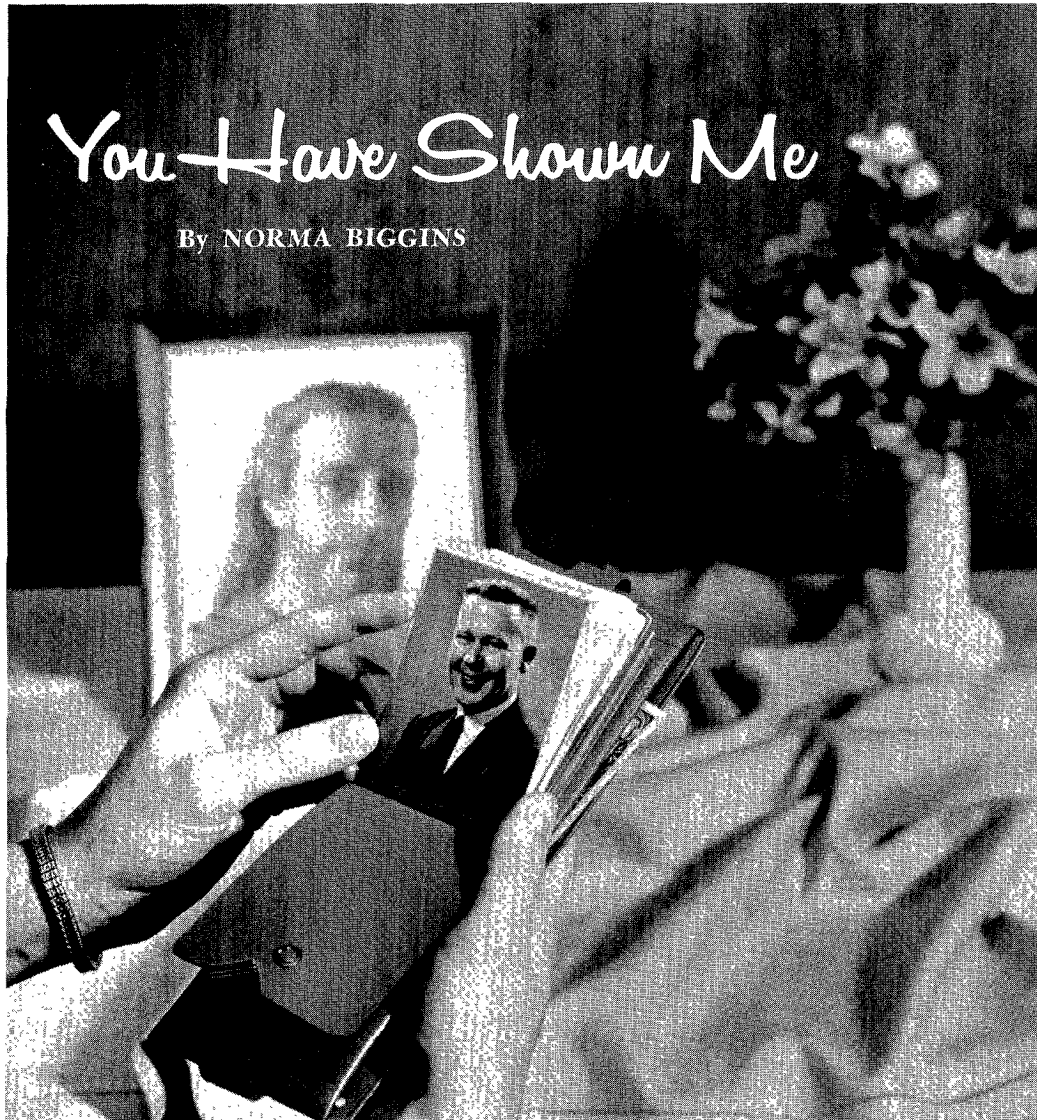


You Have Shown Me

By NORMA BIGGINS



J. BYRON LOGAN

*You have shown me in my lifetime
Just a little bit of God,
Just a little of the pathway
That my Lord and Master trod.*

*You have shown me by your kindness
How the love of Christ prevails,
How it clasps and holds me tightly
Though the storm of life assails.*

*You have shown me by your bravery
How the Father stood the test
When He gave His only loved One
That my soul at last could rest.*

*You, my earthly father, tender,
By the life that you have led
Give me faith in Christ, my Saviour,
And in all that He has said.*

*As you've helped me know my Saviour,
Helped me understand His love,
I would thank you for your guidance,
Pointing to the throne above.*

*And at last when warfare's ended,
And God's peace encircles space,
I would like to be there with you
When we look upon His face.*

A Conversation With **EUGENE CARSON BLAKE**

By **DANIEL WALTHER**
Principal, Solusi College

THE spacious new buildings of the World Council of Churches in Geneva symbolize the hope for Christian unity. The seeking after a common denominator that would bind all Christian faiths has been strengthened in recent years.

