended classes on various military subjects, and discussed problems concerning Sabbath observance and diet. A summer training camp is planned for August 14-23.

HERBERT FORD, *Correspondent*

## Southern Union

### FLORIDA

✦ Approval has been received for a 100-bed nursing home to be constructed on the grounds of the Florida Living Retirement Community at Forest City, Florida. Construction is expected to begin in the fall of 1968.

✦ R. A. Kurth, pastor of the Palatka church, baptized seven as a result of six-week evangelistic meetings he conducted in the church.

✦ Baptisms for the Florida Conference during the month of May were 104, bringing the total for the year to 400. This represents a gain of 86 over the same period last year.

✦ Glenn Fillman has recently accepted a call to the Kentucky-Tennessee Conference to be the pastor of the Nashville First church. On June 1, Elder Fillman baptized ten as a result of the It Is Written program, which has been televised for more than one year for viewers in the Miami area.

✦ Baptismal services were conducted June 1 by Phil Parker, W. J. Keith, and O. R. Henderson. The June 1 baptism totaled 16.

H. J. CARUBBA  
PR Secretary

## Southwestern Union

✦ Carlton Dyer, of the Arkansas-Louisiana Conference, was ordained to the gospel ministry June 8. A native of Louisiana, he began his ministry in his home State.

✦ Andrews University will hold its field school of evangelism in Albuquerque, New Mexico, July 19-August 17. This is the first time the university's field school has been held in the Southwestern Union Conference.

✦ The Texas Conference dedicated a new health and welfare van at its camp meeting. State and national officials from the Red Cross and Civil Defense and other Government agencies were present for the event.

✦ The Southwest Region Conference has purchased a new conference headquarters office in the Oak Cliff section of south Dallas. Because of relocation of highways it was necessary to sell the large Regional church in Dallas, Texas, on whose second floor the offices had been situated, and to relocate the church and the conference office.

✦ Oklahoma Health and Welfare Federations were conducted May 14-20 at Shattuck, Okeene, Lawton, Oklahoma City, Muskogee, and Bartlesville. Guest speakers at the meetings were Sam Harrell of Worthington Foods, and G. M. Schram, Southwestern Union lay activities director. Officials of the Muskogee Red Cross and Lt. Walter Kostick, of the Oklahoma City police department, expressed their appreciation to Seventh-day Adventists for the work they are doing.

✦ E. W. Tarr, secretary of the Bureau of Public Relations of the General Conference, was recently a guest speaker at Southwestern Union College and Fort Worth, Texas.

✦ Sandia View Academy students and youth of the new Albuquerque Heights church joined together in a youth evangelistic campaign May 17 and 18. Senior boys delivered the Friday night and Sabbath morning sermons to the largest congregation ever to attend the new church. Melvin Champion concluded the series with the topic "From Marine Corps to the Pulpit."

J. N. MORGAN, *Correspondent*

## Andrews University

✦ The 19 students of Harry W. Taylor's Creative Writing classes had 76 stories, essays, and poems accepted for publication by the REVIEW AND HERALD, the Youth's Instructor, Guide, Primary Treasure, GO, and other church magazines during the school year 1967-1968. For their contributions the student authors received checks totaling more than \$400. Outstanding among these students are Robert G. Natiuk, who in July began work as assistant editor of Faith for Today publications; and James H. Treadway, Church of God minister, formerly of Benton Harbor, Michigan, who in July became book editor of the Warner Press, the publishing house of his denomination in Anderson, Indiana.



J. BYRON LOGAN

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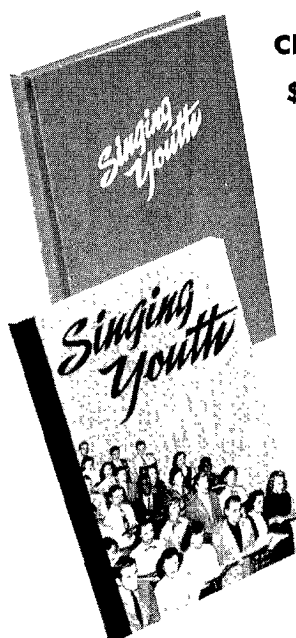
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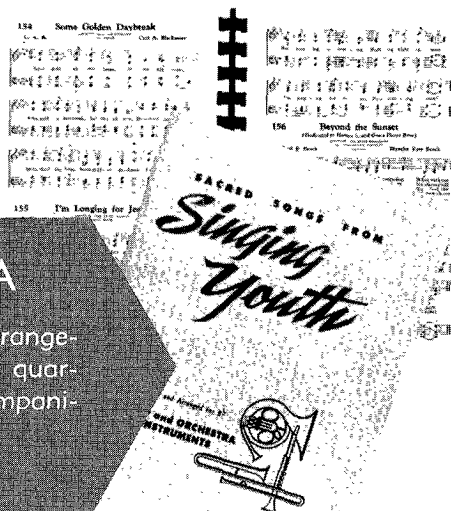
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## Growth, Progress Reported From Alaska's Capital

