

# Eye Witnessing

By CHARLES D. COOK



*Visual communications are used to motivate people in many different directions. Few of us escape.*

WHEN the light turned red the crowd stopped at the intersection. That is, all except one man—disheveled, in need of a shave and haircut, in a worn coat and patched trousers. This man crossed against the light. There were no cars approaching, but no one followed him.

Later, at the same intersection, a well-dressed, well-groomed, successful-looking man stepped into the street and crossed against the light. Several other people, looking both ways, ignored the red signal and also crossed against the light.

These incidents and similar ones were observed many times in an experiment to determine the effect of a person's appearance on the conduct of other people. It was dramatically demonstrated that people are much more likely to follow or imitate the actions of a person who is well-groomed and radiates success.

This conveying of an idea, a message, a concept, through the sense of sight alone is called visual communications. In these experiments no words were exchanged, no obvious signals given, not even a wave of the hand, yet negative and positive reactions and decisions were made. Not only are there no words involved in purely visual communications but hardly ever is there any conscious thought or analytical reasoning. This is why it is so difficult to measure and to evaluate how and to what

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# The Gospel in Early Adventism

By NORVAL F. PEASE

SEVENTH-DAY ADVENTISM was born in the context of evangelical Protestantism. Its early adherents had known the experience of conversion and had accepted Christ as a personal Saviour. The heritage of the Reformation had been passed along to them, largely through the Wesleyan revival, and they had no question regarding the claims of Christ and the necessity of living faith.

As an example, we have the experience of Ellen Harmon, later Ellen White. As an early teen-ager she heard William Miller in her home town of Portland, Maine. During Miller's revival, calls were made for sinners to repent. Mrs. White recalls that she had an inward feeling that she could never become worthy to be called a child of God. There settled upon her childish heart despair and discouragement.

The following summer the family attended a Methodist camp meeting. There she heard a message "to those who were wavering between hope and fear, longing to be saved from their sins and receive the pardoning love of Christ, yet held in doubt and bondage by timidity and fear of failure." The speaker "counseled such ones to surrender themselves to God, and venture upon His mercy without delay. . . . All that was required of the sinner, trembling in the presence of his Lord," the minister urged, "was to put forth the hand of faith and touch the scepter of His grace."

She also learned that "those who were waiting to make themselves more worthy of divine favor before they ventured to claim the promises of God, were making a fatal mistake. Jesus alone cleanses from sin; He only can forgive our transgressions. He has pledged Himself to listen to the petition and grant the prayer of those who come to Him in faith. Many have a vague idea that they must make some wonderful effort in order to gain the favor of God. But all self-dependence is vain. It is only by connecting with Jesus through faith that the sinner becomes a hopeful, believing child of God."—*Life Sketches*, pp. 22, 23.

In describing her reaction to this message, Mrs. White exclaims, "How much I needed instruction concerning the simplicity of faith!" Then she proceeds to relate how, while praying, her burden was lifted and she received happiness and assurance. She relates, "I learned more of the divine character of Christ in that short period, when bowed among the praying ones, than ever before" (pages 23, 24). She went home from the meeting with a light

and happy heart. She had experienced justification by faith.

If their experiences had been recorded, no doubt we would know of many other early Adventists who had experienced similar conversions. When they were confronted with Adventism, they accepted the emphasis on the soon coming of Christ, established by a study of prophecy and the sanctuary service; they accepted the Sabbath of the fourth commandment; and they accepted the Adventist view on life after death. These new doctrines were *in addition* to their already firm faith in Christ as Redeemer.

## Emphasis on Peculiar Doctrines

Entering the religious world of the day with these "peculiar" beliefs, they were met with hostility and opposition. They were disfellowshipped from their churches and were forced to defend their positions in an unfriendly environment. Naturally, their books, sermons, and articles tended to be on the subjects on which they differed from their contemporaries. Their writings became strongly polemic, and their evangelists became debaters. This trend seemed essential to survival.

An analysis of the extant writings of the period from the forties to the eighties reveals the bulk of the material to be doctrinal disputation, with only occasional articles and chapters on such basically Christian topics as grace, faith, justification. There is no evidence that these topics were disbelieved—they were neglected because they were the common heritage of the Protestant groups and because of the clamor of opposition that understandably caused the leaders of the church to expend their best energies in defense. For example, the masthead of the *REVIEW* from August 15 to December 19, 1854, carried a list of "Leading Doctrines" taught by the *REVIEW*. No mention is made in this list of any doctrine of salvation. That was taken for granted. Quoting from "Fundamental Beliefs of Seventh-day Adventists," as listed in the *Seventh-day Adventist Yearbook*, it is clear that the doctrine of salvation is accepted: "That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39."

True, there were occasional articles on subjects related to justification by faith during these decades. In 1965, A. C. Schnell made a study of the books, articles, and

tracts written by 13 leading Seventh-day Adventist writers between 1849 and 1888. He concluded that, up to 1884, nearly every significant contribution in this field came from the pen of either James or Ellen White.

The record bears out the statement made by Ellen White in a camp meeting address in Rome, New York, June 17, 1889: "I have had the question asked, What do you think of this light that these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. That is what [I] have been trying to present before your minds. When Brother Waggoner brought out these ideas at Minneapolis [1888], it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband."—Manuscript 5, 1889, pp. 9, 10 (published in *Through Crisis to Victory*, p. 48).

The pioneers of the Advent faith had a background of experience with Christ. As time progressed, many members came into the church who had not experienced a genuine conversion. The result of this trend may be detected in many statements by Ellen White, but perhaps none is better than an article designated "An Appeal" written at Healdsburg, California, May 30, 1882, to be read at camp meetings. The author discussed trends toward carelessness and disbelief in the church of that day, and clearly states the reasons and the remedy. This document is preserved in *Testimonies*, volume 5, pages 217 to 235, and may be read by all. Following are a number of quotations that emphasize the role of the saving gospel of Christ in meeting the spiritual needs of the church.

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. . . .

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians and even to be ministers of Christ. Like the Pharisees of old many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ: "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power.

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case, Christ must have the entire management of will and action.—Pages 218, 219.

We must renounce our own righteousness and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace.—Page 219.

God spared not His own Son, but delivered Him to death for our offenses and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him, that we may have life?—Page 221.

Some—yes, a large number—have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indited by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God.

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good.—Pages 221, 222.

To talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger, and living faith, avails little.

The wondering crowd that pressed close about Christ realized no vital power from the contact. But when the poor suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and He determined there to give a lesson for all His followers to the close of time. . . .

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of His grace.

This living faith is our great need today. We must know that Jesus is indeed ours, that His spirit is purifying and refining our hearts. If the ministers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!—Pages 227, 228.

Can we conceive of a closer, more intimate relation to Christ than is set forth in the words: "I am the vine, ye are the branches"? . . .

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ's accepting gratitude from us.

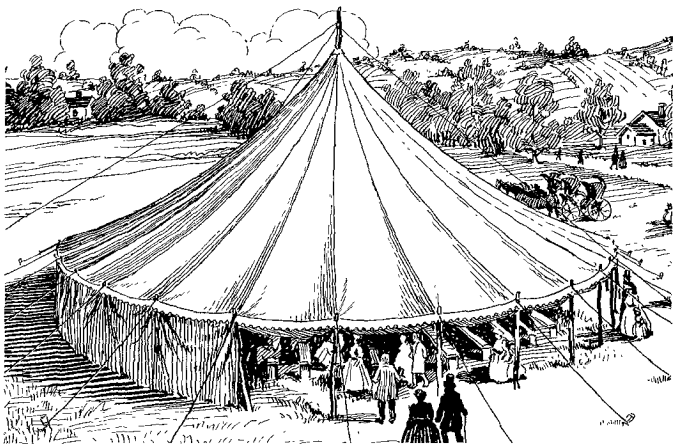
When this intimacy of connection and communion is formed, our sins are laid upon Christ; His righteousness is imputed to us. He was made sin for us that we might be made the righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved.—Page 229.

We must feel our utter dependence on Christ. We must live by faith on the Son of God.—Pages 231, 232.

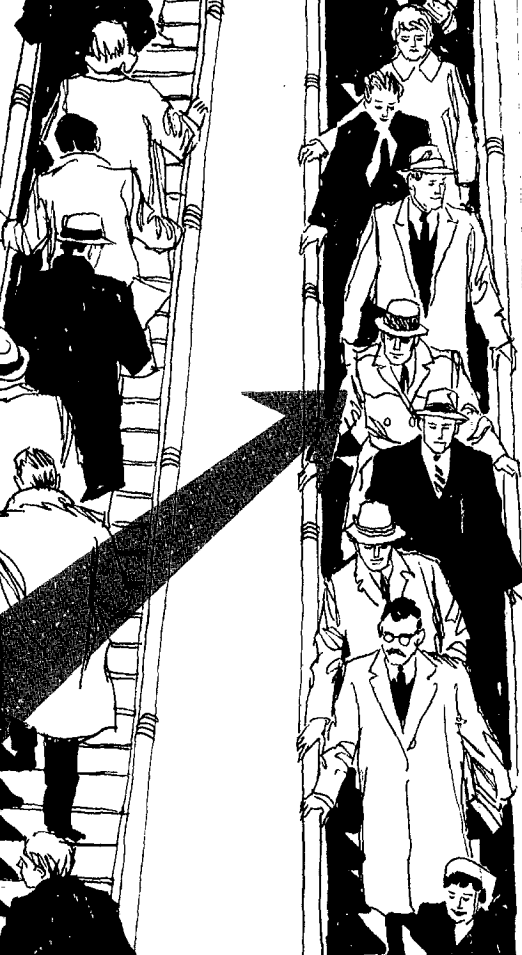
These excerpts were written in 1882 to meet the needs of a church that was losing its warmth and compromising its witness because many of its members had neglected to cultivate their relationship with Christ. They had become too dependent on the impregnability of the church's doctrinal positions and not enough concerned about Christ.

Today our problem is somewhat different, but equally serious. We no longer expend our energies in debating doctrinal issues. Where the people of the 1800's depended on their doctrines, we have a tendency to depend on our accomplishments. We have numbers, affluence, hospitals, an educational system, respectable churches, a well-trained ministry, a competent laity. We are in as great danger of substituting *things* for Christ as our fathers were in substituting *doctrines* for Christ.

The preaching of faith in Christ was relevant in the 1880's and it is equally relevant in the 1960's. Emptiness, purposelessness, hopelessness, creeps in when Christ is neglected. Then and now, no amount of orthodoxy, activity, giving, or meticulous adherence to rules will take the place of a living experience of faith in Christ. In all ages Christ says, "Believe in Me, accept Me as the center of your life, ask Me for forgiveness and strength, follow Me, live for Me." Whenever this call goes unheeded the church languishes. When Christians respond, the church prospers. ★★



T. K. MARTIN, ARTIST



*Suppose you knew that time would end, and you were*

# The Only Adventist

By F. DONALD YOST

**T**HE knock at your door is insistent, even impatient. When you open the door you see before you a commanding figure, a man of well-proportioned body and dignified bearing. A ripple of fear passes over you, but a reassuring smile from your caller unseals your lips:

"Yes?"

"I have an important message for you. May I speak with you for a few minutes?"

"Why, yes," you say almost involuntarily. "Won't you come in?"

Once seated in your living room, the visitor begins to question you: "Do you believe that Christ will come a second time—perhaps soon?"

"Yes, I do."

"Do you believe that the Ten Commandments are binding upon Christians today—including the fourth?"

"Why, yes, I do; but how did you know?" He said he had an important message for me, you think to yourself. Why is he asking me these personal questions?

As though reading your mind, the visitor identifies himself. He is a special representative from the courts of heaven—an angel of light. He quietly picks up your Bible lying nearby and with the support of appropriate texts unfolds his important message. You have been chosen, he tells you, to broadcast the news that Christ is coming to the earth to end the history of sin and to take His redeemed ones home. You nod in agreement, for this is exactly what you believe, and you have been trying to spread the good news. But his next words electrify you:

"Our King is coming in just a few months. You have been chosen to warn the entire world of this fact. You have been chosen because you are the only Adventist. There is no one else to do the job."

This episode is imaginary, of course. The time of Christ's coming will not be announced in this way, nor are you the only Adventist. But how would you react if such a message did come to you? What would you do differently if you were the only Adventist?

The Seventh-day Adventist Church today is desperately in need of laymen who will work for their Master as if they were the only ones to do the job, as if they had to take on the whole world single-handed, and as if an angel had actually commissioned them alone to perform this task. But in the ranks of the church militant are many reluctant soldiers who have to be begged to attack the enemy. Christ commanded His followers:

"Go ye into all the world, and preach the gospel to every creature." Too many go out into the world and come back thoroughly worldly. Like Gideon, they set out to destroy the altars of Baal, but unlike Gideon, they worship before them instead.

Noah was a man who did not know what it meant to become worldly. For 120 years this preacher told the people that the world was coming to an end, that water would cover and destroy the earth, and that all who did not come with him into the ship he was building would be lost. At the end he had no converts but his own family. All other believers either were dead or had apostatized. His father, Lamech, and grandfather, Methuselah, who had shared much of the burden with him, were in their graves. Only his wife and his three sons and their families remained. It was just a family affair.

What a job that man had—to build one of the largest wooden structures ever made and to warn every man alive that doomsday was upon him! He bore the responsibility of the whole task. With unbelievable determination he set out to do what God had told him to do, and he succeeded. He built the ark and he warned the world.

Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be." These are the days about which Jesus spoke. These are the times of prophecy fulfilled. These are the hours when men can preach the end of the world and be dead right. The saga of Noah is the saga of our time.

## Tables Turned

Noah had an extraordinary assignment. So do we. He was commissioned to warn all mankind of a coming crisis. So are we. Although Noah had much help at first, he seems to have carried most of the responsibility. Here the analogy is reversed. Our work began small and has mushroomed in current decades. But do we possess the same determination, the same high sense of duty, the same burning conviction that Noah possessed?

In Noah's day converts vanished as the end drew near, and he was left alone. In our day the church membership swells, and the work is lightened by many hands. Noah was considered a lunatic. Adventists are now generally well thought of, and the doctrine of the end of the world is not a radical one. Can it be that our task will be easier than Noah's? Let's see what has happened in the more

than 100 years that Adventists have been preaching about the end of the world.

The pioneers of the Adventist Church believed themselves to belong to the "little flock" spoken of by Jesus, the "remnant" mentioned in Revelation, the "chosen generation" foretold by Peter. This conviction was so strong that they were willing to make any sacrifice to complete the task assigned them. They were willing to endure any hardship, to give up any comfort or pleasure, in order to see that their share of the work was done. And each share was large, for they were few. But they were a dedicated, determined people. Success was theirs.

But problems have developed in the intervening years. Noah's problem was apostasy; ours is apathy. If you had been a church member 100 years ago, you would have had 350,000 neighbors to warn. Now, if we all do our part, we each need to warn only 1,850. Actually many of these have been warned although they have not surrendered to Christ.

### More Than Math

Mathematically the job sounds easy. But as our membership has mounted, our per capita dedication has dwindled. More workers; less work. Less work; less challenge. No one will notice, we say, if I don't do my part. No one will suffer if I wait to begin paying tithe until next year. No one will be lost if I merely tend to things in my own yard. No one will fail to hear about the second coming of Christ just because I haven't told him. Our sense of personal involvement in the church's extraordinary task has dwindled as we have come to realize that we each have less than one millionth of the task to do. The problem of apathy is understandable; how can more than one million persons be equally interested in the same job? But apathy is inexcusable. Lives are at stake.

Another problem today is that not all of us have the conviction of Noah or of our first members. Some of us are more of the mixed multitude than we are of Israel. We follow along trying to do what is right, but we have not established a connection with Christ. We love to worship and sing hymns because this makes us feel good, but we have never been baptized by the Holy Spirit. We crowd the relief rolls of the church. We stay on the party line chit-chatting, while Christ's ambassadors are trying to get an important call through, the call of the third angel. There's a world to warn, yet many of us are off duty.

As our church faces its greatest hour, we its members face great dan-

*A Personal Message From Your General Conference President*

# HEART to HEART



*Zurich, Switzerland*

*Dear Friends of Adventist Youth:*

It is Saturday night—or is it Sunday morning? Outside my hotel a huge time-piece just finished striking midnight. The first Adventist World Youth Congress is now history. A few minutes ago I stood in Switzerland's largest auditorium—Hallenstadion, here in Zurich—looking out over 12,000 empty seats. Half a dozen people still lingered in the hall.

Though my body is weary, my spirits are high. Many times this week I have been reminded of Ellen White's statement: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196. I believe thousands of the youth who attended the congress belong to this army.

They were here from Africa, Asia, Australia, Eastern Europe, Western Europe, North America, South America, and from the islands of the sea. They represented almost every race on earth—yellow, black, white, brown, and red. They spoke and sang in a score of languages. I saw them at play, at work, and at prayer. I thank God for these clean-living, spiritually-minded young men and women.

My soul was stirred as I witnessed thousands upon thousands of them respond to the Sabbath morning appeal to make Christ first, last, and best in everything. I saw thousands Saturday night pledge themselves to participate in all branches of church endeavor. It was a moving sight.

When the Yugoslavian choir sang, when the Czechoslovakian youth gave their stirring portrayal of the martyrdom of John Huss and other thrilling scenes from Czechoslovakian church history, when the youth of other countries participated, my throat was full, my spine tingled with pride.

The hearts of all present were touched as young Mrs. Brian Dunn, missionary to the island fields of Australasia, told how her husband was thrust through by a spear on the island of Malaita about four years ago. I had met Mrs. Dunn in New Guinea last year. Her testimony here was a moving one. She is back in

the mission field carrying on the noble tradition of her husband.

The youth from Ceylon gave us a little insight into what may be ahead for God's people in other lands before the Saviour returns. In their country the weekly rest day has been replaced by wandering Buddhist holidays. One week the rest day may be on Thursday; the following week it may fall on Monday. One can easily understand some of the problems and tests such a wandering "Sabbath" poses for our members in Ceylon. Men lose their jobs, students miss examinations, and other problems arise.

Today word came from one country that two Adventist young men in the navy had gone to prison for refusing to work on the Sabbath. This experience had a sobering effect upon many of the youth present, and special prayer was offered for these two boys. Tomorrow their youth leader will fly home to approach the authorities in an effort to secure their freedom.

Of course, there were some "shaggies" and "stringies" among the thousands present. Of course, there were some who did not represent Christian standards of dress as they might have. There may even have been one or two presentations that could have better reflected the message we love. But if there were a few disappointments, there was a preponderance of moving, heart-warming presentations that left me with great confidence in Adventist youth.

Theodore Lucas, our world youth leader for the past 14 years, and all his MV compatriots in North America and Europe did not spare themselves in caring for the endless details of preparation that such a mammoth meeting demands. Those of us who saw them in action and who worked with them from a distance, know something of the prayers, the perspiration, and the hard work that went into this congress.

As this great army of youth return to their homes we pray that God will use them to make a mighty impact upon the church and their communities in all lands.