The General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, took office in December, 1966, replacing Dr. Visser 't Hooft, who, like a gifted orchestra conductor, directed the various denominations in an effort to make them play in unison. But harmony is difficult to come by among churches that have cherished their own traditions and are particular about their beliefs.

The new General Secretary impresses one by his strong convictions. He seems to have no doubt as to the eventual success of a movement that he directs so energetically. Another impression is that he is eminently a man of action. He wants results, and does not relish waiting too long for them.

"In our sophisticated and complex age," he said, "Christianity ought to be relevant, as it was when it began. We will never convince people merely with clever words, however modern. It takes deeds." Like a football coach, he wants to go out on the field and win.

Dr. Blake took graduate work at Edinburgh and in Princeton for his Th.B. He taught college at Lahore, India, and was pastor of Presbyterian churches in Albany, New York, and Pasadena, California. He was Stated Clerk (executive officer) of the General Assembly of the United Presbyterian Church, U.S.A., 1951-1966. His work is being rewarded by numerous awards: 18 honorary degrees so far. His active participation in ecumenism draws wide attention, especially since the 1954 Evanston meeting of the WCC.

* * * * *

Q.—As Stated Clerk, what do you consider your main contribution?

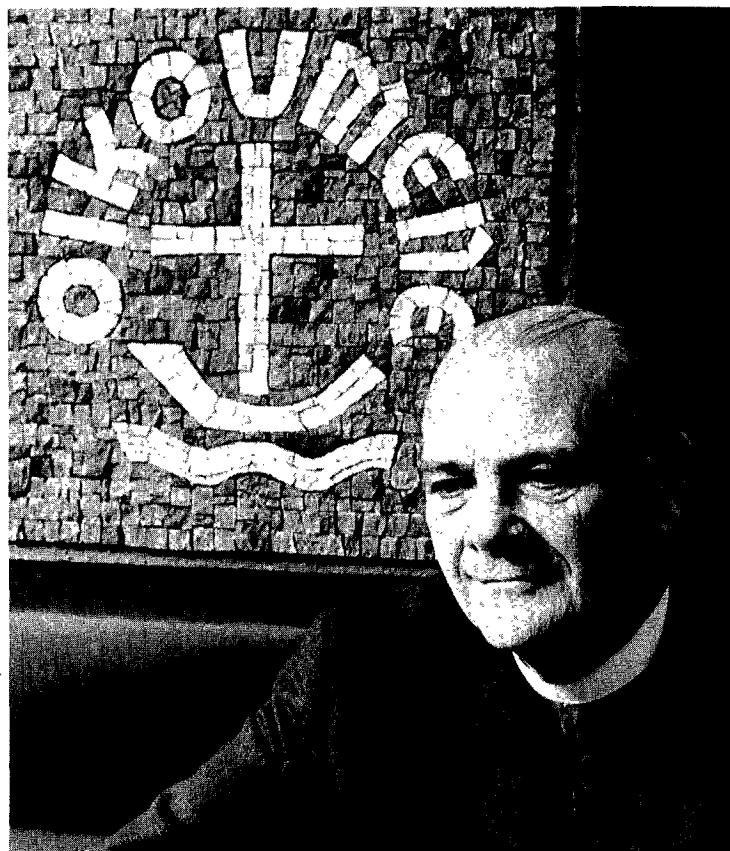
A.—I had a great burden for the civil rights movement. I participated in the interfaith lobby that resulted in the Civil Rights Act of 1964. The influence of the clergy was recognized in the words of Senator Russell of Georgia: "The preachers did us in!"

Q.—Do you advocate mergers of the large denominations?

A.—Indeed I do. In December, 1960, I expressed my convictions in a sermon in San Francisco, where I called for a merger of the Episcopalian and the Presbyterian Church, U.S.A., to merge with Methodists and the United Church of Christ.

Q.—Did you act on your own?