By HAROLD K. DAWSON  
Pastor, Juneau, Alaska

The It Is Written program that was conducted in Juneau, Alaska, several months ago made many new friends. Some have become our most active members. Two specific instances stand out.

Mr. Ulery was born on the farm in Washington where Auburn Academy stands today. His parents were not Adventists, but when they died during his early years, he lived intermittently with Adventist relatives. He never professed the faith himself, but in later years his heart turned more and more in that direction. However, he did not want to try to move independently of Mrs. Ulery, and he didn't mention his feelings to her. She was the treasurer of the local Methodist church.

One day Mrs. Ulery tuned in on the It Is Written program. Later she said, "I had been bothered to think that if I had not been raised a Christian, no minister I knew or no preaching I heard these days would convince me to be one. Then I listened to Pastor George Vandeman, and I knew he could do just that."

Upon her request I took them a gift Bible and the guides and arranged to call back in a week. She then told me that Mr. Ulery had arranged his business so that they could start attending church, and they haven't missed a Sabbath since. She said she could never be an Adventist, and mentioned several points of disagreement. I assured her that we were so happy for the agreement she had found and that they were welcome.

The other members helped make them feel wanted, and each visit found them closer to us. Within four weeks their decision was made. Although Mrs. Ulery continued to fill out her term as treasurer of the other church, and although they continued to pay tithes there until their previous commitment was fulfilled, they became enthusiastic church members. Almost at once they started bringing friends to church and participating in the Gift Bible Evangelism plan. Six of their friends are in regular attendance now and three of them have been baptized.

### Tlingit People Respond

Another experience is that of Walter Austin, a Tlingit Indian who came to one of Elder Vandeman's meetings while visiting Juneau. He felt that for the first time his questions about the Bible had been answered. He kept coming, and began attending church. The obvious change in him and in his very large family has been a real witness in the community. He and several others of his ethnic group have been baptized and have opened the way for an encouraging work with the Tlingit people.

About ten months ago a telephone call from an inmate of the State jail started a work that has been challenging and productive. One young man was baptized several months ago as a result. His influence has led one of his friends

there to decide to be baptized, and others are interested. Literally hundreds of Bible studies and visits with these unfortunate men have resulted. The original man has been released and has joined fully in fellowship with our group.

Although we are not having large-scale evangelism as such, we do have a good group of enthusiastic members who visit and study with others. A number of non-church members usually attend our Sabbath services.

We have a modern, adequate two-room church school, with excavation and utilities prepared for a gymnasium and teachers' quarters to be added soon. We have a beautiful site for a new church on a high point that overlooks the entire channel area around our capital city and commands a perfect view of the city, with majestic Mount Juneau rising almost 4,000 feet above it. Present plans call for continued building until our church and school plants are complete.

The Juneau pastor has been caring for the churches of Wrangell and Safe Harbor. Both of these churches have been recently organized and are largely composed of logging families. In recent years national magazines have featured the floating city of the Gildersleeve Logging Company, where Safe Harbor church is located. It is composed of some 20 or 30 families who live on log rafts or floats. Recently they have been divided to perform their operation in two different areas, but they still function as one church. Their enthusiasm is an inspiration to all who visit them, and their generous offerings are a help to our work in many places. Several other smaller camps have their own companies and get together as often as work and weather permit. Recently, \$50,000 was raised to build a boat that will serve this area as a mobile evangelistic outpost.