Yours for a finished work,



# You

(From page 5)

ger. Although our names are listed on the church rolls, many of us have never been tested, have never really denied ourselves for Christ. Will we remain faithful? Are we of the tribe of Janus, the two-faced god for whom January is named? Do we look backward toward Sodom while pretending to flee its destruction? Are we schizophrenics of religion, the cult of the split spirituality?

The victorious church will not be composed of leaners or followers or

hangers-on. Each member is to be an evangelist. The Bible teaches the priesthood of believers; that is, each member is personally accountable to God. We are not living under the Levitical system with Aaron and his descendants as priests. We are not living under a theocracy with a king as our spiritual leader. We are independently and individually responsible to God.

Although we belong to a great worldwide movement, we belong first and distinctly to Christ. When we speak to a neighbor about our faith we are not just helping the preacher; we are helping Jesus. When we take the MV Leadership Course or sign the temperance pledge we are not just aiding the church or conference; we are aiding Jesus. When we place our gifts in the offering plate we are not

merely supporting the General Conference; we are supporting Jesus. Understanding these facts keeps the relationship clear. We each are Christ's representatives. We each have a job to do. We each are to work as if the whole task were ours and ours alone.

When we see clearly that the entire world is our parish, that the job of finishing the gospel work is a personal duty, that the salvation of the millions of earth is our job, we may expect to see greater revivals than the Day of Pentecost, greater preaching than Paul's, and greater service than that of Dorcas. If each Adventist would act on this basis, love of the world would vanish, love of self would disappear, and the love for souls would flourish. Time would not keep running on. The job would be completed! ♦♦

## The art of living

By MIRIAM WOOD

*when you're Young*

**OF BRIDGES—** Once upon a very recent time Sturdy Old Bridge stood solidly spanning a fearsomely deep, precipitous canyon. Since it provided the only access from one steep bank to the other, it was used constantly by vehicles of every kind and vintage. Not by any stretch of the imagination could Sturdy Old Bridge be called beautiful; as a matter of fact, "ugly" was the adjective most often employed by the constant users of its dependable, albeit rough, roadway. Complaining about the eyesoreness of Sturdy Old Bridge became the "in" thing to do. Canyon residents became actually obsessed by the conviction that they must have a graceful new bridge that would be an ornament to the community. Fretful bridge-users began to declare that Sturdy Old Bridge was actually causing their property to decrease in value.

Inevitably then, committees were formed, steps taken, petitions circulated, the powers that be waited upon, and pressure brought to bear. In a vain effort to placate the aroused citizenry, the Roads Commission completely resurfaced the roadbed. This attempt to solve the situation, however, was met with cold hostility by the populace, who only redoubled their demands for a new bridge—demands that eventually were acceded to in the form of an appropriation.

Jubilant ensued. Triumphant backslapping and fervent congratulations were the order of the day. Since everyone agreed that the new bridge must be as different from Sturdy Old Bridge as possible, a suitably *avant-garde* engineer was employed, and given the doubtful benefit

of the thinking of the most vocal of those who particularly despised Sturdy Old Bridge. Having done his homework well, in that he'd had a keen ear, the engineer came up with sketches of a bridge that literally brought tears of joy to the more esthetically-minded of the canyon dwellers.

Unfortunately, a rather heated disagreement developed as to the best location for the new bridge. Protagonists of "the curve" soon found it difficult to speak cordially to supporters of "near the stand of pines." Lifelong friendships were in jeopardy when a compromise, midway between the two locations, was agreed upon. Again joy and good will began to prevail.

There were a few voices, though, who protested feebly that the new location might not provide maximum safety factors. In the long ago, a flood had devastated the canyon, they said, and the water had struck with particular force at the site selected for the new bridge. But the vast majority drowned out these prophets of doom with derisive declarations that the canyon hadn't had any water during memorable times; a flood was as unlikely as a spaceship from Jupiter.

Gloriously, then, the new bridge began to soar. Its graceful arches, silhouetted against the landscape, made Sturdy Old Bridge seem even uglier, even more outdated, even more repugnant. But because Sturdy Old Bridge still provided the only link between the two sides of the canyon, the people continued to use it, promising themselves that it would be torn down at the identical moment, if possible, that the new bridge was opened.

Mice, men, and bridge-haters now and again find their plans summarily interrupted. The new bridge was completed, ceremonies were held, speeches were given—but one detail had been overlooked—money to tear down Sturdy Old Bridge. While the citizens fumed, the antique arch continued to stand, neglected, despised, unused.

That truth is stranger than fiction is a fact accepted by thinking people, and this is a true story. Torrential rains came, day after day after day. In the mountains high above the canyon, larger and larger bodies of water began building up. First came a small trickle, then an impressive stream, then a foamy, ugly semi-river, then at last a turbulent, angry torrent that mercilessly buffeted everything in its path.

In horrified disbelief the canyon dwellers watched from their houses high on the hillside as first one graceful arch of the new bridge gave way, then another, and another, until it had crumbled completely. Sturdy Old Bridge, though, stood as serenely as ever, undamaged by the punishing waters. It was used for a long time by the grateful populace. In fact, it would probably still be in use had not a new highway been constructed which bypassed the area.

Well, I'm certainly not opposed to new bridges, or to beautiful bridges. But before giving up a Sturdy Old Bridge, I think I'd want to make sure that the new bridge was as reliable in every way. When protagonists of the "new" ethical systems claim that they're just as good—or a lot better—than the reliable "old" systems that recognize the objective authority of the Ten Commandments, it's pretty important to know whether that sort of lifestyle will withstand time's buffetings. And that's only one example. Of course, the Bible does say, "Ask for the old paths, . . . and walk therein."

**F**ROM the first evening when the Takoma Academy Chorale introduced the World Youth Congress theme song, the words of the song have been pounding in my soul. "Hear the Lord command, Follow Me; Youth of every land, follow Me; Every volunteer from far and near, follow Me: There is a living faith we will share, we will show the world that we care; hear the Saviour say, I am the truth and way, follow Me."

Quite naturally my mind went to the portion of Scripture that gives us the setting for this song. I read from Mark 1:14-20, in the New English Bible\*: "After John had been arrested, Jesus came into Galilee proclaiming the Gospel of God: 'The time has come; the kingdom of God is upon you; repent, and believe the Gospel.' Jesus was walking by the shore of the Sea of Galilee when he saw Simon and his brother Andrew on the lake at work with a casting-net; for they were fishermen. Jesus said to them, 'Come with me, and I will make you fishers of men.' And at once they left their nets and followed him. When he had gone a little further he saw James son of Zebedee and his brother John, who were in the boat overhauling their nets. He called them; and, leaving their father Zebedee in the boat with the hired men, they went off to follow him." What a unique and inspiring scene this portrays. Two sets of brothers who heard, who obeyed, and who at once left worldly considerations and followed Christ.

Jesus came to set salvation in the midst of the multitude. Seventh-day Adventists believe that the world now stands on the threshold of the crisis of the ages. Every day brings fresh revelations of political strife, insanity, and the alarming influence of Satanic agencies. Every day the heart-sickening record of violence mounts. Minds are being corrupted and bodies defiled. Inhumanity of man to man is on the rampage, and there is total indifference to human suffering resulting in brutal, fiendish destruction of human life. Selfishness has blinded men's hearts and minds. The world boasts of wonderful progress and enlightenment, but there seems to be little or no hope of a solution to its problems or of a happy future.

A substitution of the laws of men for the law of God is bringing about the last act in the great controversy between Christ and Satan. Spiritual darkness is settling upon the world,

# Christ Still Calls "FOLLOW ME"

By NEAL C. WILSON

*Vice-President of the General Conference  
for North America*

the judgment of the living is in progress, and only a moment of time, as it were, yet remains.

Seventh-day Adventists believe that in the midst of this distressing and terrifying situation they have a distinctive purpose for existence and also a distinctive message. We are not just another church organization. Ours is a global assignment. In outlining the mission of the church, Christ not only spoke of the work that should be done, he also gave the message that should be proclaimed. The gospel is to be presented not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to His power. Words alone cannot tell the message, it must be reflected in the character, manifested in the life. Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste, race, country, or ethnic background; a faith that would be adapted to all peoples, all nations, all colors, all classes of men.

## Power Provided

The accomplishment of this worldwide assignment is made possible through the gift of the Holy Spirit, who provides marvelous power. Jesus took upon Himself the responsibility for the success of the church and its mission. "Go to all nations," He bade His disciples, "go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you." Youth of the Seventh-day Adventist Church, this is our commission today.

There are those who tell us that we have spent altogether too much time on vertical patterns, which is a relationship of man to God, and not nearly enough time on the horizontal approach, which is a man-to-man relationship. When carefully considered, it should become apparent that

evangelism and social action are really two sides of the same coin. No one is prepared to move adequately on the horizontal level of man to man until there has first of all been repentance, renewal, and revival as a result of a man-to-God relationship. A sick person or a sick church cannot help a sick world. Mere plans, human energy, and enthusiasm with all kinds of horizontal social-action programs in which man's life has not been changed through repentance and the work of the Holy Spirit—trusting to such things is like trying to run a great factory or a giant locomotive on flashlight batteries.

Organization that is guided by the Holy Spirit moves forward in unity and power. Thank God for the many ways that have been introduced at this congress whereby we may allow God's love and mercy to flow to others through our lives. God's work has always advanced and prospered when honest men were willing to receive the truth and in sincerity live it.

Following the great disappointment of 1844 all groped in darkness. From the midst of confusion there emerged three strong characters, two men and a woman. All of these were young people. Like Moses, Aaron, and Miriam of old, who led an oppressed people out of bondage, these young Advent believers led God's people out of the darkness of disappointment and despair into the light of abiding faith. These three, Joseph Bates, James White, and Ellen White, were soon joined by others, and together they labored amid poverty and hardship. Their example still inspires young and old to nobler living and greater self-sacrifice. I believe the young people of the denomination today are willing to match the founders of this movement who gave their all to establish it.

We have sturdy characters today who are ready to write the final chapter in the history of the Advent people.

[Condensation of sermon preached at the World Youth Congress in Zurich, Saturday night, July 26, 1969.]

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

ple. I feel confident there are thousands of SDA youth who, under the influence of God's Spirit, are waiting to re-enact scenes foretold in prophecy.

One of the young men who took his stand with Joseph Bates and Ellen and James White was John Nevins Andrews. To inspire and challenge you, let me tell you a little about this man. He was born in a small town named Poland in the northeastern part of the United States, July 22, 1829, exactly 140 years ago this week. When 17 years of age he identified himself fully with the little group that was preaching the third angel's message.

### An Earnest Worker

At the age of 21 this earnest youth held an important place in the development of the Seventh-day Adventist Church and became a shining example of what consecrated young people can do once their whole heart is given to God. He became one of the leading writers for the REVIEW AND HERALD. His article in the May number of 1851 occupied five pages, and is believed to be the first detailed exposition of the thirteenth chapter of Revelation interpreting the two-horned beast as the United States.

This youthful warrior became one of the leading champions for the Sabbathkeeping Adventists.

Winter and summer he traveled and wrote. One worker, writing during the winter, spoke of the deep snow and the arctic blasts that beat through the raiment of the non-too-heavily-clad itinerant. In the morning this young man of God would awake with his beard covered with frost and ice as a result of the moisture of his breath congealing in the unheated quarters where he slept.

In spite of these hardships, he wrote in a letter, concerning his work: "My heart is bound up in it and in a work so sacred I would cheerfully spend and be spent. Souls are perishing who may now be reached. The time for labor is short. The day in which no man can work is at hand. Shall we not then, while the day lasts, do what we can so that by any means we may save some?"

At 27 he married Angeline Stevens. In this same year he called upon God's people to cleanse themselves of the tobacco habit. He served on a committee that developed the basis of a tithing system and revolutionized the means of supporting the ministry. At 30 he was interested in church organization and was chairman of the committee that drafted the constitution of the General Conference.

In 1864 John left Battle Creek for Washington, D.C., to attempt to secure for Seventh-day Adventists recognition from the War Department

as conscientious objectors. He asked that Adventist youth be assigned to noncombatant service in hospitals and elsewhere in order that they might not be compelled to take human life. He was kindly received by President Abraham Lincoln's Government, and his request was granted. This move, the first of its kind by SDA's, set a precedent that has become part of our teaching.

### Health Advocate

John Nevins Andrews recognized the necessity of good health and strongly advocated health reform in the REVIEW AND HERALD. He adopted correct health principles himself, discarding the use of flesh foods, condiments, and other unhealthful items of diet, and upon obeying natural hygienic laws, he soon enjoyed much better health and greater physical stamina.

In 1867, at the age of 38, John was elected president of the General Conference and filled the office for one term.

Several events in the 1870's in

Europe awakened the Adventists to their responsibility to the world. Realizing the divine mandate and the wider call of God, the General Conference session of 1874 voted that Elder Andrews go to Europe in answer to the providential openings there. This step was a momentous and revolutionary one.

Exactly one month after his appointment, John Andrews sailed from Boston. Arriving in Switzerland, he immediately organized the work. By the end of the first year there were 75 known Sabbathkeeping Adventists in Europe.

Few can realize the task that faced this first SDA worker to be sent overseas. At 44 he had to face the task of mastering the French language. He not only accomplished this, he added Italian and German. Thus he spoke the three languages used in Switzerland, and in this way was better prepared to forward the message in other parts of Europe, also.

The pioneers of this Advent message gave themselves in complete abandon to be used by God, to live for God, and to go on God's



## What Changed Sarah? \*

By HELEN KELLY

SARAH'S teacher just didn't know what to do about Sarah. She was a bright girl, but all her smartness seemed to be employed in wrong ways. Sarah herself admitted she didn't like to study. "I was lazy at school," she later said, "and often missed my lessons. Instead of listening to the teacher, I would show off when he wasn't looking and do silly things to make the children laugh."

When Sarah brought home her report card her mother shook her head sadly. What was wrong with her daughter? "You know better than to play at school," her mother told her. "School is a place to learn, not to show off and get into mischief."

But Sarah would only shrug her shoulders as if it didn't matter how she acted. And she was no better at home. She didn't like to help at all. If she was playing and mother called, "Sarah, please come here and help me," she put on her longest face and dragged her feet. She wanted mother to know she wasn't a bit pleased about being bothered.

Sarah's actions worried her parents and teacher. They hoped and prayed that Sarah would change. She was not helping herself or anyone else.

\* See *Child Guidance*, p. 490.

Then one Sabbath Sarah sat in church listening to the minister. "Jesus loved each one of us enough to die for us." The minister spoke so earnestly that Sarah paid close attention. "And now Jesus is knocking at each heart's door. 'Behold, I stand at the door, and knock,' He says. He wants to come in, but only you can open that door. Perhaps there is someone here today who has never let Jesus into his heart. If there is, won't you say, 'Yes, Jesus, You may enter and be master of my heart.'"

As Sarah listened she thought of what a naughty girl she had been at home and at school. She knew she had disappointed Jesus. It seemed as though He was whispering to her right then, "You can change. You can be a new girl. Just say, 'Yes, Lord, come in and change my life.'"

Tears filled Sarah's eyes as she obeyed that still, small voice and opened her heart to Jesus. They were tears of sorrow for her past wrongs and tears of joy for the new life Jesus would help her live.

Sarah's mother noticed the change right away. It seemed as though her daughter just couldn't do enough for her. "I'm so glad to help mother in any way," Sarah herself said. "I want to show her that I love her."

Her teacher and classmates saw a new Sarah too. "I want to please God, so I learn every lesson well," Sarah declared. "I always try to obey my teacher."

Everybody who knew her said Sarah had certainly changed, and they were all happy for it. Now they liked to have Sarah around. What had changed Sarah? She had given herself to Jesus, letting Him rule her life. He made the difference.

errands, to seek and save the lost. Such was the spirit of the early SDA youth. Such must be the spirit of SDA youth today. Such should be the spirit of commitment, adventure, and of dedication that throbs in every heart at this great congress.

Ellen White, who lived for two years right here in Switzerland back in the 1880's to give leadership and strength to this land of towering mountains and human giants of faith, tells us in the wonderful little book *Messages to Young People*, page 25, "The church is languishing for the help of young men . . . who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."

There you have it. You are to increase the power of the church; you are to stir up the sluggish energies of God's people! Will you carry on the grand and heavenly tradition of Missionary Volunteers? Will you commit your all to help finish the work of the gospel in all the world? I believe with all my heart that the youth of the Advent message are eager to arise to the challenge and share in the glory of the coming of the Lord.

Some of you ask, and properly so, "Lord, what wilt Thou have me to do? Where can I fit into this great program of quickly carrying the gospel to all the world?"

### Specific Needs

Let me tell you some of the specific needs of the church. We need ministers of the gospel to feed the flock faithfully and to nurture them in the things of God. We need pastors and evangelists who are willing to tackle the fantastic, sprawling cities currently referred to as "megalopolises." We need competent, creative youth leaders. We need Bible instructors. High on the priority list are those in the healing arts—physicians, dentists, nurses, technicians, and many in the health-related professions.

To prepare our youth to fill these many needs, we must have teachers, godly Christian teachers, who by example inspire youth to service. We need deans of boys and of girls. We need instructors of physical education. Living in these complicated days, we need some Christian lawyers to help us with legal, corporate matters and also to defend the great principles of religious liberty. We are in great need of good, sound, intelligent businessmen and a host of secretaries to assist in the important work of our offices and organizations and institutions.

We need today those who are skilled and prepared in the field of the industrial arts and various phases of engineering. We need in-

dividuals alert to the possibilities of mass-media communications. We are always looking for talented writers to prepare manuscripts designed to reach modern minds with the Advent message. To complete this phase of our work we need skillful printers who understand the graphic arts; and then we must have an army of literature evangelists.

We need to increase the number and the effectiveness of our student missionaries; we need to enlarge the scope of programs designed to meet the needs of the inner cities; and we need to emphasize and expand our growing Adventist Volunteer Service Corps.

### He Speaks to You

Again tonight, as by the Sea of Galilee, Christ is saying, "Follow Me." He stops by your seat, He looks into your face, and as with the disciples of old, He quietly, firmly, and with divine compelling love says to you, "Follow Me." Are you willing to arise and leave what you have and commit your all to Him? It will require a living faith in order to make a commitment of this kind—a commitment that will hold us even if all the ships at sea go down and even if leadership appears to fail and organization crumbles, even though we may face ridicule, imprisonment, and death.

Committing oneself to Christ in this way implies an attitude of love, trust, and deepest admiration. It means having enough confidence in Him to be willing to believe whatever He says, accept whatever He offers,

do whatever He wishes, and go wherever He indicates, and being willing to follow Him without reservation now and for the rest of eternity.

Are you willing to declare yourself willing to serve your fellow men, willing to be faithful at all costs, willing to follow Christ? If so, I call upon you wherever you are in this great audience, to stand to your feet right now!

In a few minutes we are going to sing the World Youth Congress commitment song, then our General Conference president, a man whom I love and with whom I pray often, is going to offer the prayer of consecration. To me it seems important that we be close together in this commitment, and therefore, I am going to ask you to move out of your chairs; come up the aisles, and gather here at the altar in dedicating your lives and your all to serve God.

As you come, listen to these words of the World Youth Congress commitment song: "I will go where He may need me, I'll give Him my all; I'll go where He may lead me, I'll answer His call; I'll tell men of my Saviour, who died on Calvary; I'll follow my Redeemer where He leadeth me."