A.—I did not make an official statement on behalf of my church. I spoke as a minister personally moved by the conviction that our Lord wishes His followers to be



PHOTOS BY JOHN TAYLOR

Dr. Eugene Carson Blake, since late 1966 WCC general secretary.

one. I was not the first to make such an appeal. In 1954, 34 Reformed and Presbyterian leaders issued a similar invitation.

Q.—What basic principles did you have in mind?

A.—First, the united church must be aware that unity is part of a "continuing Reformation."

Second, a united church must be democratic in form and purpose.

Third, a united church must be aware of the brotherhood of man. It is better to address a minister as "my brother," than "Your Grace."

Fourth, a united church must avoid technical definitions of doctrines—a cause of disunity. To be sure, there is diversity of beliefs, but today we must stress what unites and not what divides.

Q.—How about the new constitution of your church, which to some laymen in your own church marked "the death of a major denomination"?

A.—The new Presbyterian constitution, the "Book of Confessions" (1967), does not mark the end of Presbyterianism. For the past 238 years the Presbyterians have been guided by the Westminster Confession of Faith, and it is time for a change. I was much involved in the

turbulent debates in the General Assembly before my church ratified it. The old confession, a remarkable, bulky document, cannot serve the church for all time. Creeds are man made, you know, and reflect the religious moods of the times. Man remains the same, sure, but our age is quite different from the Cromwellian era; the space age is hardly that of the Brotherhood of Preachers (c. 1649).

Q.—In what sense is the new creed an outgrowth of the Westminster Confession?

A.—Ours remains a confessing church. We intend to witness to modern man. We are well aware that, good as it is, even the present confession is not meant to be for all times. In a rapidly changing world, it will soon be outdated.

As I see it, the new Confession of Faith, like the old one, reflects our desire for a reconciliation with all Christians, but it must be made relevant to our age.

Q.—Is there not in the laity of your church considerable concern that the leaders are too ecumenically-minded, and is it not true that the laity feels that the basic beliefs in Scripture are being swept away? Does it not fear that the new Confession reneges on traditional Reformation faith, and that some would have preferred the founding of a new church rather than to overhaul the existing one?

A.—We renege on nothing. While taking into consideration how the early councils defined faith, we must be realistic. Not only is our age different, but changes are swift and deep. To modern man, bereft of inner certitude, the old creeds are simply meaningless.

Q.—How do Seventh-day Adventists fit into the Christian community as you see it?

A.—We need Seventh-day Adventists. Not only do we warmly welcome some of your people as “delegated observers” to our forthcoming ecumenical meeting in Sweden, but we count on a more active participation of your church.

Q.—What contributions can Seventh-day Adventists make?

A.—Everybody knows of your sacrificial giving, and some are frankly a little jealous of your successes. You are experts in foreign mission work, and we need your counsel. We know also that you are active in welfare work; we know of your remarkable welfare service in Vietnam and Korea, for instance.

Q.—But, sir, are you fully aware that Seventh-day Adventists are committed to give a special message? The prophetic word has to be shared with *all* the world, not merely with assigned territories.

A.—As you know, every denomination is to maintain its confessional personality. The WCC does not intend in any way to undercut the fervor that marks you. Remember: Unity is not conformity. God speaks in various ways. Each church listens to the Word in its own fashion. If we cannot see eye to eye in theology, we can all be united in Christian service. As it used to be said: Theology divides; service unites.

Q.—Are there not many ministers, in various churches, who, because of frustrations, have quit the ministry?

A.—I admit that the Christian church is sick. But it is not hopeless. This is one more reason we need to be united. Some ministers abandon their vocation for many reasons other than theology. But there is no doubt that some have lost the vision. We need men of conviction. When a minister has something to say, the world listens.

Q.—Seventh-day Adventists are not members either of the World Council of Churches or of any other church federation. Are you acquainted with our principles and beliefs?

A.—We know about you, count on that! As stated,

your mission work is an example to all, your hospitals are among the best. As for your teachings, the World Council of Churches has discussed them in a recent article: “The Seventh-day Adventist Church,” *An Ecumenical Appraisal, Faith and Order*; Paper No. 49 (Geneva, 1967); reprinted in the *Ecumenical Review* XIX (January, 1967). Our concern is that we understand each other; that is an essential of unity. And I must confess that your position toward church unity is not quite clear to some of us. It seems that some churches are still regarded as belonging to “the Babylonish modern apostasy.”