Wrangell has a new church school  
(Continued on page 30)

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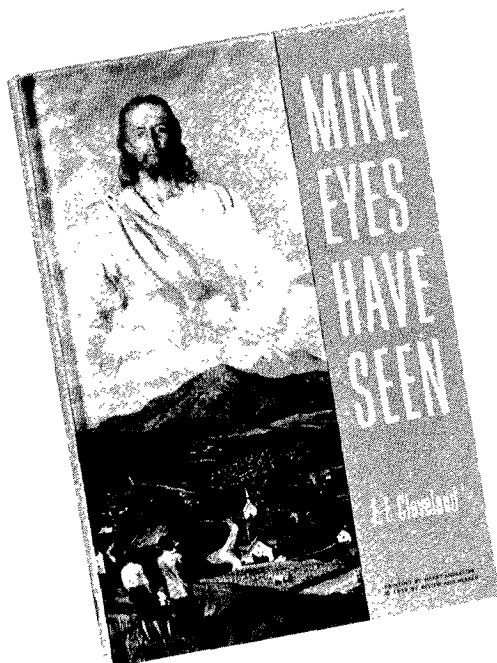
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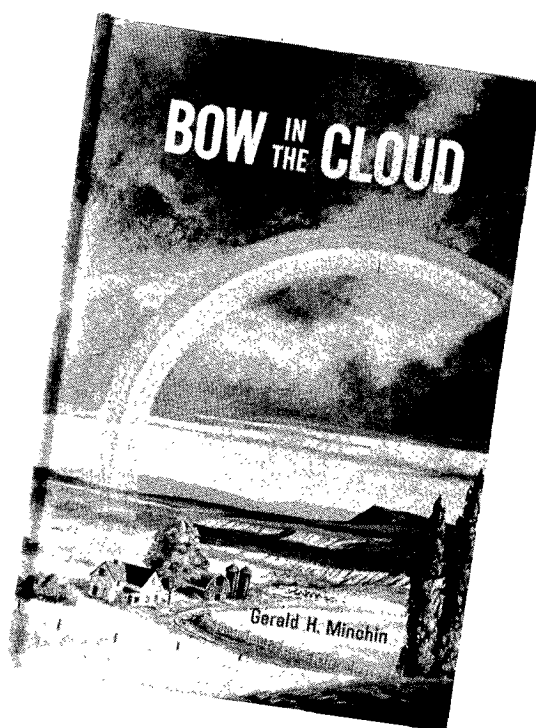
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## GROWTH, PROGRESS REPORTED IN ALASKA

(Continued from page 26)

building which is currently being used as a church also. However, a new site, donated by Mr. and Mrs. Keith Bloom, awaits the building of a new church in the near future. Also a lot has been given by Art Hiebert for a parsonage. Several persons have been added by baptism there in recent months.

Seventh-day Adventists are well thought of and respected in the Juneau area. Several Five-Day Plan to Stop Smoking clinics have been conducted and many have gained the victory over "the habit." Our members are substantial, friendly people who love the Lord and are determined to have their area prepared for the soon coming of Jesus.



Marcus E. Payne, lay activities and Sabbath school secretary (Oregon), from same position (Southern New England).

Paul W. Joice, business manager and professor of business and economics, Atlantic Union College, formerly chairman, department of business, Union College.

Warren F. Murdoch, professor of chemistry, Atlantic Union College, from the West Virginia Institute of Technology, Montgomery, West Virginia.

LeRoy J. Leiske, director of development, Southwestern Union College, formerly district pastor (Texas).

Milton E. Nebblett, pastor, Fontana Juniper Avenue church (Southern California), formerly rehabilitation counselor, Los Angeles County.

J. B. Bogle, insurance manager (Southern California), formerly manager, Southeastern California Conference Association.

Paul Wipperman, insurance manager (Southeastern California), formerly educational secretary, same conference.

Lester Park, education director (Southern California), formerly principal, Orangewood Academy (Southeastern California).

(Conference names appear in parentheses.)

## Church Calendar

Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Thirteenth Sabbath Offering	
(Inter-American Division)	September 28
Neighborhood Evangelism	October 5

## Of Writers, Articles, and Miscellany...

The time between childhood and adulthood can be a most bewildering and confusing period in a person's life. This week in the first of three articles Helen K. Oswald tells of how she lost God in "Those Bewildering Teen-age Years" (page 2).