[C. L. Brooks sang an appeal song as the youth came forward.]

Remember, youth of the Adventist Church, you are to fulfill God's prophetic promise concerning the success of the judgment-hour message. "Fair as the moon, clear as the sun, and terrible as an army with banners" we are to go forth into all the world, conquering and to conquer. ♦♦

## EYE WITNESSING

(Continued from page 1)

extent what we see affects what we do.

Much of the most effective advertising operates totally on this subconscious reaction to visual media. A cigarette company will pay a premium price for the back cover of a national magazine and put on it nothing more than a picture of a cowboy finishing a hard day's work on the range. Included is a picture of the pack to identify the brand, and a short slogan that tells nothing about the cigarettes. Mysteriously, thousands of smokers change their brand.

To the advertisers it isn't mysterious. Motivational researchers employed by the ad agencies have discovered that, regardless of the reasons people say they smoke, one of the basic reasons is a deep urge to achieve masculinity. Somewhere, down in the subconscious, an image is formed by the photograph in the ad connecting the external symbols of

manhood with a particular cigarette. That image propels many people to choose this certain brand.

Visual communications are used to motivate people in many different directions. Few of us escape. Perhaps the visual media, especially television, are among the most dangerous influences upon the spiritual life today. The subtle and deceitful approach in contemporary communications is forcefully revealed in the title of a best-seller, *The Hidden Persuaders*. Serious, thinking men are concerned over the way in which the American people are being manipulated to buy, to join, to conform, even to vote, through advertising techniques and visual stimuli working upon the subconscious.

The verbal message accompanying the visual often leads us to minimize what our eyes behold. We justify our viewing of a program because the

plot is simple and the words seemingly innocent. We are unaware that the pictures, more than the words, imprint themselves indelibly upon the brain. Especially is this true with children. Cartoons and simple adventure stories may appear innocent only because we can't recognize or measure the subconscious effect of pictures. Speaking on the influence of television, Marshall McLuhan claims that the images wrap around us and demand the participation and involvement of our whole being. As a result of this involvement we have a new generation thinking, acting, and perceiving the world in ways entirely foreign to the older generation, which was nurtured on books. Thus we may have a serious conflict between parent and child. Television, a visual medium, is largely responsible for this generation gap. This is a crisis situation for the Christian parents who are attempting to implant heavenly values in their children.

Visual communications also operate on a very personal basis. Just as we subconsciously form opinions about advertised products by the pictures we see, we also form opinions about people by the way they look. Fair or not, people are also shaping opinions about Seventh-day Adventists by the way we look.

### Importance of Correct Image

Whether we can measure it or not, or whether we are willing to acknowledge it or not, there is an influence that we, as Christians, exert on people—for or against the gospel of Christ—by the image we transmit. We are a constant advertisement, a perpetual communication of what we believe.

As Presidential candidates and public figures rise and fall by the images they create, so do organizations often succeed or fail by the face they present to the world. There is much talk today of the corporate image, and hundreds of thousands of dollars are spent to develop the right visual image. One moderately successful airline decided to go all out in establishing a new corporate image through visual means. On the advice of an advertising executive it made such dramatic changes as to paint its airliners in a variety of bright colors and to employ the services of a top fashion designer to originate a series of daring dresses and costumes for the stewardesses. The success of that campaign is now legendary. Profits began soaring because people wanted to travel on the airline with the new look.

The Adventist Church as an organization presents a visual image to the world. Your local church building presents a visual image to your com-

munity. What people see as they pass your church will determine in a large measure the opinions, the concepts, that they have about the people who attend your church and what Seventh-day Adventists represent. The image radiating from your church can be visualized by answering such questions as the following: Do the church building and grounds give the appearance that the members love and care for it? Do they have order and planning that suggest a people of discipline and education? Does the building say visually that the builders believe that this world is soon to end and Christ to return? At the same time, does it have a contemporary look indicative of a people in touch with the world and the times around them? Other questions might be asked and answered by standing back and taking a fresh look at your church.

The question of whether we should create a contemporary image for God's church is often debated. A conversation with a young non-Christian writer brought out this statement: "It's a rare thing to find a twentieth-century man seriously interested in religion." This is a rather revealing comment by a man of observation and worldly awareness. Somewhere, somehow, he had formed the opinion that serious, fundamental religion is not for men living in this generation, this contemporary age; that people living under the code of God's great moral law are living in the past and are not in touch with the world of change around them.

If we analyze the writer's comment we will recognize that in order to reach him and a multitude of others with similar concepts we must communicate on their frequency, their channel of receptivity. This necessitates the use of contemporary media and contemporary visual expression.

One union conference in particular has been especially active in promoting the use of a well-designed, modern-looking sign in the front of each church. The new churches being built are in a contemporary, tasteful style. As visual communications, this is excellent because it conveys the message that here is a people with a fundamental belief in the Bible, who are still in touch with and awake to the culture in which they live.

### Modern but Rooted in the Past

It has been expressed by some that anything modern is an evil that the church must avoid. True, there is much that we must reject because it is tainted and infiltrated with the touch of the serpent, but it is a gross oversimplification that rejects a thing simply because it has the look of the

twentieth century. Few refuse to ride in a new automobile because it has sleek styling, or to sit in chairs because they are made of molded plastic. There is the tendency in all of us to see the entire world in the shades of our own preferences and to forget that the function of any visual presentation of the gospel is not to please or to satisfy our own taste, sensitivity, and predilections, but to reach and to communicate with *others*.

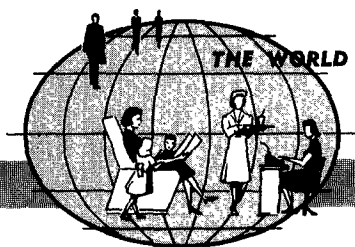
Someone might say, "In view of the importance of contemporary visual expression, let's make everything as modern as possible." This would neglect another consideration. Because the mind is a complex piece of machinery, it registers and adds up many values at once. In developing a corporate image, business knows that there are many other qualities a customer considers besides the fact that the company is up on the latest. Qualities such as dependability, friendliness, stability, uniqueness, carefulness, are desirable in a corporate image. Ford Motor Company is noteworthy for keeping one foot in the future while retaining an old trademark with a lettering style that dates back probably to the twenties. This company wants the public to be aware that the other foot is solidly planted in the past. Continued success indicates it must be doing something right.

Hence our challenge as Seventh-day Adventists is twofold. We need to let people know that ours is a church with a message relevant to modern man yet built upon foundation stones carved out of the rocks of Mount Sinai. It's not a simple task with an easy solution to present this dual image, but it rests upon our shoulders whether we want it or not. The world is literally looking at us. The world is shaping opinions by what it sees.

Men and women are accepting or rejecting our message by what they see, as well as by what they hear. Members, church buildings, publications, schools, evangelistic meetings—all are eye witnessing. Although no one can give dogmatic and absolute codes for eye witnessing, we should be more conscious of the power in the gift of sight.

Satan has developed subtleties of visual communications to the point of twisting the minds of men, luring them to indulge in every species of immorality and idolatry. Should we not be as wise as the children of men in understanding the relationship between what the eye sees and what the mind believes?

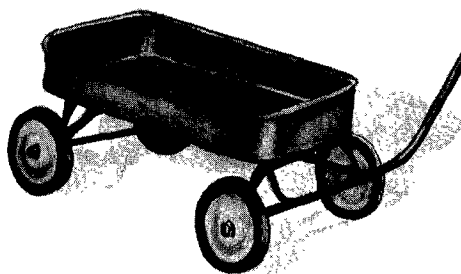
Through the created marvel of the eye should we not invite others to join us on the path to that city where eye will never dim and never cease to revel in visual delight? ♦♦



# *The Adventist Woman*

Conducted by DOROTHY EMMERSON

## *Realizable Goals*



By **ETHEL R. PAGE**

**O**VERAMBITIOUS parents, eager for children to acquire positions of note and prominence, urge them toward ends that they will never be able to reach. This can result only in bitter disappointment and frustration both to parents and children. Such personal tragedies are to be avoided.

Years ago ex-President Theodore Roosevelt lectured on "Realizable Ideals" in the old Greek theater at Berkeley, California. Although he was addressing parents primarily, his

speech and reasoning were within the understanding of younger listeners. I have never forgotten the point he made.

He counseled parents to hold before their children ideals and achievements within their ability to attain. To reach a goal gives satisfaction, poise, and confidence, and when one goal has been reached, another a little higher may be set.

While it is true that a high degree of success may be attained through hard work and determination, it must be admitted that talent such as that displayed by great artists, musicians, and scientists is inborn. Others could not equal them by any amount of endeavor.

The famous violinist Fritz Kreisler said of himself, "I was born with music in my system. It was a gift of Providence. I did not acquire it." He denied all claim to glory. His greatness was enhanced by his humility and simplicity. "I often think," he observed, "that the artist who thinks himself a success is a monumental failure." Such talents as his could not be implanted nor uprooted by parental influence.

On the other hand, parents can err

by assuming that their child is talented when he is not. As a small child Max began making pencil drawings that were better than average. His parents watched with pride, sure that their son was a budding artist. In his presence his mother displayed Max's pictures to friends, praising his ability and inviting favorable comment.

As a result the boy considered himself highly gifted and looked forward to great achievement. As he grew older he picked up bits of information that improved his technique, and by continual practice he made some progress. His parents, not being competent judges of art, considered him well on his way to becoming a successful artist, and constantly held this up before him (and everyone else).

After he finished high school, Max and his parents thought he was ready to seek a position as an illustrator or

## *Dilemma*

By **ETHEL BRANDT ROESCH**

Mary sat  
at Jesus' feet,  
But Martha  
fixed His meal.  
Mary sang  
her song of love,  
But Martha  
swept the floor.  
Mary heard  
His blessing sweet,  
But Martha  
kneaded bread.  
My heart sings  
the Mary song,  
But my hands  
are Martha bound.

commercial artist. With high hopes he set out for the city. He applied wherever such service might be needed. But no one seemed to give much regard to his work. In fact, most considered it worthless. The disillusionment was a crushing blow to him and his parents.

Finally Max found employment as a clerk in a drugstore. Thus ended his dream. Such a shock puts a blight on a young life that may never be obliterated. This failure to be real-

istic Theodore Roosevelt warned against in his lecture.

Although Roosevelt's days were crowded with public responsibilities and activities, he always managed to find some time to spend with his family. He romped and played with his children and took them on outings, all the while instilling into their opening minds high ideals of true living.

He often took them out into the starlit night to study the heavens. After explaining the wonders of the

universe until they stood in silent awe of the Creator, he would say, "Now I think we are small enough. Let's go in and go to bed." Thus his children were impressed that humility is the first step toward greatness.

His children have borne ample testimony of his constant inspiration toward worthy and reachable attainment. While he directed them toward the heights, he left their ultimate destiny to the wisdom of a Higher Intelligence. ♦♦

## Today's Home

By BETTY HOLBROOK

**DO-IN** An ad in a newspaper caught my attention one evening. It read: "Do-in. Come and do your thing. Public invited." The church where the "Do-in" was to be held is in one of the fashionable parts of the city, so I decided to see what a religious "Do-in" might be.

The minute I walked in the door I knew I didn't belong. But the pastor's wife welcomed me warmly and urged me to walk in and see what was going on.

In one room a movie was being shown—a silent film about a man and his quarrel with a chair. It was quite harmless, something a three-year-old would have had a big laugh over.

In another room 18-, 19-, and 20-year-olds were cutting pictures from magazines and pasting them into scrapbooks or on poster paper. Others were painting balloons and blowing them up. Still others were sprawled on the floor doing finger painting.

There was an art display—angry protest paintings. Someone stood to recite poetry—a rambling, pointless monolog. I wasn't eager to stay long. There were no smiles, other than those of the pastor and his wife, no life really. People just sat and looked or quietly did their own thing, oblivious to everything and everyone.

It wasn't all bad, of course. At least they weren't out looking for something harmful, but I left with an empty feeling. Is this what life holds for young adults in our world today? Busyness without purpose?

Is it possible that our lives, too, can become full of emptiness—busyness without purpose? It's so easy for Tuesday to be like Monday and Wednesday like Tuesday—washing, ironing, cooking, cleaning—a sameness that clatters along like the wheels of a train. We get so bogged down in routine that we forget the importance of what we are doing. We forget that "in many ways, life's happiness is bound up with faithfulness in common duties" (*The Adventist Home*, p. 89).

Being alert and interested in things

around us helps to fight that humdrum existence. When I'm looking forward to doing something that will break the routine it seems that I can whiz through the day with more vim and vigor. It's the same principle that good teachers use on students—incentive.

There's such a wealth of opportunities for extracurricular interests, for personal growth. Spiritual growth takes first place always. But there is another type of growth that we need too—a very practical growth. There are good books, magazines, correspondence courses, and adult education classes than can be tailor-made opportunities to fit our needs and our home duties. Whether it's good reading, or classes in flower arranging, nutrition, sewing, knitting, painting, or some lessons in music, it can provide relaxation or growth—or both. There's something stimulating about digging into a definite subject or project and becoming a bit of an expert on it.

There's just one caution, but a very important one: "The study of books is not to engross the mind to the neglect of home duties upon which the comfort of the family depends."—*Ibid.*

Though such special activities should always be a secondary interest, they can contribute to the health, wealth, and welfare of our families. An in-depth study of nutrition will pay rich dividends in improved health. A study of the principles of interior design may help you find hidden beauty in your home, often by just a few deft touches of rearrangement (at no added expense!).

And there's nothing that sends me running to my sewing corner faster than a shopping trip. One of these forays stands out in my mind particularly. I had shopped for several hours, searching for a dress that would cover my knees when I was on the platform at church. At last I found the dress, a real prize, until I looked at the price tag. That settled it. I hurried to the nearest fabric center, bought exactly the same material that was in that dress and found a pattern that I could adapt to closely resemble the style—at just a little over one fifth of the price. Our budget was saved.

Whatever our fields of interest may be, or whatever our needs may be, let's have our own "Do-ins." But let's make them practical, purposeful, and positive.

### FIVE-STAR FAMILIES

#### Filipino Family Supports Christian Education



All five children of the Manuel Lanit family, of Namukanan, Tabo, Camarines Norte, Luzon, Philippines, attend Seventh-day Adventist schools. They have had to work most of their way through school.

The father (center) is shown here with four of his five children on the occasion of his oldest son's graduation from Naga View Academy, Naga City. One other child, Melinda, and Mrs. Lanit were not able to attend the graduation.

The children shown here (from left) are Fe, Daniel, Wilfredo, and Medardo. During a Sabbath afternoon rally at the academy, Mr. Lanit expressed his unshakable faith in the educational program of the Adventist Church and urged his fellow church members to support the program.

D. A. ROTH  
Assistant Secretary  
Far Eastern Division

# From the Editors

## THE TOO-COMFORTABLE PEW

One of the most controversial books to be published about the Christian church in recent years is *The Comfortable Pew*, by Pierre Berton. Berton, perhaps the best-known journalist, author, and commentator in Canada, is by his own admission desperately unhappy with many aspects of the organized church. He finds himself unable to believe many of its teachings and feels that its voice "has been weak, tardy, equivocal, and irrelevant" concerning the great issues of our times. He accuses the church of not being "in a state of tension with the society around it."

Moreover, his contacts with numerous church representatives when he was church editor of a Vancouver newspaper, left him with a bad taste in his mouth. He found the Anglicans "to be snobbish and often testy about giving . . . help. . . . The United Church people tended to be either very crusty or very eager with the press." The fundamentalists, the evangelists, and the smaller, exotic sects he found repulsive to him as a human being but intriguing to him as a reporter. Though many ministers claimed to have the only true message for our day, Berton gradually was tempted to believe that the messages of all denominations are false. Eventually he stopped attending church.

In 1963 when the Anglican Church of Canada's Department of Religious Education announced that it had commissioned Berton to set forth his views in a book, an angry controversy arose. "Why should a critic and 'outsider' be asked to sit in judgment on the church?" demanded many. When the book appeared in 1965 the controversy grew more bitter. Some churchmen approved of Berton's main thesis, namely, that the church has failed to communicate successfully with the modern mind, and that it is in drastic need of reform. Others resented the fact that a "non-churchman" had spoken so plainly. Still others dismissed the book as merely a rehash of criticisms that had been aired many times before.

### A Mixture of Good and Bad

In our view, the book is a bewildering mixture of good suggestions and bad theology. To follow Berton 100 per cent would result merely in exchanging one set of deficiencies for another. Nevertheless *The Comfortable Pew* says some good things. One of the most accurate and striking statements is this: "The virus that has been weakening the Church for more than a generation is not the virus of anti-religious passion but the very lack of it. Free thinkers no longer rail against religion with the fire of a Robert Ingersoll or the fervour of a Bertrand Russell. Many a sincere churchman today echoes that plaintive cry found in Revelation 3:15: 'I would that thou wert cold or hot.' Large numbers of nominal Christians are no longer either very hot or very cold, for the virus that has weakened the Church is apathy."—Page 15.

The church Berton is describing includes "the official majority voice and leadership of the Anglican, United, and Presbyterian Churches and, to a somewhat lesser but still significant extent, the Lutheran and Baptist." It excludes the Latter Day Saints, Christian Scientists, Society of Friends, and Seventh-day Adventists.

We do not feel slighted by being among the excluded churches. But honesty compels us to admit that the message of the True Witness, "I would thou wert cold or hot," applies to us as much as to others. While "the Laodicean message, like a sharp, two-edged sword, must go to all the churches," while it "must be proclaimed to all who claim to be Christians" (*Testimonies*, vol. 6, p. 77), its most pointed application is to Seventh-day Adventists. As early as 1856, James White wrote in the REVIEW AND HERALD: "We are shut up to the faith that the Laodicean church represents the church of God at the present time. . . . We are 'lukewarm.'"—October 16, 1856, p. 189. And Ellen White declared, it "is applicable to the people of God at the present time" (*Testimonies*, vol. 3, p. 252).

Elder White set forth the specific lacks of the church, saying: "We . . . have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy according to the plain testimony of the Bible." Sister White added her voice, using similar language: "We are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate holiness."—*Testimonies*, vol. 3, p. 253.

Is the church today more zealous, more devout, more victorious over sin than it was when Elder and Mrs. White bore their messages? We do not know. We do know that the testimony of the True Witness is still needed. The church still needs to be aroused. It still reveals complacency. It still needs revival and reformation. Thus, the message to Laodicea still must be sounded.

### Opposition to Message

This message will meet resistance both in our church and in other churches from those who do not wish to be dislodged from their "comfortable pew"; from those who are satisfied with their spiritual attainments; from those who are wedded to the world. It will be called harsh by those who prefer a peace-and-safety cry; by those who want sermons to serve as spiritual aspirin, killing the pain of a guilty conscience but leaving the sin-disease untouched; by those unwilling to put forth the necessary effort to come to grips with habits and life styles that "war against the soul."

Nevertheless, Christ calls for action. He says "in non-Laodicean language, [that] we make Him sick," \* and He will spue us out of His mouth if we remain lukewarm. He calls on us to buy gold (the word "buy" suggests diligent effort; no one buys anything—stocks, household goods, automobiles, et cetera—without giving thought, energy, and time to the project) and white raiment. He counsels us to anoint (more action!) our eyes with eyesalve that we may see.