Q.—The article referred to is indeed a fair and understanding appraisal of Seventh-day Adventists, and while we are not active members of any church federation, can we not show our cordial fellowship with all churches? But must our mission work be confined to a specified sector?

A.—We know of your zeal, the trademark of your activism. As for dividing the fields into specific areas, that was modified in 1920 and we have no quarrel with your world concept. But would you not basically subscribe to the broad uniting teaching that Christ Jesus is Lord? I am sure that you also endorse belief in the Trinity, since it is one of your basic teachings. Let me say again that in a highly materialistic world at enmity with God, man needs the comfort and certainty that Christianity alone can offer.

Q.—To our scientific age, religion seems irrelevant. Do you agree with the statement of the theologian who said, “Christ to our age is a stranger and an enigma”?

A.—Genuine Christianity is as young and original as ever. True, the church is in the paradoxical position of keeping from the ways of the world, and yet living in it. So often in the past, Christianity was washed away by philosophical concepts. For example, before the Reformation of the sixteenth century the church was Christless and hopelessly buried under theological platitudes. But then was heard the strong voice of God’s Word through fearless and gifted men. So it is today.

Q.—Is it possible for man to bring about a reformation in the church?

A.—No. This is God’s work. But we must be ready. Not only is the individual Christian to prepare himself but, what is new today, denominations must be in readiness. The appearance of an isolated saint or a well-publicized evangelist is not enough. The church en bloc must take a stand and come closer. In the last resort, without a united vision the people will be disunited and perish.

* * * * *

From the General Secretary’s office there is an impressive view of well-kept flower gardens, Lake Geneva, and, towering over them, Europe’s highest mountain, Mont Blanc. After a pause in our conversation, Dr. Blake concluded:

“You see, the ecumenical movement attempts to deter a Christian denomination from being a mere theological or ethical discussion club; it aims at being one of God’s agencies to reconcile the world to Himself. Or, to use the theme for the forthcoming meeting in Sweden, “Behold, I will make all things new.”



Dr. Blake with predecessor W. A. Visser 't Hooft.



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HARRY ANDERSON, ARTIST

Three choices were open to Heaven in dealing with man's transgression: God could condemn, He could condone, or He could convert.

How God Solved a Dilemma

WHEN our son was small we allowed him to cross the street only when we could accompany him. His playmates, somewhat older, were allowed to cross at will. Occasional speeding cars made us most reluctant to grant the same permission to our son. On the very next street a little girl just his age had been struck by a car, and her life had hung in the balance for weeks. We were most anxious that this should not happen to our child.

But our little rule, so important to our peace of mind and his safety, was to him a nagging embarrassment. The temptation to cross freely with the others occasionally became overpowering. His playmates belittled him for our anxiety while at the same time meticulously reporting any of his infractions. The situation was delicate.

One day when we were away and his grandmother had charge of things at home, he quietly confided to her at day's end, "Grandma, I have something to confess to you." Hesitantly he continued, "Today I crossed the street by myself."

Duly alarmed, his grandmother reviewed the obvious dangers. Then sensing her responsibility, she inquired, "What do you suggest that I do about it?" A moment of reflection brought his sage reply, "I suggest you forgive me because I won't ever do it again." The logic was so good and the matter stated so succinctly that he won his case. And he kept his promise until shortly thereafter we felt we could relax the rule.

Willful disobedience is always difficult to handle. Children need to learn lessons of obedience for their present safety and future happiness; deliberate wrongdoing never can be safely overlooked.

Early in the human family's existence God faced the problem of disobedience. Though warned not to eat the fruit of a certain tree in earth's original Garden, the first human pair did it anyway. True, Eve had been deceived by the serpent, but the fact of disobedience could not be ignored safely.

Though carefully warned that disobedience would bring death, our

first parents considered sin to have more appeal than prosaic and even "stuffy" obedience. It always has. Just as much appeal as the other side of the street to a little boy who dislikes being different from his crowd.

Three choices were open to Heaven in dealing with man's transgression. In meeting the terrible emergency God could *condemn*, He could *condone*, or He could *convert*.

The Way of Condemnation

God could have thundered denunciations from the parapets of heaven and perhaps with a bolt of lightning consumed the miserable transgressors. But God could not do that. These were His children, and parental love forced Him beyond unaccompanied justice. Every parent worthy of the name will understand. So, God rejected condemnation.

Today with gratitude, even awe, we exclaim, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

Christ's life demonstrated fully to the world what God is like. Consider, for example, His wise way of dealing with the pitiful woman brought to Him for condemnation by the hypocritical scribes and Pharisees.