After attending Union College (1907-1909) Mrs. Oswald worked as school matron, later as Sabbath school secretary in the North Dakota Conference, and still later as Sabbath school secretary and MV secretary in the Wyoming Conference. Her husband, a minister, served as president of several conferences. Mrs. Oswald is the author of *That Book in the Attic*, *Comfort for You*, *The Key to Human Hearts*, and ten books for the Voice of Prophecy on the topic "Home."

"Temperance, then, is not something you give up, but something you put on—something you practice," states Ernest H. J. Steed in his article "Loving Life" (page 9). Formerly public relations director of the Greater Sydney Conference and of the Australasian Division, Elder Steed is now secretary of the Temperance Department of the General Conference.

Born in Bendigo, Victoria, Australia, Elder Steed pioneered public relations in the Australasian Division and has carried departmental responsibility in this area continuously from 1949 to 1966. He also pioneered Dial-A-Prayer as a Seventh-day Adventist community service throughout Australasia and conducted the first Nationwide Favorite Bible Texts survey in the United Kingdom, a study that resulted in press, radio, and TV coverage.

Marvin H. Reeder, who reports on the North American Division Evangelistic Council meeting, page 21, is associate secretary of the General Conference Bureau of Public Relations. He participates in public relations workshops and seminars around the world encouraging Adventist churches to identify themselves properly with highway signs and to participate in community activities.

Born in Boulder, Colorado, and ordained in Tokyo, Japan, Elder Reeder has served as secretary of the publishing department in the West Pennsylvania Conference, the West Virginia Conference, and the Japan Union Mission.

Those who have visited the Holy Land and Jerusalem may have noticed that in our June 27 issue, on page 16, we incorrectly identified the building seen prominently in the background of the picture of the members of the Church-State Study Commission with Jerusalem behind them. It, of course, is the Dome of the Rock.

## Review and Herald

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

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

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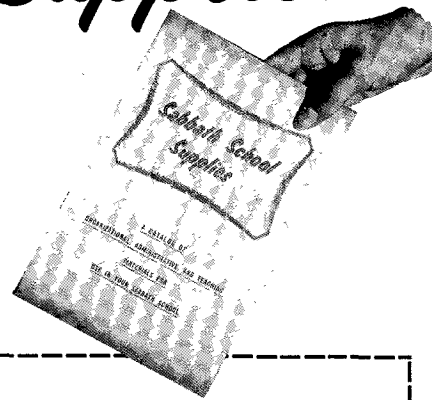
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# News of Note

## Preregistration Forms Ready for Education Council

Information and preregistration forms are now available for the North American Division Quadrennial Council for Higher Education. All SDA teachers, administrators, and others interested in SDA higher education are invited to participate in this council to be held at Andrews University, Berrien Springs, Michigan, August 20-27, 1968.

Those who are employed in non-SDA schools should write directly to the Department of Education (OCHE), General Conference of SDA, Takoma Park, Washington, D.C. 20012, for the above materials.

CHARLES B. HIRSCH

## New General Conference Vice-President Elected

The General Conference Committee has elected Reinhold R. Bietz to serve as a general vice-president of the General Conference and has authorized him to reside for the time being on the West Coast. At the same time the committee agreed to ask the 1968 Autumn Council to make provision for a fifth general vice-president to be constitutionally confirmed at the 1970 General Conference session.

The action followed the resignation on May 20 of M. V. Campbell from the chairmanship of the Loma Linda Foundation Board, the chairmanship of the Loma Linda University Board, and from membership on these boards and the election on May 21 of Elder Bietz as chairman of the Loma Linda University Board and the Loma Linda Foundation Board. It was deemed desirable to have the chairman of the Loma Linda boards hold the status of vice-president of the General Conference.

Elder Campbell's resignation was accepted with a sincere appreciation for the more than nine years during which he carried his responsibilities on the Loma Linda boards. He continues as a general vice-president of the General Conference.

According to working arrangement between the General Conference and Loma Linda University constituency, the General Conference officers nominate ten members of the boards, from among whom the chairman shall be chosen. After due consideration by the General Conference officers on May 1, Elder Bietz was nominated to serve as a General Conference board trustee.

It was felt that for the time being the chairman of the board should reside on the West Coast so as to enable him not only better to serve the interests of Loma Linda University but also to assume other chairmanships and/or responsibilities pertaining to General Conference activities.