Not one word of commendation does the True Witness give to Laodicea. And no wonder! This church lives in the last hour of human history, in the time when the fate of every soul is being decided, in the crucial moment when the forces of good and evil are locked in mortal combat, yet it is lukewarm, satisfied with its possessions and achievements, and deceived as to its true condition! The hour demands the best of every Christian, yet even

\* G. W. Target, *We the Crucifiers*, p. 152.

the best is none too good for such a time as this. No, it is not surprising that Christ says nothing about the virtues of Laodicea.

But He does assure the church of His love. He declares that He rebukes and chastens because He loves us and wants us to repent.

Thank God, many will accept the message and be overcomers. As they gaze intently on the Saviour standing patiently at their heart's door knocking for admittance, they will let Him in. They will enjoy fellowship. They will be clothed in the robe of His righteousness. They

will buy the gold of faith and love. They will experience the latter rain.

Wrote James White in that early REVIEW: "How careless many of you have been of the reproofs and warning which the dear Saviour has given for your benefit. He has been slighted and shut out by you till His locks are wet with the dew of night. O, open your hearts to Him. Let your hard hearts break before Him. O, let Him in."

We join Elder White in this appeal. "He that hath an ear, let him hear what the Spirit saith" (Rev. 3:22).

K. H. W.

## LETTERS



### to the Editor

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

#### VOCATIONAL SCHOOLS

I sincerely hope our leaders will not consider seriously the proposition suggested in a recent letter dealing with schools to equip some of our youth to become tradesmen. What a tremendous undertaking that would be! Has anyone given thought to the catalog of trades available, not to mention farming? The land for farming, the cost of providing the type of buildings required, plus equipment, would be colossal. Especially as we are unable to maintain all our present schools and institutions at a desirable standard, it seems impractical to consider adding trade schools.

R. H. HUTCHING

Paraparaumu, New Zealand

We need some good vocational schools for our youth. A large percentage of tithe-payers are people who have nonprofessional jobs. Why can't there be a school for their youth who are interested in vocational rather than professional training?

Our colleges are excellent for those interested in the courses they offer, but many of our youth who want to learn a vocation have to sit in smoke-filled classrooms with ungodly associates while they get the training they seek.

NAME WITHHELD

Knoxville, Tennessee

#### "MEATLIKE"—CON AND PRO

For some time I have been concerned about some of our so-called health foods as advertised in the REVIEW.

With the abundance of instruction we have from Ellen G. White on healthful diets and the use of the natural and fresh foods, it seems a paradox that we are offering (REVIEW, May 1, p. 16) "Pick your flavor favorite—Corned Beef, Smoked Beef, or Turkey Style" in our official church periodical. Are we so tied to the flesh pots of Egypt that we cannot eat anything unless it tastes and looks like what we have been so explicitly advised to avoid? We well know that

such products cannot possibly have adequate vitamins because of the heat treatment in their preparation. They do not have any of the necessary minerals that are specific in activating many of the enzyme systems for a normal functioning body. The protein can only be a poor substitute for that available in nuts and legumes. The flavor of these substitutes has to be spruced up or masked with condiments and spices, which we are also advised against, to make them even partially palatable.

How much better to eat a natural, wholesome diet of nuts, fresh fruits, vegetables, and grains. One will feel much healthier, have more energy, and be better able to resist disease.

Let us teach our wives, daughters, and new church members how to prepare good wholesome meals with all the abundance of fresh natural foods available instead of looking back over our shoulder to the world with substitutes that keep calling us back.

CHARLES E. VON POHLE, M.D.

Guadalajara, Jalisco, Mexico

► The REVIEW showed this letter to Loma Linda Foods and Worthington Foods, offering to publish their views. They submitted the following comments:

#### From Loma Linda Foods

It is understandable that some readers of the REVIEW might be offended by some of the advertising of "meatlike" beef, chicken, turkey, et cetera. Those long in the faith have little trouble with their menu, but it is for new converts and those who have trouble changing their diets to the more healthful vegetarian program that these ads are directed.

Eating habits are not easy to change; and those who have recently become convinced of the health advantages of meatless meals do not find it easy to make the transition. The easiest way for such persons to break the tie to the flesh pots of Egypt is to use the well-prepared vegetable-protein foods.

And these products are well prepared from balanced formulas that actually equal and even surpass in some cases the nutrition value of a similar serving of meat. Doubters may write to Loma Linda Foods for a scientific analysis, comparing vegetable proteins with those of meat.

In reply to the statement that meatless protein foods must be highly seasoned to make them more palatable: it is true that some brands of vegetable protein foods such as weiners and loaves may have condiments and spices in their formula, but Loma Linda Foods does not use any ingredients that irritate the gastrointestinal tract; it abides by the health principles advocated by Ellen G. White.

Believing as we do that the food work is the property of the Lord (Counsels on Diet and Foods, p. 256) our church-owned food firm is concerned about keeping its products entirely in harmony with the instructions given us by Mrs. White. All flavorings used by Loma Linda Foods are beneficial herbs and seasonings and in no way run counter to the health teachings of Mrs. White.

While it is certainly possible to live on a strictly fruit, grains, nuts, and vegetable menu when these foods are available, the vegetable protein foods provide a variety that is not otherwise possible. It was never intended that the latter should compose the major portion of our diet, but merely serve as wholesome and palatable protein entrees.

Biologists explain that the familiar sight and sound of a sizzling steak triggers parasympathetic nerve signals that prepare the salivary glands for their part in digestion and in turn supply the enzyme that breaks down the starches in the food eaten. To make "meats" from vegetables that can provide that taste-tempting "sizzle" for former meat eaters is not idle catering to a craven animal nature. It is most important to substitute for hard-to-break meat-eating habits those that conform most closely to their old familiar menu.

This is not a problem of "looking back over our shoulder"—longing for the old meat menu. Former lovers of hamburgers and hot dogs who have learned of their unwholesome ingredients from the butcher's scrap barrel are truly thankful that there are purely vegetable protein foods they can turn to. These grateful users of Loma Linda Foods are not looking back—they're looking ahead to an even greater variety of new meatless foods in the future.

F. W. EDWARDY, Editor of Publications  
Loma Linda Foods, Riverside, California

#### From Worthington Foods

We are frequently asked why our foods are so often made to look like and taste like meat. This is a fair question. Some feel that somehow this is "the appearance of evil" and should be avoided.

We feel that meat processors should not be allowed to pre-empt the flavor spectrum. While we do not use any irritating spices or condiments in processing our foods, we certainly should not be inhibited in the use of harmless flavoring agents just because another segment of the industry uses them. All taste is made up of some combination of salt, bitter, sweet, or sour.

The same can be said of appearance. Color and shape are important in the esthetic appeal of foods. Green, for example, is at-

tractive for some vegetables—it might be totally unappetizing in a protein cullet. The protein portion of the meal seems to be more appealing in the reddish-brown or light-brown colors which, of course, are colors associated with meat.

Names are another problem. In our marketing efforts we find that customers demand a frame of reference. Strangely, even when we attempt a nondescriptive name, such as we did on our product Worthington 209, many customers attempted to place it in a frame of reference based upon its supposed resemblance to meat.

Regarding nutrition, it is becoming more and more recognized by nutrition scientists that "formulated" or "tailored" foods have great advantages over the more traditional ones. This is because nutrients can be incorporated at desirable levels. In our case, we blend protein from sources such as peanuts, soybeans, wheat, oats, yeast, and others to complement one another in amino acid balance.

We have always believed that a wide variety of wholesome, fresh fruits, vegetables, nuts, and legumes, with perhaps some dairy products, provide an excellent diet. No one single food can adequately supply all needed nutrients and such a goal would be unrealistic. Formulated vegetable protein foods offer convenience, taste satisfaction, and well-balanced nutrition. They eliminate the necessity for using flesh foods. But clearly they are not designed to provide a complete diet to be used alone.

We welcome suggestions and constructive criticism. We would hope that critics remember the principle involved in the counsel of the Spirit of Prophecy writings. Sister White did not condemn flavors per se (even those which might be used by the meat industry). She did counsel against the use of flesh foods, stimulants, condiments, and spices that are injurious to health. Thus health is the principle—not whether a new food is reminiscent of some other popular food.

We will continue to avoid the use of injurious, unhealthful ingredients while continuing our efforts to provide wholesome, convenient, tasty, nutritious foods.

J. L. HAGLE, President  
Worthington Foods, Worthington, Ohio

## SEX EDUCATION: ANOTHER VIEW

I read with considerable interest the article on sex education in schools in the July 10 REVIEW. I could agree in part with the author, but I felt that in addition to expressing negative views she might have given some positive features or suggested alternatives.

I always read the REVIEW from cover to cover and think it is steadily improving. I appreciate especially the increased coverage of happenings overseas. And the editorial on Apollo moonflight in the August 7 issue was so good I had to read it to my nine-year-old, who is fascinated by space happenings, and show him what we are really looking forward to.

JOYCE W. HOPP  
Loma Linda, California

## THE CHURCH AS A BROTHERHOOD

William M. Landeen's "My Church and I" in the July 24 issue impressed me, as I

am sure it did many others. I felt this article was timely, effective, and a sincere expression of one who knows the times in which we live.

Together with Dr. Landeen, I meet in my church those who are heaven bound. Surely Christ is the founder of my church, and the Holy Spirit is His representative. This great brotherhood of saints is a unique institution deserving my support, my affection, my gifts, and my constant loyalty as we await the coming of the Master.

FRANK E. MECKLING  
College Place, Washington

## THE COMING CRISIS

I am very grateful for the editorial "A Crisis Approaches" (July 3). It helped me to realize in a plainer way than I had understood before that we are to grow in grace.

Oneida, Kentucky ISABEL WOOD

## CHURCH AND PERSONAL FINANCE

Many of the things Joe Engelkemier has said in his recent articles on church finance are good. Certainly we can never hope to keep up with the needs in God's work, and can never give too much.

However, do we as a denomination practice what we preach to our members? Do we maintain substantial reserves and build to be on this earth a long time in the future? I am *not* advocating that the denomination do away with its reserves, but I am advocating consistency. Our members should provide adequately for their future.

W. L. NASH  
Los Angeles, California

## MOVE FROM CITIES

Dr. Flaiz's article in the July 24 issue of the REVIEW brought back thoughts of my visit to one of our major centers a few days ago. I cannot help wondering how many of God's people are living there because of a desire to be with other Adventists, and then I think of Mrs. White's admonition to get out into unentered areas.

I wonder whether there are not some in these great centers who would like to have a hilltop experience and who would be willing to serve as literature evangelists in needy places.

Abundant rewards will come in the satisfaction of helping others, as well as in treasures laid up in heaven. The Macedonian call still sounds!

RICHARD TANNER  
Parkersburg, West Virginia

## Don't Be Too Hasty—5

### The Generous Newsboy

By C. L. PADDOCK

Early one morning, on a transcontinental train, I bought a morning paper from the news vendor on the train, paying him ten cents for it. You will know this was some years ago, for these news agents have disappeared from our trains. In an hour I had read the paper, and laid it down on the seat in front of me. Passing through the car, the news vendor saw it and asked if I had finished reading it. I told him I had read it, and he picked it up, carefully folded it, and went on his way through the train picking up other magazines and papers.

I did not want the paper, but I was sure he was going to sell it again. Here was a selfish, grasping man, I thought, selling papers over and over to make a few more dimes, or in the course of the trip, dollars, perhaps. As I thought of it that man got smaller and smaller in my estimation.

Finally, I followed him up to the front of the train, watching him straightening out and carefully folding papers.

To my surprise he picked out certain papers and magazines, made them into a roll, tied a string around them, then went out onto the platform of the car, opened the top section of one of the doors, and seemed to be peering up ahead of the train.

Looking over his shoulder, I saw down the track about a half mile a little cottage situated not far from the railroad. As we neared it, I saw a man standing out in the front yard, almost knee-deep in snow, with his coat pulled up well around his ears. As we passed him, the newsie threw the roll of papers to him, waving as we passed. The man waved back and smiled, picking up the roll of papers.

"Do you do this often?" I asked.

"Oh yes, I toss him some reading matter every time I go by. He is always watching, for he knows my schedule pretty well."

He was growing bigger by the second in my thinking, and I was feeling pretty small. Here I had accused a fellow human being of being grasping and stingy and selfish—a very small man. I was wrong, and was ashamed of myself. He was thinking of what he might do to bring a little joy and sunshine to an isolated man living out there along the railroad, miles from town.

What right did I have to judge that man? Didn't I know I could be entirely wrong? I surely was. I asked the Lord to forgive me, and to help me to be looking for little things I might do as I hurried along my way. I seem to have unusual ability to size up my fellow men, and how often I have been wrong. It is not a good habit, this habit of judging, nor a Christian thing to do.

# Central Africa Marks Fiftieth Anniversary

By P. G. WERNER  
President, Central African Union

The Central African Union is celebrating the fiftieth anniversary of the beginning of Adventist mission work in Rwanda and Burundi.

The year was initiated by the baptism of 1,007 young people from South Rwanda Field (Gitwe) in the little lake just outside Nyanza on March 27, part of more than 3,000 new church members during the first quarter. This accomplishment is a fitting application of the motto adopted for our anniversary: "More of the Spirit of God—More Souls for Christ."

Fifty years ago D. E. Delhove began the work in Rwanda, after he had been discharged from the Belgian African forces of World War I. A large share of the pioneering work in Rwanda was also done by H. Monnier and A. A. Matter. The names of C. A. Bozarth and K. A. Ambs are also intimately connected with early Adventist history here.

Each of the now independent countries of Rwanda and Burundi approximates the State of Maryland in size and population. In the past 50 years the Lord has marvelously blessed His work here, particularly in Rwanda, where we probably have the densest SDA population of all single political units the world over. At the end of March this year our union membership surpassed 81,000, of which more than 70,000 are concentrated in

Rwanda. (Among the North American unions only the Pacific has a larger membership.) The number of Sabbath school members now comes to more than 172,000. Many years ago W. A. Spicer coined a phrase when he said that he had seen "acres and acres of Sabbath schools" when he attended one of the Rwanda camp meetings.

More than half of our membership consists of young people. Last year was outstanding as 14,852 young people made their decision for Christ in the young people's Week of Prayer.

Our Rwanda churches have played a major part in pioneering the work in the immense Congo territories. Even today there are still more than 15 Rwanda workers in the now separate Congo Union.

Now and then we are permitted to see a little glimpse of what God can do when His power enters the heart of man. During the extremely bitter tribal upheaval that accompanied the coming of independence to these inner-African states in the early sixties, one of our Hutu teacher-evangelists saved the life of a member of another tribe, shielding him with his own body from the hard-hitting clubs of his opponents on a lonely hillside. The victim was a stranger, but our worker took him home and cared for him before sending him on. The evangel-

ist did not refrain from this work of a modern African good Samaritan, though members of his own tribe took away his only cow and calf as a reprisal. That was all he possessed in worldly goods.

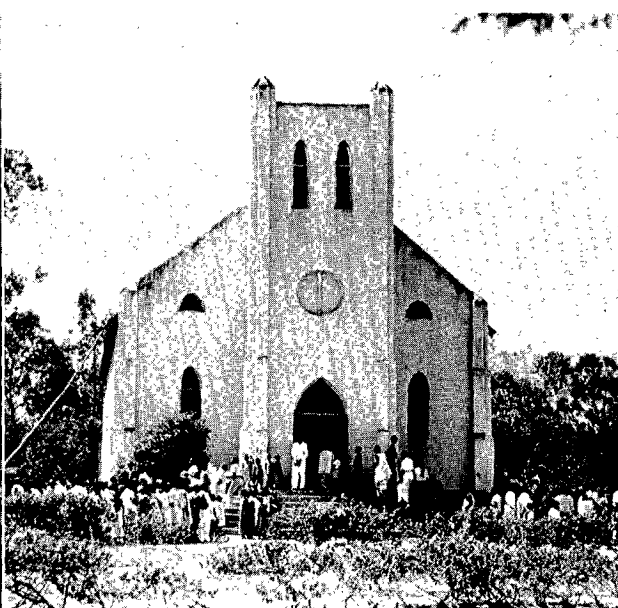
The influence of the Seventh-day Adventist community in Rwanda and Burundi goes much beyond the statistical figures. There are ten thousand who count themselves Adventists although they are not members. During 1965 the national elections in Rwanda, being fixed to a certain date by the constitution, fell on a Sabbath. Nonparticipation because of the Sabbath would have meant certain hardships for our people. The matter was therefore brought to the attention of a government minister and of the President of the country. Through their gracious intervention the elections were changed to another day.

For more than six years our workers have tried to expand the church's work into the almost unoccupied eastern and southern sectors of Burundi. A new field was established there a few years ago, but because of opposition, the leaders could not obtain land. Finally the hurdles were overcome. We now have land at Gitega, the second town of Burundi and the proposed field headquarters. A few months ago a church building and worker's house were completed there. During June this year the first evangelistic campaign was held there by our union departmental secretaries H. J. Matussek and D. C. Beardsell. A group of people are now preparing for baptism, and we are eagerly looking forward to the establishment of an organized church in this new center.

With this outstanding growth of God's work in Rwanda and Burundi it is no wonder that the adversary is also busy raising problems. The difficulty of obtaining sufficient qualified French-speaking personnel has long retarded the necessary



As the Central African Union celebrates its fiftieth anniversary this year, institutions such as the Rwankeri mission station (left), at the foot of Mount Karisimbi, show how dramatic the growth in this field has been



during the past half century. Another sign of advancement in this region is shown by the increasing number of people attending Sabbath services at Gitwe college church (right).

build-up of our educational work. There are extreme financial problems and a multitude of other obstacles. Yet the wonders of God's grace are evidenced everywhere around us.

The mustard seed of the gospel that was first sown here in scarcity 50 years ago has grown into the large tree of God's church in Rwanda and Burundi and is sure to produce a rich and lasting harvest for God's kingdom.

#### INDIA:

### Gift Bible Evangelism Is Entering Wedge

"Six churches, 147 Bibles, 118 baptisms."

This remarkable report was recently sent to the South India Union headquarters by M. U. Thomas, lay activities secretary for the Kerala Section. The six churches are situated in the Trivandrum area, and the Bibles are some of the 2,000 being used throughout the section in Gift Bible Evangelism.

Seventeen people were baptized at Tharnimoodai, where Y. Joshua, a dedicated lay preacher, has been working with fellow church members. Using 15 Bibles, they studied from home to home and conducted group study meetings in the local church building. In nearby Velloikonam, V. D. Christudas has seen six of the ten people with whom he has studied baptized.

P. L. Manuel walked ten miles a day for several weeks along paddy-field tracks and through animal-infested forest areas to study with a large group of interested people in the village of Barathanoor. He and ten of his church members distributed 53 Bibles in this non-Christian community. By the beginning of June they were able to baptize 57 people.

In Kaliyoor 28 were baptized as a result of work done by M. Asirvatham and two other laymen, who gave away 22 Bibles. Ten people were brought for baptism by P. G. Thomas and two of his members at Vithura, a small village situated among the rubber plantations at the foot of the Sahayathra Hills. They used 15 Bibles.