Early one morning Jesus began to teach a large group gathered around Him in the Temple court. The tranquil scene was rudely interrupted when a group of grim-faced religious leaders dragged a terrified, resisting woman into the inner circle. Holding her firmly, they addressed themselves to Jesus, revealing to Him and the curious crowd that this woman had been discovered and seized in "the very act" of sin. "Now Moses in the law," they advised, "commanded us, that such should be stoned: but what sayest thou?" (John 8:5).

The situation required cautious treatment. Stooping down as if He had not heard, Jesus began to write on the ground. Annoyed at His apparent indifference, they pressed their case. Once He arose and quietly suggested, "He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground" (verses 7, 8).

The words He wrote are not revealed in the Scriptures; the surprising effect of His handwriting is. The murder-bent throng dispersed one by one, "being convicted by their own conscience" (verse 9). He who knows the awful secrets of every heart probably wrote the individual sins of each man "beginning at the eldest, even unto the last." What consternation must have resulted! Soon every accuser was gone, none willing to take the chance that the spotlight of publicity might illuminate dark and heretofore hidden recesses of his own life.

That which followed reveals beautifully the sympathetic character of Jesus. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. [Can you sense the timid and halting way in which she expressed her relief?] And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (verses 10, 11).

Condemnation of a penitent sinner was impossible for Jesus. This experience with the sinful woman was beautifully typical.

If we would be like Him, we will not condemn either.

The Way of Condoning

The second choice open to God in dealing with man's sin was to condone or excuse it. Loving parent that He is, He might have reasoned of His first earthly children, "They did not realize that I meant what I said regarding sin. They could not believe

that it is really so terrible. We will just overlook it this time and they will probably never do it again."

Making excuses for a son's wrongdoing never teaches him anything worth while. A child protected from the results of his own mistakes never develops a strong character.

Just before Christmas in the "curtains and draperies" department of a large store full of customers, my wife and I hoped soon to be waited on. Suddenly a ten-year-old boy, methodically going from one display area to another, deliberately twisting and bunching together the hanging draperies, attracted our shocked attention. Each area behind him was an unsightly shambles.

Catching sight of his activities, his mother unwittingly attracted everyone's attention by coarsely ordering him to stop. But, laughing loudly, he continued his destructive "play." When she ran toward him he took off, laughing merrily as he circled around

By W. A. FAGAL

people and displays in his attempt to evade her. The humiliated mother soon gave up the chase.

Obviously that boy had disobeyed his mother before—often. And she had given up the chase before, too, and often had excused and condoned his wrongdoing. The willful, unattractive child that resulted may someday bring tragic disgrace upon his family and himself.

God did not make the mistake of overlooking sin when it appeared in His children. Neither did He condone it, for to have done so would have made sin eternal and left us without hope.

The Way of Conversion

Rejecting easy answers, God chose to convert His erring children if they would allow it.

My own heart grows tender when I read, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

The following inspired words subdue my spirit: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (verses 19, 20).

Thousands of human beings through the centuries have proved in their changed and converted lives the genuineness of the promise "There-

fore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (verse 17).

God's effort to save His erring earthly children constitutes the heart of the gospel story. He neither condemned nor condoned sinners. Either would have been easy. Rather He set out to change them.

It is always difficult to change people. God did it by sending His only begotten Son, the Lord Jesus, to show them the way. To this earth He gladly came to live among us, and finally to pay the ultimate penalty by dying in our place.

In choosing to convert man, God chose the hardest way. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). To such a love we can react only with reverent awe.

And so, though there is much in all of us that could rightly provoke strong divine reproof, "there is therefore now no condemnation." Nor does God take the easy way of condoning or excusing our wrongdoing. Such would be unworthy of our all-wise heavenly Parent. Rather, with infinite patience He sets out to change our lives, making them like His own—a twentieth-century miracle rivaling those of New Testament times.

Have you experienced the miracle?

Recently after preaching in a New England church I enjoyed a noon meal and a time of happy fellowship with the congregation. One gentleman, not yet a church member, explained that he expected to be baptized soon. Unbidden tears coursed down his cheeks as we talked. Embarrassed, he explained that he had not been a Christian long and was daily amazed at what God had done for him. Among other things, his almost lifelong addiction to tobacco had slipped away almost unnoticed. Questionable things that he had enjoyed doing for scores of years had lost their allure. For the first time he found great joy in accompanying his wife to services of the church. His formerly negative attitude toward God and the Christian way of life was entirely gone. He felt himself to be a new person. The converting power of God was very real to him in a great, bustling city in the twentieth century.