Elder and Mrs. Bietz have given long years of outstanding service in local and union responsibilities. As president of the

Pacific Union, Elder Bietz served as vice-president of the Loma Linda University trustees since 1960. This devoted couple will bring added strength to the cause of God as they now dedicate their time and strength to General Conference responsibilities. We wish them God's continued blessings in full richness.

W. R. BEACH

## Radio Program Created to Reach Minority Group

Plans for Your Bible Speaks, a new dimension in radio evangelism, are now completed. This 30-minute program, designed for Negro-oriented stations across the United States, features the preaching of E. E. Cleveland and includes music by the Oakwood College Choir, the Sons of Harmony, and Charles Brooks, of the Allegheny East Conference.

The 26-week, syndicated series, covering the major doctrines of the Seventh-day Adventist Church, is especially produced for the Regional conferences to precede evangelistic campaigns. Your Bible Speaks, along with presenting the doctrines of faith, provides a medium for Bible evangelism, promotional announcements for the Bible correspondence school courses and gift books, and announcements of evangelistic meetings.

The Your Bible Speaks radio program is a joint participation activity of the General Conference Regional and Radio-TV departments and the Audio Visual Service.

J. O. IVERSEN

## West Indies Union Mission Achieves Conference Status

The West Indies Union Mission, with headquarters in Mandeville, Jamaica, is now a union conference. The change in status, recommended by the Inter-American Division, was authorized early this year at the Spring Council of the General Conference Committee, but not until June 21 did delegates meet in Mandeville to elect officers and transact other business.

According to the General Conference *Working Policy*, the principal difference between a union mission and a union conference is "that the officers of missions are elected by the next higher body. . . . The election of the union mission president, secretary-treasurer, and auditor, shall be by the division committee in council session and not delegated to the union."—Page 28. Another difference is that a union conference must be largely self-supporting. (A complete story on the growth of the West Indies Union and the difference between a mission and conference appeared in the December 21, 1967, *Review and Herald*.)

Acting under its new authority, the body of delegates at Mandeville elected H. S.

Walters as president of the union, M. G. Nembhard as secretary, and Roy F. Williams, treasurer. All of the departmental secretaries were re-elected, except B. E. Hurst, publishing secretary, who asked for retirement. He was replaced by I. B. Benson of the Central Jamaica Conference.

The West Indies Union Conference has 47,817 members in 368 churches.

ROBERT H. PIERSON

## Saigon Members Are Safe Despite Recent Attacks

None of our members have lost their lives in the recent fighting in Cholon (the Chinese district of Saigon), and in the rocket attacks on Saigon, but two or three families have lost their possessions. The hospital and the press are open as usual. Our Saigon Adventist School has reopened after being closed for three weeks during the month of May. Our colporteurs are continuing their usual rounds.

Although there is a slight risk that a random rocket will strike their houses during the night, our people are of good courage in Christ.

RALPH NEALL

## Church Missionary Activities Show Impressive Advances

The world lay activities report for the first quarter, 1968, reveals impressive advances in church missionary endeavors. The 11 world divisions report that our church members made 4,726,873 missionary contacts in that period. This is nearly 1,500,000 more than reported for the same period last year—an average of nearly three per member or a contact a month for every member. We are confident that in the not-too-distant future the members will achieve the one-contact-a-week objective.

Another substantial increase was recorded in Bible studies—upwards of 360,000 more than a year ago. The 1,848,284 Bible studies for a quarter is a new record and we hope that this trend will continue until the goal of one million Bible studies a month is achieved.

Our health and welfare centers and Dorcas Societies have been busy during the three-month period helping 2,181,252 needy persons. Besides the 2,385,419 pieces of clothing given away, more than \$1,122,533 were used to help the people materially. More than 2.5 million hours of Christian service were necessary to accomplish the task.

The church is indeed on the move for the Master and we are certain that the number of persons laymen helped to win during the first quarter (5,246) will be doubled and tripled during the succeeding quarters this year.

V. W. SCHOEN

## IN BRIEF

★ Peter W. Ochs, brother of W. B. and D. A. Ochs, died at Loma Linda, California, June 15. He was administrator of Walla Walla Sanitarium and Hospital for 16 years. For nine years he was secretary-treasurer of the Kansas Conference, and for four years secretary-treasurer of the Texas Conference.