Within the Trivandrum city limits, Brother Benjamin, a literature evangelist, is studying with the members of 20 families. He has distributed 32 Bibles to these people. Four evenings a week most of them gather together for group study. Brother Benjamin expects that at least 30 will be baptized by the end of the year.

Early reports coming in from the other sections of the union indicate that similarly exciting results can be expected from those areas also. Members in Andhra Pradesh, despite severe political upheavals in the state, are working vigorously. We expect a high number of baptisms to be reported by laymen from the Tamil Nadu. The program has just begun in Mysore state.

Gift Bible Evangelism is a new venture for the laymen of South India. The plan was promoted for the first time last March. Within two weeks the 7,000 Bibles avail-

able were distributed throughout the union. The results reported to date have far exceeded our expectations. People in India are learning to read and they want to read. They will read any literature placed in their hands. They will happily read the Bible if we can give it to them.

Thousands in South India today are eager to learn about Christ. An old Hindu villager recently complained: "In the old days you Christians used to come here every market day to preach Christ. Now, nobody comes to tell us of Jesus!" The old man lives in an area long noted for its fierce hostility towards Christianity. From districts in every part of this state, leaders come and beg us to establish mission work in their villages.

Gift Bible Evangelism is providing us with a unique opportunity to take advantage of this growing desire. Church members are seizing it; many contribute gladly from their small earnings to help purchase Bibles.

The South India Union committee recently voted a budget that will enable the church to distribute 20,000 Bibles in 1970—almost three times the number being used this year. We could easily use 50,000 if funds were available. Our problem is not in finding enough people to whom to give the Bibles; rather, it is in finding enough Bibles to give to the people who are asking for them.

R. D. RICHES  
Departmental Secretary  
South India Union Mission

#### MALAWI:

### State President Visits Mission College Campus

"The missionaries are welcome in Malawi," said Malawi President Dr. Hastings Banda as he addressed a crowd of about 8,000 people on the airstrip at Malamulo College on May 19.

Several times in his speech the Presi-

#### Zurich Report

## Forward Together for Christ

By H. M. TIPPETT

Seventh-day Adventist youth on the march to triumph for God in all the world! No one could escape this impression as he watched the emotion-packed program of the third evening meeting of the World Youth Congress in Zurich.

With fully 10,000 in attendance, this meeting was a climax, if that were possible, to all the wonderful sessions of the congress that preceded it. And while pagentry and symbolism and drama accented the portrayal of our youth achievements around the globe, a deep spiritual appeal undergirded every aspect of the program, foreshadowing the moving events of the Sabbath.

The one outstanding impression of these great meetings is that our Seventh-



Visiting Malamulo College campus, Malawi President Dr. Hastings Banda welcomed the missionaries with his emblematic fly whisk.

dent underlined his statement and made a strong appeal for racial harmony, good will, and understanding among all peoples in the country.

The Malamulo campus was in a festive mood at the time of the President's visit. For two weeks before his arrival, teams of workers prepared the roads, the meeting area, and the speaking booths. Flagpoles were lined at 30-yard intervals on both sides of the road leading through the campus to the rally site on the airstrip. A 40-foot banner with a welcome sign was stretched across the school's entrance.

At the climax of the afternoon meeting two girls from the mission—one an African and the other a European—handed the President a special copy of *The Desire of Ages*.

Malamulo is our oldest educational and medical institution in the Republic of Malawi.

A. E. COOK  
Ministerial Secretary  
Trans-Africa Division

day Adventist youth have a sense of destiny, and therefore of dedication to high service for God. There were tears in the eyes of many as stories of sacrifice, self-denial, and spiritual and moral courage unfolded in the narratives that were enacted in pantomime or otherwise dramatized on the platform before the thousands in attendance.

Representative groups from the Far East, Inter-America, the Middle East, North America, Southern Asia, and Trans-Africa made the evening a memorable one in a series of spectacle and spiritual appeal that is difficult to describe in detail.

Greetings from the General Conference and from our youth in the U.S.S.R.

were read at the outset. Our Russian youth sent the message "We wish we could have come, but we are praying for you."

## Australasia to the Front

As the various delegations took their parts on the platform, Theodore Lucas, world MV leader, presented colorful descriptions of the lands or areas from which they came. Australasia was described as "The land down under, the land of leaping kangaroos, of the desert bushmen, but more significant than all these, the land of young people for Christ, 40,000 strong. From the jungles of New Guinea to the land of modern Sydney, they come, all under the MV flag."

As the flag cluster of the countries in the Australasian Division formed, the klieg lights high up in the ceiling, focused on them, and a burst of applause greeted these colorful delegations. This group had the distinction of representing the largest per capita Adventist membership to its population, one to 205 people.

Avondale College and the Sydney Sanitarium came in for high praise for their impressive record of workers sent into the world field, especially to needy areas in their own division. Hundreds of evangelists, hundreds of teachers, and at least a thousand nurses or other institutional workers have been trained since the work began.

These larger features of the program were interspersed now and then with stories such as that of Pastor Simon, who was taken by 15 men and locked in a room to be tortured by threats of death, with rifles at his head and knives flashing only inches from his face. He spoke boldly for his faith through this traumatic experience and ended with a prayer. Some of those very tormentors are now faithful Seventh-day Adventists. The day of God's power in human life is not yet done.

How beautifully appropriate was the solo song following these recitals: "Take my life and let it be, consecrated, Lord, to Thee."

## Representatives of Inter-America

Perhaps the most stirring moment of the evening was when the flags and delegates of the Inter-American Division had all assembled. Then on special announcement the three delegates from Cuba marched in carrying the flag of that historic country of the Caribbean. Tremendous applause greeted this spectacle, for the story of Pedro de Armas, president of our church organization for Cuba, Alejandro Delgado, vice-president, and Humberto Sanchez, district pastor in Havana, make a thrilling saga of God's ways in human life. That it pays to heed the scriptural injunction to be subject to earthly rulers is seen in the wonderful way the difficulties of coming to this congress were solved. Although it took months of planning, through the kindnesses of Fidel Castro's government, these workers were given

## Eliseo and Ruth

For felicity and poignancy, few World Youth Congress events rivaled that planned by Eliseo Martinez and Ruth Estanol, both of Mexico City.

They were married in Zurich while attending the congress.

"We had been planning this since before we left Mexico," said Eliseo, 26, a mathematics teacher at the University of Mexico.

"We were married by the state on July 5, but we would not have felt really married without this second ceremony by our church."

So in an annex to the Hallenstadion, with hundreds of delegates looking on, the couple were married by Pastor Raul Sanchez, of Mexico City, who is leader of the 25,000 Seventh-day Adventist young people throughout Mexico.

Ruth, 21, an office secretary, purchased an appropriate wedding gown in Zurich, and with Eliseo dressed in a finely tailored *charro* (Mexican cowboy) suit, they were united in marriage.

Ruth beamed as hundreds of young people from many countries wished them a happy marriage after the ceremony. "I am happy, so very happy," she said.

**HERBERT FORD**

*Director of Public Relations  
Voice of Prophecy*

visas to attend this session. Madrid's Iberia Airways brought them over.

These men report 1,600 members in Havana alone, and 6,750 altogether. One hundred full-time workers carry on the work. A unique feature of their service is their organized choir work, for Cuba is a land of song. A full-time music director goes about among the churches organizing these choirs to sing the message. Thirty such choirs are in operation.

The people give their offerings with touching fidelity. When a call is made for any projects of our work, they often have to be restrained from giving more than is needed. In one call for the Investment fund, 1,500 pesos was given, along with rings and other jewelry. The heartening report of 551 baptisms in 1968 and 273 in the first quarter of this year bears witness to the strength of this message's appeal in God's last hour. Tribute should be given to the Castro government for the partial re-opening of Santa Clara College. A ten-week seminary course was offered beginning in March.

The Inter-American Division sent delegates representing the 96,000 Missionary Volunteers of the score or more countries of that great field. In spangled jackets, gay sombreros, brocaded costumes of varying designs, medallions, fans, tambourines, and similar artful objects of their culture, they made a diorama of splendid symbolism. And the audience was stirred with their choral singing of "Mas Allá del Sol ["Beyond the Sun"]. Remark-

able statistics flash out in this program, such as the reminder that this is the division in which 4,000 youth have been baptized on one day.

Great applause broke out when a break in the program was made to allow two young people from the college at Montemorelos to bring in a huge Bible weighing 28 pounds opened at an appropriate scripture for the occasion. It was unique in that it had been written by hand by 200 students, and took several months to complete.

The obvious national pride of each group standing under its respective flag added piquancy to the total atmosphere of this historic meeting. But to capture the warmth, enthusiasm, spiritual unity, and sweeping scope of these meetings is a difficult task.

## Sabbath Worship Hour

If any portion of this great series of meetings could be termed climactic, there is no doubt that the closing moments of the Sabbath worship hour will stand out in the minds of all the delegates as the most solemn appeal and response of the entire congress.

Robert H. Pierson, president of the General Conference, in his closing challenge to the estimated 13,000 youth assembled, called first for the surrender of those who had never dedicated themselves to God. By ones and twos they stood all over the auditorium, some apparently eagerly waiting for this opportunity. Then the call was made for all who felt they needed a deeper experience with Christ.

It was a moving scene as Sunny Liu sang "Is Your All on the Altar?" With no great emotional stress, Elder Pierson gently urged on everyone a deep heart-searching, that the Holy Spirit might do His work. Young people rose now in groups, in couples, or stood alone, many of them not without manifest struggle, for tears coursed down their faces.

The delightful fanfare, drama, and pageantry of the week were forgotten in this the most solemn hour. Costumes had been laid aside, national and geographical differences were no longer dominant, language barriers were subdued, and even the proud array of flags on the platform seemed mutely subservient to the banner of Prince Emmanuel.

Sunny Liu's resonant voice sounded to the far reaches of the auditorium and more youth stood, unnoticed perhaps away up in the dim recesses of the highest ranks of seats, but warmed by God's Spirit and seen by holy watchers from unspoiled worlds in space. Through the tender phrases of the song, God was speaking to thousands of hearts.

Then came the general call for consecration to be prepared and to prepare others for the soon appearing of Jesus. If there were any left seated they were lost in the vast response to this wonderful message: "Up, Advent Youth, for this is the day of God." It was a foretaste of the promised day when all the redeemed of earth will speak the language of heaven, and will sing the song of Moses and the Lamb.



## Parade Entry Impresses Judges and Audience

The entry of the greater New York Jackson Heights church in a Queens Fourth-of-July parade proved to be an evangelistic agency.

An Adventist family from South America that had ceased attending church since their arrival in the United States, pressed forward and said, "We are going to be back in church next Sabbath. We want our children back in our own school again too."

Local church-communication secretary and parade-entry organizer Ann Vitorovich played up the international flavor of her congregation, which boasts people from 27 countries. Twenty, in colorful costumes, appeared on the float, which received the blue-ribbon first-prize award.

The entry, which included disaster relief workers in uniform, Pathfinders, a trumpet trio, and church disaster relief vans, stretched out for two full city blocks.

**DON HAWLEY**

*Departmental Secretary, Greater New York Conference*

♦ In planning their World Health Assembly in Boston, Massachusetts, July 8-25, representatives of the United Nations World Health Organization requested Seventh-day Adventists to present an exhibit on the Five-Day Plan. New England Memorial Hospital's Five-Day Plan team and the General Conference Temperance Department responded, providing an attractive booth and information for the thousands of WHO representatives from 131 nations.

♦ Northeastern Academy has purchased a 1969 Ford bus for transporting its students to many educational and missionary activities. More appointments can now be filled by the school chorale and band in churches that are on the outskirts of New York City, says J. E. Roache, principal.

♦ John Powers, of the Staten Island, New York, church, has had perfect Sabbath school and church attendance for nearly 52 years. Only once, on an occasion when his wife was ill, has he missed Sabbath school or church since becoming a church member in 1918.

♦ Sheila Wilson Holder, a first-grade teacher at the Bermuda Institute, is the first graduate of the school to return to teach there.

♦ In two nights laymen and youth of the Manhattan church distributed 12,500 *Faith for Today* Bible-study enrollment cards in New York City.

*EMMA KIRK, Correspondent*

## Central Union

♦ On July 19 the Livonia, Missouri, church celebrated its 60-year reunion. There were 110 friends and members in attendance for this special day. Jack Martz, New Jersey Conference lay activities secretary, was the speaker for the worship hour. During the years, 22 persons have gone out into the work in both the home and overseas fields from this church.

♦ Summer graduation was held for Union College August 8 and 9. Consecration service speaker was Dr. Gerald Colvin, assistant professor of education at the college. M. D. Hannah, one of the College View church pastors, was the baccalaureate speaker, and the commencement speaker was E. L. Marley, president of the Iowa Conference.

♦ At the recent Wyoming Conference ministerial retreat, William C. Hatch, conference president, and Ben L. Hassenpflug, union ministerial secretary, were the guest speakers.

♦ The Missouri Conference reports that the largest junior camp in the history of the conference was held July 6-13.

♦ Three evangelistic meetings were conducted simultaneously in the Wyoming Conference recently. William C. Hatch, conference president, held a four-week

series in Laramie, with the pastor, Ken Taylor, assisting. John Fowler, assisted by D. E. Longfellow, conducted a series in Lander, and Merle Landis was assisted by Ben Glanzer for the series in Sheridan.

♦ Pastor and Mrs. N. W. Baker began a three-month evangelistic thrust in Junction City, Kansas, June 30. First Pastor Baker is conducting a daily radio program over KMAN in Manhattan, giving special emphasis to the Gift Bible program. In addition, the church members and evangelistic team are visiting each home in Junction City to extend invitations to listen to the radio broadcast and join the Gift Bible program. Public meetings will begin in September.

♦ Nine persons were baptized in the first baptism of the Clarke-Oliver meetings in Independence, Missouri. R. C. Clarke, conference evangelist, was assisted by the pastor, E. W. Oliver, in these services.

♦ Ben George and J. L. Everett combined forces for an evangelistic series in Longmont, Colorado. Gus Asher was music director. Twenty new members were added to the churches of the district as a result of the effort.

*CLARA ANDERSON, Correspondent*

## Columbia Union

♦ Groundbreaking services were held recently for the new Danville, Virginia, church, which will cost about \$35,000. The colonial-type sanctuary is a long-awaited project undertaken by the 38 members of this Allegheny West Conference church. The guest participants in the service were: Allegheny West President D. B. Simons; Mayor W. C. McCubbins; and the building contractor, C. H. Snead. Freeman Davis, local pastor, presided.

♦ During this year's New Jersey camp meeting, college- and academy-age youth took Smoking Sam, a cigarette poison kit, antismoking posters, buttons, guitars, a string bass and lots of songs and headed for Newton, New Jersey, a nearby town. Everything was set up at a local park, and soon people from all over town became aware of this unusual demonstration. Plans have been made for the group to exhibit their display at the annual Sussex County Fair.

♦ A portion of the cornerstone of the new sanctuary of the Columbus Eastwood, Ohio, church was mortared by Kurt Kurz, local pastor, in a recent dedication service. This year marks the eighty-fifth year of the organization of the church. For the past five years the members have been meeting in the gymnasium of the church school on an adjoining property.

♦ Nightly evangelistic meetings, conducted by Lyndon DeWitt, evangelism coordinator for the West Virginia Conference, were held during the West Virginia camp meeting this year. Following

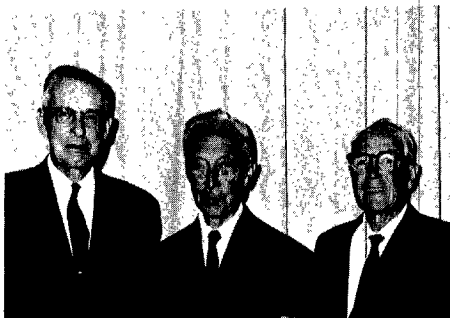
the meetings the first camp meeting baptism ever to be held in West Virginia was conducted for 15 persons. During the camp meeting an offering of \$5,364 was received for use in upcoming evangelistic campaigns. A goal of 300 baptisms for 1969 has been set as 17 evangelism series will be held throughout the conference during the last half of 1969.

★ A new six-grade school is slated to open in Waldorf, Maryland, to serve the Patuxent, Prince Frederick, Waldorf, and Clinton areas. Classes will meet in temporary quarters in the present Waldorf church building.

★ Kettering Memorial Hospital volunteers have given \$60,000 to the hospital from the operation of a gift shop and other projects. Of the total amount, \$40,000 was designated for the general expansion program, \$10,000 was earmarked for fetal cardiac monitoring equipment, and \$10,000 for a closed-circuit television system for patient education and inservice use.

★ The Dorcas Society of the Allegheny West Conference held its first Health and Welfare Federation meeting recently at Kimball, West Virginia. Participating in the program were Mrs. Corrinne Robinson, Federation president; Mrs. S. R. Shelton, Federation secretary; Mrs. James Larkins, mayor of Kimball; and Samuel Thomas, lay activities secretary of Allegheny West Conference.

MORTEN JUBERG, *Correspondent*



## Three Former Presidents Attend Potomac Camp Meeting

Three former presidents (from left)—Clinton J. Coon, W. C. Moffett, and H. J. Capman—participated in the eleven o'clock worship hour on the second Sabbath of the Potomac Conference camp meeting this year.

These men were administrators in various fields for a total of 65 years, Elder Moffett was president of the Virginia Conference from 1914-1918, when there were only 500 members. Though he retired from active conference ministry in 1950, he is still witnessing daily for Christ.

Elder Coon served Potomac from 1951-1958. He spent 33 years in pastoral ministry before retiring at 70.

Elder Capman served Potomac from 1958-1964. He now resides in Staunton, location of the conference headquarters.

FENTON E. FROOM, SR.  
*Potomac Conference President*

## Lake Union

★ Hoosier Plastic and Packaging Company has recently established an industry at Indiana Academy. It began operation early this year, providing plastic bags and containers for institutions and all types of industries.

★ Groundbreaking services were held recently for a new church building at Three Rivers, Michigan. Among those participating in the services were R. D. Moon and L. G. Wartzok, from the conference office; James Ward, the district leader; Henry Mattson, the pastor; and Dwight Fair, the mayor of Three Rivers.

★ R. D. Moon, president of the Michigan Conference, was speaker at the cornerstone-laying ceremony for the new Coldwater-Quincy Rayborn Memorial church. The Rayborns, members of the church, have been blessed in their business ventures and have chosen to show gratitude to the Lord by their donation of funds to build the new \$155,000 church.

MILDRED WADE, *Correspondent*

## North Pacific Union

### Thirty Baptized Following Evangelism Field School

A Field School of Evangelism, jointly sponsored by Andrews University and Walla Walla College and under the direction of J. Reynolds Hoffman, North Pacific Union Conference evangelist, was conducted in La Grande, Oregon, Idaho Conference, from June 12 to July 14.

Assisting in the evangelistic program were Pastor and Mrs. Fred Hardin, La Grande; Pastor and Mrs. Roger Bierwagen, Baker; Pastor and Mrs. John Yuros, Elgin; Pastor and Mrs. Gwynne Richardson, Laurelwood Academy; and 12 seminary and college students and their wives.

During the mornings the students were in class conducted by Pastor Hoffman. They spent the afternoons in visitation and helped in the nightly meetings.

More than 30 have been baptized as a result of this series.

LAVONNE BIERWAGEN  
*Press Secretary*  
*It Is Written Crusade*

★ A "top of the world" Sabbath school is being held by Mr. and Mrs. David Bakeman, the only Adventists living in Barrow, Alaska, a village of about 2,000 people at the northernmost tip of America's forty-ninth State. About a year ago, Mr. Bakeman, employed by the United States Weather Bureau, was transferred to Barrow. After several weeks some chil-

dren accepted the invitation to attend Sabbath school at the Bakeman home, and during the school year ten to 18 attended each Sabbath.

★ The young people of Brewster, Washington, recently held youth meetings in the nearby town of Bridgeport. Speakers included Elisabeth and Wanda Ottman, Dennis Wyson, Bruce Boyd, Chris Shepley, Dorwin Tompkins, Barry Beerman, and Doug Casebolt. After closing the Bridgeport meetings, the group accepted invitations to conduct similar meetings in Kelowna, British Columbia; Tonasket, Washington; and the Brewster church.

★ The Washington Conference recently sponsored several Testimony Countdown meetings. Members in the northern area of the conference met in the Bellingham church, with Paul A. Gordon, assistant secretary, E. G. White Estate, as the speaker, while members of the southern area met in the Chehalis church, with D. A. Delafield, associate secretary, E. G. White Estate, as the speaker. The two men combined forces for a presentation in Rainier Auditorium at Auburn Academy.

★ This summer the young people in the Ketchikan, Alaska, church have been using an electronic secretary to record messages for other teen-agers in the town. By dialing a certain number, callers can listen to the young people sharing their ideas on such topics as dating, the use of drugs, alcohol, and tobacco, planning for the future, and what Christ means to them. Singing is sometimes included along with a message. The local newspaper and radio station helped stimulate interest in the program by advertising it without charge.

★ Twenty consecutive night meetings held in the Glendale, Oregon, church by Evangelist Edwin G. Brown, assisted by Pastor Manley Miles, of Canyonville, culminated in the baptism of seven persons.

IONE MORGAN, *Correspondent*

## Pacific Union

★ Completing its first year as a 12-grade academy, Bakersfield, California, Academy graduated 26 seniors from its student body of 120.

★ The Orange County Tuberculosis Association cared for advertising, program, invitation, and auditorium costs for a recent Five-Day Plan in Costa Mesa, California. Melvin Jacobson, Southeastern California Conference temperance secretary, and Dr. Harold Sheffield conducted the plan, at which nearly 300 persons received help in breaking the smoking habit.

★ Through the faithful witness of Glendale Adventist Hospital employees, Mr. and Mrs. Joseph McAdams were baptized by Robert Kepkey at the South Glendale church, August 9.

RUTH WRIGHT, *Correspondent*



## One Hundred Plus One

Francoise Gagnon, of St. Helena, California, celebrated his 101st birthday recently. He has been a member of the Seventh-day Adventist Church for about 50 years.

Mr. Gagnon was born in Canada and is the father of two sons and one daughter. Although he is blind, he cheerfully looks forward to the time Jesus shall come.

MRS. L. MOORE

## Southern Union

### Television Station Airs Five-Day Plan Series

The Five-Day Plan to Stop Smoking has been produced for television and aired in Columbus, Georgia.

Restructuring the program for broadcasting, WTVM (channel 9) in Columbus, recently sponsored Focus on Living, a seven-part series on smoking and health, conducted by O. J. Mills, pastor of the Hartford, Connecticut, Seventh-day Adventist church, and Dr. Agatha Thrash, the well-known Columbus pathologist, teacher, and lecturer.

The seven-part series was broadcast during a two-week period, August 4 to 15, during prime broadcast time. Following the presentation of the usual material presented at most Five-Day Plans, two follow-up programs were aired.

Portions of the programs were chromo-keyed, making it possible for visual aids of various kinds to be interwoven into the production.

The Five-Day Plan became one of the most talked-of items in the community as the program began and progressed. Calls flooded in after each program and continued throughout each day.

The series was given widespread news coverage by newspapers, radio, and television before and during the telecasts. In addition, the Columbus church passed out 30,000 announcements with a registration blank and directions for obtaining a "control booklet," which offered daily guidelines for becoming a nonsmoker.

AGATHA THRASH, M.D.  
AND O. J. MILLS

## Andrews University

### Mission Workshop Prepares 33 for Foreign Service

Of the 33 mission appointees and returning missionaries attending this year's missions workshop at Andrews University, 19 will soon leave for service in Africa, Brazil, Cyprus, Puerto Rico, Singapore, and Turkey will each receive two missionaries, Japan will welcome three, and Pakistan one.

Those going to Japan include a former AU student missionary who served in Osaka, Japan, during the 1967-1968 school term. Bruce Bauer, who previously worked at the English-language school, now returns to Osaka with his wife to assume new duties as director of the school.

Among the topics discussed at the Andrews workshop were tropical hygiene, world religions, nutrition in overseas countries, language study, mission finances, mission anthropology, and missionary family problems.

Coordinated by M. O. Manley, chairman of the missions department, and Gottfried Oosterwal, professor of missions and comparative religion, the workshop featured several guest speakers, including K. F. Ambs and Edwin Gibb, assistant treasurer and associate secretary, respectively, of the General Conference; and Dr. P. William Dysinger and Dr. Harrison Evans, assistant dean of the School of Public Health and chairman of the psychiatry department, respectively, at Loma Linda University.

HORACE SHAW  
Director, Public Relations

✦ A recent \$35,000 gift to Andrews University from the McGregor Fund, a Michigan corporation with headquarters in Detroit, will be applied toward the construction of the chemistry unit of the projected \$4 million science complex. Groundbreaking for the new structure will be in September.

✦ Dr. Clifford Jaqua, superintendent of the Andrews University laboratory school, visited SDA schools in Europe during the summer.

✦ Home Nutrition Instructor's certificates were presented to 30 persons at the completion of a week-long workshop at Andrews University. Food preparation and demonstration techniques, as well as nutrition principles, were studied. One goal of the workshop was to prepare personnel to serve as instructors in inner-city health-and-nutrition-education programs.

✦ Twenty-five seminary students and institutional men enrolled in the three-week summer course in public relations at Andrews University to study the theory, philosophy, and historical development of public relations, as well as news writing, campaign publicity, and audio-visual techniques. The course was taught by

E. W. Tarr, director of the Bureau of Public Relations of the General Conference.

✦ A member of the Andrews University board of trustees, Marion Corwell (Mrs. William J. Shertzer), has been chosen as national president of the American Women in Radio and Television, Inc., for 1969-1970. Mrs. Shertzer has been public relations representative at the Ford Motor Company since 1966 and was the first woman ever employed on the management level in public relations at the company.

✦ The Andrews University dairy recently received a score of 100 (a top score) on its farm inspection by Producers Creamery, which buys 3.5 tons of milk a day from Andrews.

HORACE J. SHAW, Correspondent

## Loma Linda University

### LLU Offers Two-Year Food Service Program

Loma Linda University's first class in the new, two-year Food Service Supervisors' program poses with their teacher, Dr. Shirley T. Moore, Ph.D. (lower left), associate professor of consumer-related sciences. The group includes the first graduates within the denomination in the program, which leads to a two-year Associate in Science degree.

The course was instituted by the Consumer-Related Sciences Department on the La Sierra campus in 1966, and a similar program has been established since by the Kettering College of Medical Arts.

Students pictured are (left to right) Fred Lambert, who has accepted a position as assistant food service director at Walla Walla College, beginning in September; Ronald Marion, who has been employed as assistant food service director at Feather River Hospital, Paradise, California; Richard Liles, who will become assistant food service director at Monterey Bay Academy in September; Eunice Shinsata (center), now in her junior year in the four-year food administration program, who is spending the summer managing one of two restaurants her family operates in Honolulu; and Mrs. Linda Thorgersen Crisp, now employed as a staff supervisor in the commons on the La Sierra campus.



# Camp Meeting Ordinations



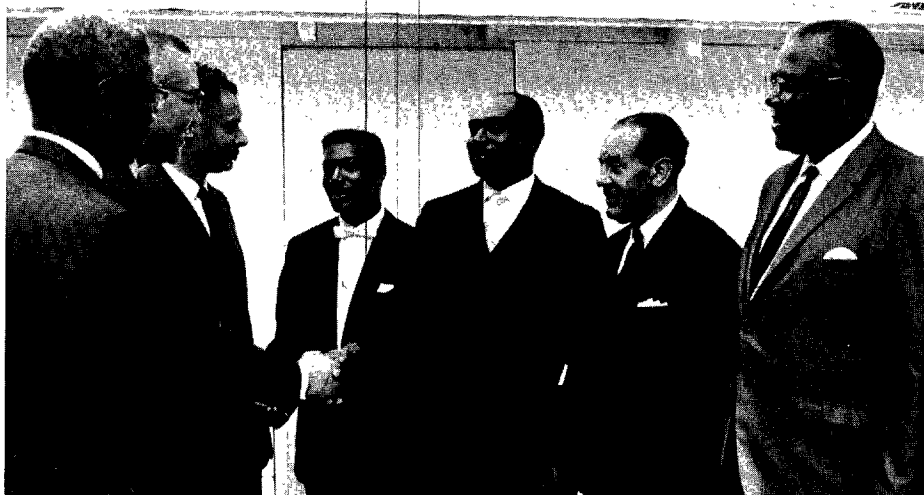
## Minnesota

Four men were ordained to the gospel ministry at the Minnesota camp meeting on June 28. Left to right are Harry Sackett, pastor of the Duluth district; David Johnson, pastor of the Mankato district; Roger Eno, conference publishing secretary; Daryle Perry, pastor of Thief River Falls district.

Those officiating at the service were Arthur Kiesz, Minnesota Conference president; D. E. Rebok, retired General Conference secretary; and J. L. Dittberner, Northern Union Conference president.

LEE KRETZ

Public Relations Secretary



## South Atlantic

Two young ministers were ordained at the South Atlantic Conference camp meeting June 14, 1969.

Three older workers (beginning at left)—C. D. Henri, pastor of the Atlanta, Georgia, Berean church; F. L. Bland, a vice-president of the General Conference; and W. S. Banfield, president of the South Atlantic Conference—welcome K. S. Smallwood and D. M. Jones to the ministry. Looking on are A. V. Pinkney, of the General Conference Temperance Department; and G. N. Banks, of the Pacific Union Regional department.

F. L. JONES

Press Secretary



## Pennsylvania

O. D. Wright, president of the Pennsylvania Conference, presents the certificate of ordination to Allan Williamson, pastor of the Indiana-Johnstown-Somerset district, as Mrs. Williamson and E. M. Hagele, then secretary-treasurer of the conference, look on.

Elder Williamson was ordained to the gospel ministry at the weekend camp meeting held in Pittsburgh, June 20-22.

Others who participated in the ordination service were Tom Ipes, pastor of the Pittsburgh church; William Richardson, Bible teacher at Southwestern Union College, Keene, Texas; A. B. Butler, secretary-treasurer of the Columbia Union Conference; Wayne Martin, associate secretary of the General Conference Bureau of Public Relations; and Harry House, local elder of the Indiana church.

LOUIS CANOSA

Public Relations Secretary



## North Dakota

Don Hensel and Edward Scheresky were ordained June 14 at the North Dakota camp meeting, Sheyenne River Academy, in Harvey.

R. R. Bietz, of the General Conference, preached the sermon. Others participating were J. L. Dittberner, Northern Union Conference president; Ben Trout, president of the North Dakota Conference; and H. G. Stoehr, evangelist from Seattle, Washington.

Elders Hensel and Scheresky have been pastors in North Dakota for the past five years. Elder Scheresky is district pastor of the Carrington district, and Elder Hensel is pastor of the Max district.

Elder Trout extends a welcome to Elder and Mrs. Hensel as the Schereskys look on.

D. G. ALBERTSEN

Public Relations Secretary



**Carl W. Jorgensen**, principal, Auburn Academy (Washington), from same position, Monterey Bay Academy (Central California).

**Robert J. Radcliffe**, vice-president for financial affairs, Loma Linda University, formerly auditor, General Conference.

**Robert Sellman**, Medical Products Division representative, Loma Linda Foods, from sales work.

**Earle D. Case**, administrator, Feather River Hospital (Northern California), from Monterey Park, California.

**John J. Robertson**, pastor, Vallejo Drive church, Glendale (Southern California), from Religion Department, Loma Linda University, La Sierra campus.

**Henry T. Bergh**, assistant administrator, St. Helena Sanitarium (Northern California), formerly administrator, Hanford Community Hospital (Central California).

**David L. Parkhurst**, pastor, Ceres (Central California), formerly stewardship secretary (Texas).

**Norman J. Matiko**, field service director, the Voice of Prophecy, formerly departmental secretary (Manitoba-Saskatchewan).

**N. C. Wilson**, pastor, Sunnymead (South-eastern California), from retirement.

**Jerry L. Mason**, assistant treasurer (South-eastern California), formerly assistant controller, Glendale Adventist Hospital (Southern California).

**Merwin R. Jones, Jr.**, intern, Southeastern California Association, from Loma Linda University.

**J. E. Upchurch**, pastor, Mountain Avenue and Benson churches (Arizona), formerly pastor, Minneapolis Southview church (Minnesota).

**Earl W. Wright**, acting associate dean of students, Pacific Union College, from Bible department chairman, Monterey Bay Academy (Central California).

**Keith M. Wallace**, director, audio-visual services, Pacific Union College, from studies at San Jose State College.

**Gordon D. Weidemann**, assistant dean of men, Pacific Union College, formerly departmental secretary, Guatemala Mission.

**Yvonne Reoch**, Bible instructor, Walla Walla General Hospital, a recent graduate of Walla Walla College.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Nicholas Germanis** (PUC '53), returning as president, Greek Mission, left New York City May 20; Mrs. Germanis, nee Ramona Marie Coombs (attended PUC 1950-1953) and two daughters, left San Francisco, California, June 11.

**Arthur E. Geschke, M.D.** (LLU '38) to be relief physician for two months, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Geschke, nee Frieda Marie Willers (GS&H School of Nursing '33), left Los Angeles, California, June 13.

**Walter D. Marshall** (PUC '51, '61), returning as chaplain-Bible teacher, Kwahu Hospital, Ghana, West Africa; Mrs. Marshall,

nee Margaret Owen McGavock, (PUC '51), and son, Craig, left New York City, New York, June 13.

**William E. McFarlane, D.D.S.** (LLU '66), to be dentist, Tsuen Wan Hospital, Hong Kong, and to be relief dentist at Taiwan en route, and Mrs. McFarlane, nee June Meribeth Wagner (WWC '55), and two daughters, left San Francisco, California, June 13.

**Melvin K. West**, to be chairman, music department, Middle East College, Beirut, Lebanon, spending a sabbatical year; Mrs. West, and two children, left Los Angeles, California, May 20.

**Frederic Zurcher** (AUC '65), to be teacher, Indian Ocean Union Training School, Tananarive, Madagascar, Mrs. Zurcher, and two children, left New York, June 10.

**Eugene M. Stiles** (PUC '59), returning as assistant treasurer, Southern Asia Division, Poona, India, left San Francisco, California, July 1; Mrs. Stiles and the children will return in a few weeks.

## In Remembrance

(This listing includes all obituaries received up to two and a half weeks before presstime.)

**ALDRICH, Lucius Edward**—b. Jan. 2, 1898, East Killings, Conn.; d. June 3, 1969, Atlanta, Ga. Upon completion of his college work at Atlantic Union College he entered denominational employ in the old Southern New England Book and Bible House. There he remained until 1936. From 1936 to 1938 he served the New York Book and Bible House. From 1938 to 1944 he was secretary-treasurer of Northern New England Conference. For the next ten years he was secretary-treasurer of the Southern New England Conference. In 1954 he became manager of the Alabama-Mississippi Book and Bible House. Later he was treasurer. From 1963 to 1966 he was treasurer of the Georgia-Cumberland Conference. For a time he was treasurer of the School of Bible Prophecy, and for the last two years he assisted at the Georgia-Cumberland Book and Bible House. Survivors are his wife, Edith, and son, Robert.

**ARTHUR, Edgar Dorris**—b. July 27, 1893, Louisville, Tenn.; d. May 23, 1969, Martinez, Calif. Survivors are his wife, Cecelia; son, William; and daughter, Peggy Brown.

**ASHTON, Kevin Bruce**—b. Dec. 6, 1953, Michigan; d. May 30, 1969, Mombasa, Kenya. Survivors are his parents, Dr. and Mrs. Nicola S. Ashton; two brothers; and a sister, all of Heli Hospital, Kigoma, Tanzania.

**BLAISDELL, Katherine E.**—b. Oct. 27, 1886, Quincy, Ill.; d. May 1, 1969.

**BRINKLO, Roseanna M.**—d. Jan. 15, 1969, Allegan, Mich. Survivors are four sons, Maurice Thorpe, and Robert, Charles and Ervin Brinklo; and three daughters, Lucille Van Norden, Lyla Aurand, and Dorothy Hopkins.

**BUCK, Louise E.**—b. March 9, 1880, Allegan County, Mich.; d. July 13, 1969, Bloomington, Mich. Survivors are her husband, Otho; three sons, Lyle, Melvin, and Leighton; and three daughters, Fern, Genevieve, and Dorothy.

**CALLAHAN, Rose E.**—b. June 5, 1897, Pineville, Ky.; d. May 20, 1969, Adrian, Mich. Survivors are her husband, Joseph P.; two daughters, Delores Justice and Arlene Willnow; and three sons, Lorain, Paul, and Dennis.

**CHAFFMAN, Irene**—b. July 18, 1893; d. July 5, 1969, Baltimore, Md. Survivors are a son, David, and two daughters, Doris Owen and Betty Harris.

**COHLER, James M.**—b. July 24, 1884, DePere, Wis.; d. June 30, 1969, Galesburg, Ill. Survivors are two daughters, Lilla Mae Copher and Mrs. Harold Schrader; and a son, Wilbert G. Copher.

**COON, Emma Jane Higby**—b. Aug. 3, 1867, Constableville, N.Y.; d. July 11, 1969, Portland, Tenn. She was the mother of eight sons, five of whom became ministers. Six sons survive: Elder Clinton, of Washington, D.C.; Elder Miles, of Ridge-top, Tenn.; Lane, of El Cajon, Calif.; David, of Union Springs, N.Y.; Elder Lester, of Collegedale, Tenn.; and Elder Glenn, of Roan Mountain, Tenn.

**Gordon E. Bullock** (PUC '50; AU '69), returning as treasurer, North Philippine Union Mission, Manila, left San Francisco, California, July 2; Mrs. Bullock and daughter will leave in a few weeks.

**Whitford A. Shaw** (AUC '69), returning as assistant publishing secretary, West Jamaica Conference, Montego Bay, Jamaica, recently of Hamilton, Bermuda, left Miami, Florida, July 3.

**Harold Otis Burden** (PUC '57; SDATS '69), to head theology department, Colombia-Venezuela Union College, Medellin; Mrs. Burden, nee Rosemayne Ruth Whitney (PUC '57), and four children left Los Angeles, California, July 4.

**Josue T. Imperio, M.D.**, returning as physician, Manila Sanitarium and Hospital, Philippines; Mrs. Rhodie H. Imperio (LLU '58, Dietetics), and four children, recently of Denver, Colorado, left Los Angeles, California, July 6.

W. P. BRADLEY and D. W. HUNTER

**CORDIS, Ruth Baker**—b. July 22, 1894, Ardmore, Okla.; d. March 10, 1969, Loma Linda, Calif. Three children survive: Fonda Chaffee, Norma Lutz, and Glenn Cordis.

**CROXALL, Myrtle**—b. Oct. 26, 1886; d. April 15, 1969, Alliance, Ohio. A daughter, Mildred Crabill, survives.

**DALTON, Katherine Wibe**—b. Nov. 23, 1897, Portland, Maine; d. June 17, 1969, Orlando, Fla. Survivors are her husband, John Erwin; two sons, Philip Edward and Robert Erwin; and two daughters, Mrs. D. T. Strickler and Mrs. Hoyet Taylor.

**DAVISON, Nellie**—b. 1883, England; d. April 23, 1969, Youngstown, Ohio.

**DUTCHER, Cecil Eugene**—b. Oct. 28, 1896, Soquel, Calif.; d. Jan. 3, 1969. He established the Pacific Press plant in Panama in 1920 and has been employed at the Pacific Press, Mountain View, California. Survivors are his wife, Verna, and two daughters, Dorothy Hoiland and Marilyn Waggy.

**ESTES, Lowell**—b. Sept. 9, 1898, Stroud, Okla.; d. March 14, 1969, Denver, Colo. He was employed as a bookkeeper in the Colorado Book and Bible House, and in 1921 united in marriage with Verna White. They spent most of their lives in denominational work. His wife survives.

**FITZPATRICK, William E.**—b. March 31, 1893, Wisconsin; d. May 14, 1969, Livonia, Mich. Survivors are his wife, Doris; four daughters, Eileen Barnish, Ruth Bell, Shirley Ellenbach, Hope Brennan; and four sons, William, Jr., Harold, Richard, and Roger.

**FOSTER, Marie B.**—b. Aug. 29, 1888, Omaha, Nebr.; d. April 29, 1969, Encinitas, Calif. A son, Harold Ledingham, survives.

**FOSTER, Robert Victor**—b. May 7, 1894, Arcata, Calif.; d. July 15, 1969, Palo Alto, Calif. Survivors are his wife, Mary; and three daughters, Roberta Hale, Claire Young, and Iris Crow.

**GAEDE, Peter J.**—b. Dec. 23, 1891, Hillsboro, Kans.; d. June 24, 1969, Loma Linda, Calif. He received his B.A. degree in 1921 and that year married Elma Priscilla Kraft. They taught in North Dakota and in Keene, Texas. For ten years he was principal of our training school in Rumania. Survivors are his wife; and a son, Roger.

**GRAVES, William R.**—b. May 19, 1911, Detroit, Mich.; d. June 22, 1969, Shreveport, La. Survivors are his wife, Maude; a daughter, Mrs. Lupe Cuellar; a step-daughter, Mrs. Jack L. Malone; and a step-son, C. L. Triplet.

**GUYPON, Milburn**—b. Dec. 31, 1905, Emington, Ill.; d. June 17, 1969, California, Mo. Survivors are his wife, Ethel; son, John M.; and daughter, Avis Pigman.

**HAWTON, Roy F.**—b. Oct. 2, 1891, Cable, Ill.; d. April 14, 1969, Peoria, Ill. His wife, Florence A. Ashley Hawton, survives.

**HOWARD, Pearl Waggoner**—b. Feb. 27, 1885, Oakland, Calif.; d. July 9, 1969, Winterhaven, Calif. She was a third generation of Seventh-day Adventist minister-family pioneers. She grew up in London, England, where her father, E. J. Waggoner, was editor of *The Present Truth*. She graduated in the first nursing class from Hinsdale Sanitarium and Hospital and served as secretary to Dr. David Paulson. At the end of a year of postgraduate work at Washington Missionary College, she married Ellis P. Howard in 1916. The same year they went to the highlands of Peru to open up the Broken Stone

Mission. They also served in Ecuador. In 1923 they were called to labor in El Salvador and Guatemala, and pioneered the Spanish-speaking mission work in Nicaragua. Some time was also spent in Curaçao. In 1940 they returned to the States. She wrote many poems. Survivors are her husband; and two daughters, Vera Tift of Lancaster, California; and Hazel Peters, wife of Elder Andrew Peters, of Riverside, Calif.

**HULBERT, Lula**—b. Oct. 19, 1886, Butler, Ind.; d. June 30, 1969, Hicksville, Ohio. A daughter. Leona Tomlinson, survives.

**JOHNSON, Lotta Adelaide**—b. May 30, 1886, Minneapolis, Minn.; d. June 28, 1969, Loma Linda, Calif. She took nurse's training in College View, Nebraska. While employed at the Boulder, Colorado, sanitarium, she married Alfred Johnson. She was a physical therapist for nearly 30 years at the Boulder Sanitarium and the Glendale Sanitarium. A daughter, Orpha Meissner, survives.

**KAPPEE, Eve Rose Elizabeth**—b. March 27, 1873, Germany; d. June 25, 1969, Palatine, Ill. Two children survive, Gertrude and George.

**KNIGHT, Joseph W.**—b. July 20, 1898, Brunswick Mo.; d. April 18, 1969. Survivors are his wife, Nola, and son, William J.

**KNORNSCHILD, Julie**—b. April 28, 1884, Point Pleasant, W. Va.; d. June 25, 1969, Payette, Idaho. Survivors are a son, Frank L. Knornschild, Jr.; and three daughters, Beryl Foltz, Margaret Harter, and Virginia Nicholson.

**KOETTER, Anna Martha**—b. July 15, 1882, Quincy, Ill.; d. there June 19, 1969.

**KRAUSE, Florence**—b. Aug. 26, 1898; d. March 27, 1969, Dayton, Ky.

**LA LONE, Lotus**—b. June 15, 1890, Mound City, Kans. Her husband, Vernon S. LaLone, survives.

**LEACH, Mrs. H. P.**—b. 1875, Attica, Ind.; d. April 29, 1969, Orlando, Fla. Survivors are three daughters, Lyda Ruth, Virginia Ann, and Helen; and four sons, Ivan, Julian, George, and Eugene.

**LEE, Chong Miow**—b. Feb. 1, 1884, China; d. July 4, 1969, Singapore. In 1911 he married Chan Teck Shoon. Soon after his marriage he served the denomination in China. He was editor of the *Signs of the Times* at the Shanghai Publishing House. From 1914 to 1916 he was an evangelist in Singapore. In 1956 he donated property for the construction of a Chinese church for Singapore. He paid for the construction of the building and donated it to the church. In the July 24 issue of the *Review* it was incorrectly reported that he was the father of the singing evangelist, Sunny Liu. This should have read "father-in-law." Survivors are his wife and four daughters.

**LYON, Wilmer H.**—b. Sept. 10, 1887, Edelstein, Ill.; d. May 15, 1969, Peoria, Ill.

**MAXWELL, Rachel Elizabeth Joyce**—b. Nov. 18, 1893, Portadown, North Ireland; d. July 23, 1969. As a young woman she was employed at the International Health Association and later at the International Tract Society, now the Stanborough Press Limited. She began work in the tract society in 1912. Here she became head proofreader and a regular contributor to the *Present Truth*.

In 1917 she married Arthur S. Maxwell. Survivors are her husband; six children—Maureen, associate dean, School of Nursing, Loma Linda University and director of the graduate program; Graham, chairman, Religion Division, Loma Linda University; Mervyn, Chairman, Department of Church History, Andrews University; Lawrence, editor of *Guide*; Malcolm, associate professor of religion, school of theology, Walla Walla College; Deirdre, married to a Seventh-day Adventist government worker; and a brother, Samuel Joyce.

**MEISSNER, Oscar Herman**—b. Nov. 30, 1878, Weimar, Germany; d. June 26, 1969, Loma Linda, Calif. Survivors are three sons, Walter, Henry, and Dr. Oscar; and a daughter, Martha.

**MILLER, Josephine**—b. Oct. 10, 1879, Summerfield, Ohio; d. June 25, 1969, Mount Vernon, Ohio. Survivors are a son, Evan; and a daughter, Zelia Laurell.

**MOORE, Evan Lloyd**—b. Nov. 20, 1897, Russellville, Ark.; d. June 22, 1969, Loma Linda, Calif. Survivors are his wife, Hazel; two daughters, Fern H. Carothers and Violet M. Coleman; and a son, E. Leslie.

**MOORE, Minnie Southard**—b. Feb. 20, 1883, Baltimore, Md.; d. July 21, 1969, Angwin, Calif.

**NEUFELD, Anna**—b. Jan. 18, 1878, Hampton, Nebr.; d. June 19, 1969, Portland, Ore. In 1898 she married Jacob D. Neufeld and to this union ten children were born, all of whom survive. They are: Henry, retired businessman, Milwaukee, Wis.; Mary, assistant chaplain, Portland Adventist Hospital, Portland, Ore.; Anne, nurse at Portland Adventist Hospital; Catherine, wife of retired pastor, Ann Arbor, Mich.; Nettie, nurse at Rest Haven Hospital, Sidney, British Columbia; Elizabeth, nurse at Portland Adventist Hospital; Esther, wife of pastor in Minnesota Conference; Don, associate editor, *Review* and *HERALD*, Washington, D.C.; Viola, retired nurse, Portland, Ore.; and Raymond, physician, Wildwood, Ga.

**NEUFELD, Susanna Gortzen**—b. Sept. 19, 1887, Neuenburg, South Ukraine; d. July 1, 1969, Fortuna, Calif. In 1907 she married Jacob Neufeld, and to this union five children were born. They accepted the third angel's message in 1918, and her husband died the following year. Through her letters to relatives in Siberia her oldest sister and a niece there learned Adventist teachings and joined the church. During the Russian revolution she suffered for her beliefs. Survivors are three daughters, Helen Hahn, Susanna Sutch, and Lydia Pieven, of Fortuna, California; and two sons, Edward, of Fortuna, and Peter, of Siberia.

**OLMSTED, Emma Olive**—b. June 30, 1878, Kans.; d. Jan. 16, 1969, Longview, Wash. For six years after her marriage the family were literature evangelists in England. After that they served in Louisiana. Survivors are her children—Olive, Francis, Allen, William, Wilma, Mary, Emily, Ann, and Dorothy.

**PARMELEE, Sandra Jean**—b. May 11, 1938, Pasadena, Calif.; d. June 25, 1969, Loma Linda, Calif. Survivors are her parents, Mr. and Mrs. Earl W. Parmelee, of Trona, Calif., and a brother, Dr. Warren E. Parmelee, of Greenville, N.Y.

**PEDEN, Charles**—b. Jan. 27, 1877, Johnstown, Pa.; d. June 23, 1969, Columbus, Ohio. Two sons and a daughter survive.

**PEDEN, Elizabeth E.**—b. Ford City, Pa.; d. June 11, 1969, Akron, Ohio. Survivors are her husband, Frank Peden, Sr., and son, Frank, Jr.

**QUINN, Lottie Estella Durland**—b. Sept. 2, 1878, Iowa; d. July 9, 1969, Takoma Park, Md. After completing her education at Battle Creek College, she married Rollin David Quinn in 1898. They began self-supporting city mission work in Salt Lake City, Utah, and in 1899 they transferred to Montana. She assisted her husband in evangelism and taught church school. In 1904 they were called to labor in Queensland, Australia, and later served in Tasmania. On their return in 1907, they were called to the Montana Conference. She assisted in the conference office. In 1910 they went to the New York Conference, where she was Sabbath school secretary. For a time she served as preceptress of South Lancaster Academy and then as the MV secretary for the Atlantic Union. She began work in the Sabbath School Department of the General Conference after her husband became field secretary. She authored a book of poems.

**REYNOLDS, Effie Clara**—b. Aug. 4, 1883, Loreno, Tex.; d. June 24, 1969, Houston, Tex. Survivors are her husband, W. R.; and three sons, Lloyd, Everett, and Melvin.

**ROBERTS, Maggie L.**—b. Aug. 24, 1879, St. Ann, Ill.; d. Feb. 1, 1969, Cadillac, Mich. Survivors are her husband, A. A.; a son, Leslie Bridgeman; and three daughters, Ida Knecht, Flossie Caldwell, and Elsie Knecht.

**ROOSENBURG, Herbert T.**—b. June 11, 1949, Niles, Mich.; d. May 14, 1969, Kalamazoo, Mich. Survivors are his parents, Mr. and Mrs. Fred Rosenberg; and two sisters, Mrs. Allan Bird and Mrs. George Groenhof.

**SAVAGE, Marie**—b. Finland; d. May 23, 1969, Loma Linda, Calif., aged 71. Survivors are her husband, Elder Benjamin Savage, of Loma Linda; two sons, Elder Wilfred D., of Glendale, Calif., and Raymond M., of Loma Linda; and a daughter, Ruth Ann Hacker, of South Shore, Ky.

**SCALLA, Lawrence Michael**—b. July 19, 1953, Redwood, Calif.; d. July 8, 1969, Palo Alto, Calif. Survivors are his parents, Mr. and Mrs. Fred Scalla; sisters, Ellen and Jean; and brothers, John and David.

**SEWARD, Homer C.**—b. Aug. 22, 1890, Walpole, N.H.; d. March 15, 1969. For three years he was employed as stationary engineer at New England Sanitarium and Hospital. His wife, Ethel, survives.

**SHELTON, Carolyn**—b. Nov. 4, 1949, Herrin, Ill.; d. June 24, 1969, West Frankfort, Ill. Her husband, Ronnie; and son, Terry Gene, survive.

**SPITTLER, Frances B.**—b. Aug. 26, 1924, Wyandotte, Mich.; d. June 13, 1969, Fairview, Kans. Survivors are four brothers, Donald, Harold, Arnold, and Kenneth; and two sisters, Ellen McKennedy and Joyce Spittler.

**STAMM, Edward E.**—b. Aug. 21, 1891, Scottsdale, Pa.; d. June 23, 1969, Youngstown, Ohio. Survivors are his wife, Esther; son, Robert E.; and daughter, Ruth.

**STOTZ, Jake Clyde**—b. Aug. 26, 1890, Tolstoy, S. Dak.; d. July 6, 1969, St. Croix County, Wis. He graduated from Union College and Clinton Theological Seminary. In 1926 he was ordained to the ministry and he served the South Dakota Conference 16 years. Survivors are his wife, Elsie Elvera Forsberg; three sons, Roy, Lewis, and Oliver; and two daughters, Eunice and Ruth.

**SUNDSTROM, Ragna**—b. Nov. 27, 1886, Norway; d. April 21, 1969, Escanaba, Mich. Survivors are two sons, Wilfred and Raymond; and three daughters, Evelyn Sundstrom, Mildred Hill, and Edith Blosser.

**THORNTON, Noah C.**—b. July 25, 1887, Washington Court House, Ohio; d. July 3, 1969, Versailles, Ind. His son, N. R. Thornton, survives.

**THURLOW, Malcolm Stanley**—b. April 29, 1905, Woodstock, Maine; d. July 6, 1969, Takoma Park, Md. He received his education at Atlantic Union College, and in 1927 married Burrl Wood. From 1946 to 1968 he was employed at the *Review* and *Herald* Publishing Association. Survivors are his wife; two daughters, Cynthia Wetmore, of Coudersport, Pa., and Barbara Thurlow, of Bella Vista Hospital, Puerto Rico; and a son, Malcolm, Jr., an employee of the *Review* and *Herald*.

**VORUS, Edna M.**—d. July 10, 1969, Mount Vernon, Ohio, aged 75. For many years she was employed in the office of the Ohio Conference. Survivors are three daughters, Virginia Brown, Bette Waugh, and Joan Beach.

**WELCH, Windon Chandler**—b. Feb. 1, 1890, Battle Creek, Mich.; d. July 5, 1969, Upper Marlboro, Md. He received his B.A. degree in 1916 at Washington Missionary College. While securing his education he acted as secretary to C. S. Longacre of the General Conference. In 1941 he married Katie Remberg, who survives. He is also survived by his cousin, Promise Joy Moffett.

**WHIDDEN, George Simeon**—b. March 18, 1872, Vassar, Mich.; d. July 1, 1969, Takoma Park, Md. Survivors are a daughter, Minnie Bestprich, and a son, David.

**WHITELOCK, Anna H.**—b. June 20, 1876, Mo.; d. June 26, 1969, Calif. She married Dr. Thomas S. Whitelock, and in counsel with Ellen G. White they purchased the property for the Paradise Valley Sanitarium and Hospital. Mrs. Whitelock was the first matron of this institution, and her husband was the medical director. Survivors are a son, Dr. T. S. Whitelock, Jr.; and a daughter, Ruth Bucklew.

**WILCOX, Kathrina Blossom**—b. Jan. 6, 1883; d. July 11, 1969, National City, Calif. She attended Healdsburg College and Stanford University. For many years she edited *Our Little Friend*. Later she was employed as a proofreader at the Pacific Press Publishing Association. Her father was M. C. Wilcox, long-time editor of *Signs of the Times*; her uncle was F. M. Wilcox, editor of the *Review* and *Herald*. One brother, U. V. Wilcox, succeeded her as editor of *Our Little Friend*. She is survived by her brother, Elder Llewellyn A. Wilcox, and his daughter, Mrs. R. L. Smith.

**WILLIAMS, Clifton L.**—b. July 25, 1890, Westburn, N.Y.; d. July 1, 1969, Payette, Idaho. Survivors are four daughters, Jean Rama, Betty Hill, Dorothy Kelly, and Margaret Boyd.

**WILSON, Luella**—b. July 4, 1872, Bates County, Mo.; d. July 1, 1969. Survivors are a son, Carl; and two daughters, Alta Mary Roth and Irene Ringo.

**WITHROW, Mona B.**—d. Jan. 27, 1969, Allegan, Mich., aged 82. She is survived by two sons, Edward G. and John D.; and two daughters, Florence Withrow and Clara Berthold.

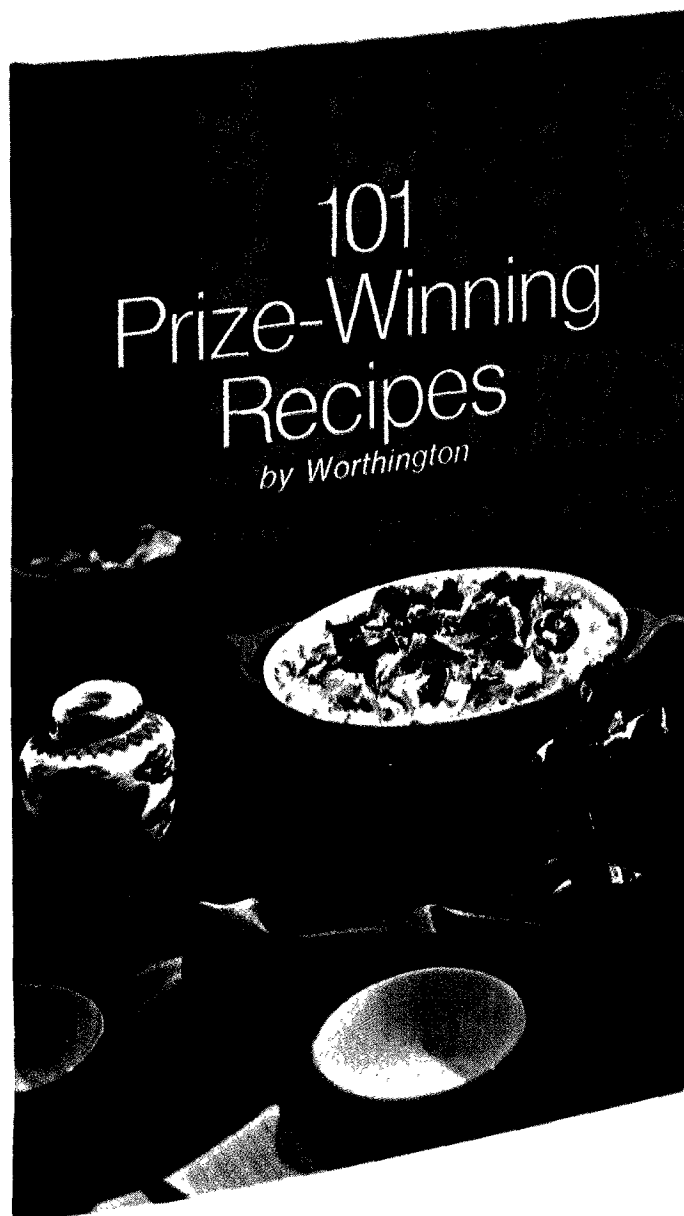
## NOTICE

### Names for Detroit Evangelism

Send names of former Adventists or interested people in the Detroit area to Robert L. Boothby, Box 900, Lansing, Michigan, 48904. Two evangelistic series are planned—the one in the Van Dyke church to begin September 13; the other, in the Ferndale church, to begin October 25.

## Church Calendar

Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
<i>Review</i> and <i>Herald</i> Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20



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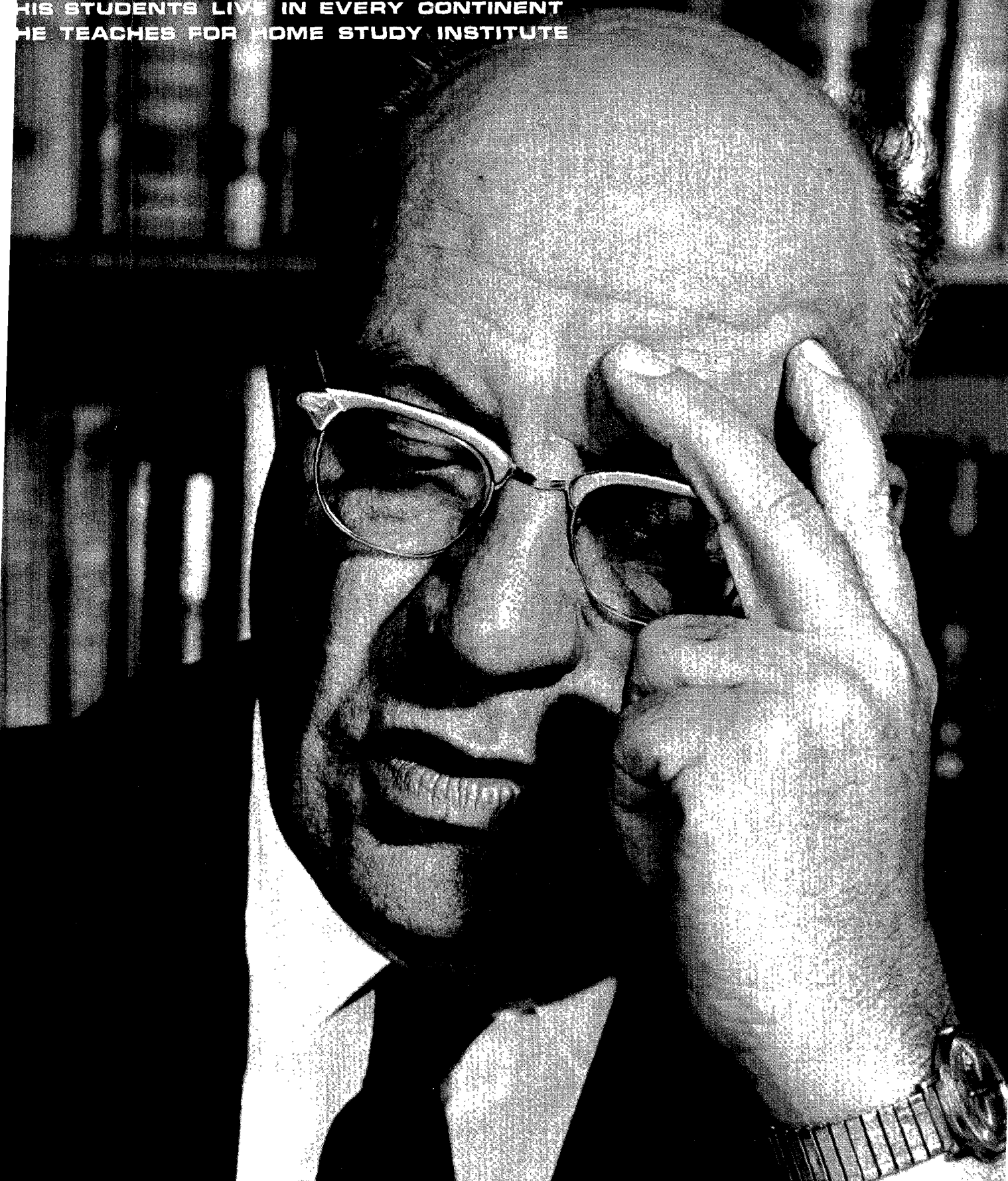


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\*Heaven ..... ☐  
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I'd Rather Be Right ..... ☐  
Jesus ..... ☐

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\*Last Warning Message ..... ☐  
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## Of Writers, Articles, and Miscellany...

Charles Cook puts a new twist on the concept of "Eye Witnessing" (see cover) as he focuses on the visual appeal of Christians, their homes, and their churches.

A man with a wide background in the area of visual communication, Mr. Cook has his Bachelor of Fine Arts degree from the University of Southern California. His experience includes work in the National Educational Association, the Department of Defense, the I. A. Goldman Advertising Agency, and the Review and Herald Publishing Association.

In addition to holding his present position at Southern Publishing Association, he is taking advanced schooling at his alma mater. He writes: "Believing that the most pressing need in our church today, in visual communication of the gospel, is in the area of films and visual aids, I'm studying cinema at the University of Southern California. I hope to combine my art experience with the dynamic qualities of the film to better reach people in this visual age."

He is art director of *These Times* magazine, which won one of the four special awards at the recent Associated Church

Press convention. His wife, Joan Marie, is known for her book *The Window Tree*.

Ethel R. Page, a retired music teacher, had a career that would qualify her to write about "Realizable Goals" (page 11. How many fond parents see in their pride and joy another Beethoven or Paderewski when he is much more interested in marching to one of Thoreau's "different drums"?)

Miss Page received her teacher's certificate from Union College in 1910 and entered denominational work in 1911 at Lodi Academy in California. After six years there, she spent three in Bible work and evangelism before returning to academy music teaching.

She continued her education at Nebraska State University, receiving her degree in 1924. She also took work at Colorado State College.

In 1931 she began free-lance teaching in her home.

Her special area of interest is church music, and she has contributed her talents as a choir director.

She is the author of the book *Youth Wins* and has contributed to several journals including, *Christian Life*, *Gospel Herald*, *Hearthstone*, and *Pentecostal Evangel*.

The lead article in this week's International News section, "Central Africa Marks Fiftieth Anniversary" by P. G. Werner (page 16), is an example of reports we publish from time to time giving perspective to the news of the church.



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

### UNIVERSITY QUALIFIES FOR GRANT

GREENCASTLE, INDIANA—DePauw University, a United Methodist-related school here, qualified for a \$2 million Ford Foundation grant announced in 1966 as it surpassed by \$500,000 a 3-to-1 matching goal set by the foundation.

### CHURCH EXTREMISTS HIT BY JOURNAL

MOSCOW—A lengthy article in the latest issue of *Science and Religion*, a Soviet magazine devoted to the promotion of atheism, accused an "extremist minority" in the Russian Orthodox Church of trying to destroy good relations between the church and the government. While it said that some members of the clergy are involved in this effort, the article did not attack the church as such and pointedly refrained from including the leader of Russian orthodoxy, 92-year-old Patriarch Alexei, in its charges.

It said that "extremists" are trying to push the church into political action against the government. "They are calling the loyalty of the church as an institution toward the government 'treachery by the episcopate.'"

### INFANT BAPTISM NOT RECOGNIZED

BOCHUM, WEST GERMANY—Some 700 delegates attending the assembly of the West German Baptists here agreed it is impossible to give any recognition to infant baptisms.

### REPEAL OF NATIONAL DRAFT ACT ASKED

BRISBANE—The Methodist General Conference of Australia has called on the Australian Government to repeal the National Service Act.

### ITALIAN DIVORCE DEBATE POSTPONED

ROME—Debate on the controversial proposal to legalize divorce in Italy has probably been delayed until next autumn, according to parliamentary observers here. The proposal to suspend debate until then was made by the Christian Democratic Party, which strongly opposes the bill.

### BILL TO TAX CHURCHES KILLED

SALEM, OREGON—A proposal to tax churches at 25 per cent of the going realty tax rate was killed by the taxation committee of the Oregon Senate after it passed the House by a two-to-one margin.

### GREATER ROLE FOR WOMEN ASKED

SEATTLE—Women are "underprivileged" and do not have sufficient decision-making posts in the American Baptist Convention (ABC), the denomination's outgoing president said here.

## Review and Herald

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

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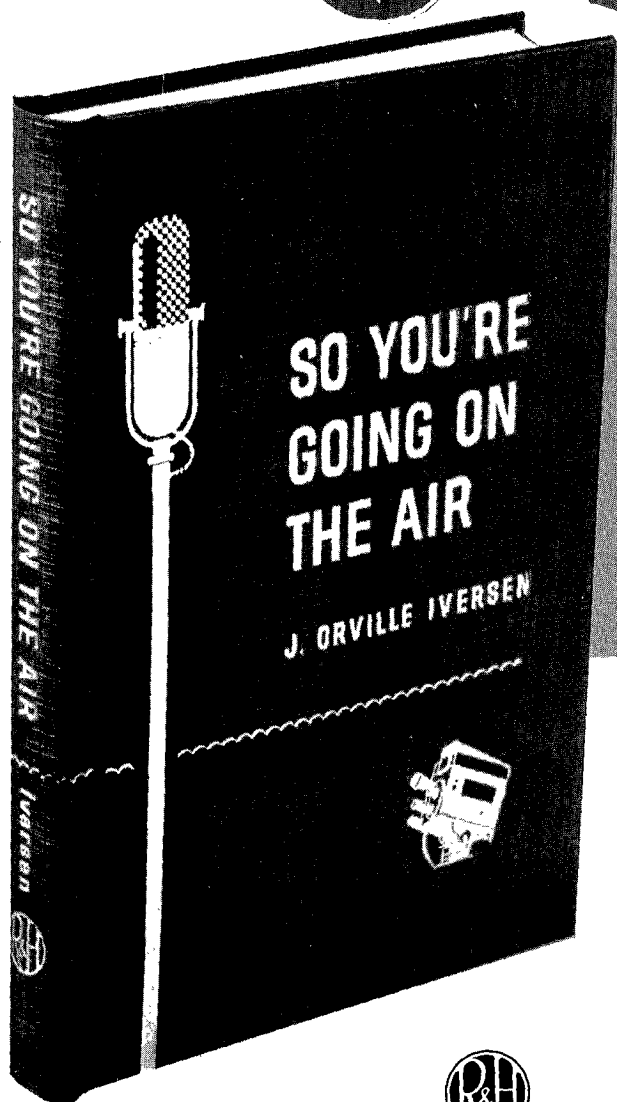
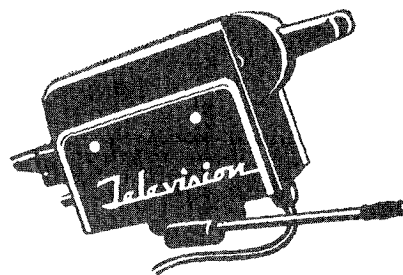
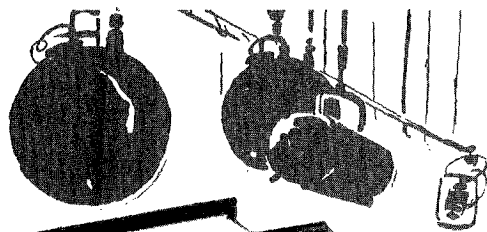
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**TO OUR CONTRIBUTORS:** The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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## SAWS Begins Extensive Relief Operation Along Gulf Following Hurricane Camille

Hurricane Camille, which swept over the Gulf Coast of Louisiana, Alabama, and Mississippi, August 17 and 18, was the most violent hurricane ever to strike the United States mainland. Winds of 190 miles per hour and 20-foot tidal waves caused the loss of hundreds of lives and property damage that may total \$1 billion.

Lack of communications greatly hampered relief operations during the first week following the disaster. Just the same, this tragedy led to the greatest mobilization of Adventist welfare vans ever—a total of 12.

Here is a summary of SAWS (Seventh-day Adventist Welfare Service) activity and the status of church property as of August 21:

Our Regional church building in Gulfport, Mississippi, situated only blocks from the seacoast, was seriously damaged. The steeple of our other church there was blown off and the roof damaged. Among Adventist members one woman is unaccounted for; undoubtedly many lost their property. Two South Atlantic Conference evangelistic tents were destroyed.

The emergency medical vehicle of South Central Conference was immediately dispatched to the mid-coastal area of Mississippi for service. The step-in van of the Alabama-Mississippi Conference went to Biloxi, Mississippi. The 40-foot van of Arkansas-Louisiana Conference was first dispatched to New Orleans, but was immediately sent to Bay St. Louis, a community on the Mississippi coast. And the Atlanta Regional church van went to Mobile.

Our van brought the first help to survivors of hard-hit Bay St. Louis. In one day the crew, with helpers, served emergency meals to 4,000 persons there.

George Schram and Woodrow Larson flew to New Orleans in the Texas Conference plane piloted by Bob Seamount, to ascertain what further help Adventists could provide. They appeared in their welfare uniforms and were immediately approached by a businessman offering a truckload of 900 new dresses he had en route to southern Florida. He agreed to order the truck back to Mobile, Alabama, for delivery to the gymnasium connected with our school there.

An aerial survey was then made over the Mississippi coast. The Arkansas-Louisiana relief van was spotted beside the city hall building of Bay St. Louis, providing the only lights in the city. Air regulations prevented flying inland, but our Health and Welfare Center building could be seen still standing in Biloxi, Mississippi, with our relief vehicle parked in front.

This team of Southwestern Union relief directors has reported that bedding, not clothing, is needed by most storm victims. Funds have been made available by SAWS and by the Southern Union for purchase of bedding and other needed items in short supply.

Pastor Tom Mostert, Jr., of New Or-

leans, with a layman, Ed Micklewright, loaded an auto with emergency water and food supplies and started for the disaster area. Because of magnetic relief signs attached to the car doors, they were permitted through roadblocks to deliver their supplies.

Walter Mazat and other leaders of the Southern Union were in a workers' meeting at a remote point in Mississippi. There was no telephone connection, and they had to be reached by courtesy of a county sheriff's automobile. The meeting was terminated, and Elder Mazat and many ministers present went to the coast to help direct relief measures.

On Wednesday night, August 20, Elder Mazat called for all available vehicles from the Southwestern Union to come to Gulfport. The Texico vehicle was dispatched the next morning. The Southwest Region vehicle was to leave the same day, driven by a worker flown in from the South Central Conference. The Texas and the Oklahoma vehicles were also dispatched.

The Florida, Carolina, Georgia-Cumberland, and Kentucky-Tennessee conference disaster vehicles were called and were on their way Thursday with items of greatest need asked for by the Red Cross—including baby foods, disposable diapers, and bedding.

Businessmen of Shreveport, Louisiana, saw our van on a television news report and volunteered to send us a commercial truckload of supplies leaving at noon Thursday.

SAWS has received long-distance messages from church members and leaders manifesting concern and offering help. We suggest the best help every conference and church can give is to prepare now for the next disaster by securing vehicles, identification signs, equipment, uniforms for workers, and by stockpiling water, food, and other supplies and training for mass feeding.

C. E. GUENTHER

will feature our twenty-first year of existence in 1970," Pastor Uttley adds.

One of the conferences in this union is the South Australian field, where the Gift Bible Plan is in operation. President L. C. Coombe writes: "We are happy to find that a large number of those who have completed the gift-Bible reading guides are now attending some of our churches. This year our conference committee voted a bigger budget than previously planned for evangelism, a large portion of which will be used in the Gift Bible Plan and in follow-up reaping missions in which laymen will be key speakers."

J. ERNEST EDWARDS

## ASI Adds Seven Members; Institutions Now Number 195

Seven new members have joined the Association of Self-Supporting Institutions:

Action Associates (Mary Catherine Noble, R.N.), Eugene, Oregon; Bechthold Convalescent Home (Dr. and Mrs. Claude C. Bunch), Lodi, California; Cedar Grove Children's Home (Mrs. Edith Cramer), Angwin, California; Hy-Lond Enterprises (central office—C. Michael Beitz), Sonoma, California; Paradise School (Mr. and Mrs. Wayne Harris), Paradise, California; Piner Convalescent Hospital, Inc. (Fern Piner), Napa, California; Ukiah Convalescent Hospital (F. C. Pritchard), Ukiah, California.

This makes a total of 195 members, representing enterprises and institutions large and small, in the following categories: nursing homes, hospitals, retirement homes, personal members, industries, treatment centers, and schools.

CARIS H. LAUDA

## IN BRIEF

★ The camp meeting offering for evangelism in Kansas this year totaled \$35,500. The conference membership is 3,800.

## Trans-Commonwealth Union Plans Anniversary Thrust

The twentieth anniversary of the Trans-Commonwealth Union in Australia will be marked by a major evangelistic thrust. President S. M. Uttley comments: "We were born as a union 20 years ago. During the years we have, in the providence of God, flexed our muscles in missionary endeavor. The growth of this union conference is evidenced by these pertinent figures:

	20 Years Ago	Today	Increase
Number of churches	131	165	25.82%
Church membership	7,544	15,030	100.16%
Annual total units of missionary work	1,046,828	2,296,533	119.38%
Annual Ingathering Total	\$35,856.00	\$178,466.00	397.73%

"The year 1970 will be our coming-of-age year, when as a 'matured person' we hope to make an even greater contribution than in our teen-age years of the past. We

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