This experience can be yours, too. Tell God simply in prayer that your heart has condemned you for your sins. Assure Him that you have no desire to excuse your wrongdoing. Then ask Him to work the age-old miracle of conversion in you, making of you a "new creature" in Christ Jesus. He will do it!

Second in a series
commemorating the 105th
anniversary of
the first health vision.

The White family in the 1860's,
about the time of the
health vision. Sons are Edson, born
1849, and William, born 1854.



THE FAR-REACHING VISION

of June 6, 1863-2

By ARTHUR L. WHITE

WHILE in the East with his family in the late summer of 1863, Elder White saw an advertisement for certain books on health and for a health journal published at Dansville, New York, presenting the views of Dr. James C. Jackson and his associate physicians. These publications gave promise of practical information on diet and care of the sick without the use of poisonous drugs.

Elder White ordered the books, which came in late August, but neither he nor Ellen White looked at them. She was deep in her writing and was determined not to read any works on the subject of health until she had fully written out what had been revealed to her, "lest it should be said" she "had received . . . light upon the subject of health from physicians, and not from the Lord."—*Review and Herald*, Oct. 8, 1867, p. 260. James White, who was arranging for the publication of prophetic and commandment charts, also had no time for reading the books. So they remained unopened in their wrappers.

By August, 1864, the materials that Mrs. White had been preparing for more than a year were published under the title of *Spiritual Gifts*, volumes 3 and 4. These embodied mainly a presentation of "Facts of Faith in Connection With the History of Holy Men of Old," the fore-runner of *Patriarchs and Prophets*, and a selection of materials from the

first ten Testimony pamphlets. But between the Bible history and the *Testimonies* in volume 4 she placed a 32-page article entitled "Laws of Health," which was the first general presentation of what had been revealed to her in its broad sweep in the Otsego vision.

Often, when a new topic was opened up to Ellen White in vision, there was given first a comprehensive view touching the major points in a broad over-all sweep. This was followed by many visions, opening up in greater detail various phases of the subject. This was the case, for example, with the *Great Controversy* vision of 1858 and with the vision of education in 1872. It was the case, too, with the Otsego vision, which was followed by numerous visions in ensuing years, presenting in detail many ramifications of the subject of health.

Although in the Otsego vision the basic principles relating to such subjects as proper diet, cleanliness, and the proper use of water were opened to her, in most cases the details of application were not given. For example, she was shown that water was important in maintaining health and in the treatment of disease, but she was not shown how to give various baths or how to give cold or hot packs; she was shown the value of the simple articles of food and the importance of using the unrefined foods and discarding rich foods, but no recipes were divinely imparted to

her. The visions were not given to take the place of study, initiative, faith, or diligent work. The details of application needed often to be sought out carefully, but ever within the framework of the light of the visions.

Helpful Books Consulted

Having written and published what had been shown her in the Otsego vision, Ellen White, with her husband, eagerly turned to helpful books by Drs. James C. Jackson, Dio Lewis, R. T. Trall, and Sylvester Graham. Reporting on this to the readers of the *REVIEW*, she declared that she "was surprised to find them so nearly in harmony with what the Lord had revealed to me" (*ibid.*).

The reading of these works on health led Elder and Mrs. White in their search for help in grasping and presenting the health message, to plan a three-week visit to the hydro-pathic institution operated by Dr. Jackson at Dansville, New York, in order to "see what we could see and hear what we could hear," as James White reported (*How to Live*, No. 1, p. 12). "We listened with deep interest to the lectures of Doctors Jackson and Hurd, and enjoyed the practical illustrations of the principles of hygiene taught at 'Our Home' at their ample table, in the bathroom, and upon their beautiful walks" (*Review and Herald*, Nov. 22, 1864, p. 205).

They could not accept all they

heard and saw. Everything was measured in the light of the vision given to Ellen White. The visit was deemed a profitable one and aided the Whites in the practical presentation of the health message. Pressing on to the east, the question of health and how to gain and retain health became a topic of live interest. "Our people," James White reported, "are now ready for reform" (*ibid.*). It was now clear that the subject of healthful living must reach all Seventh-day Adventists in a practical manner and must be presented simply, so as to be easy for the people to study and follow in their everyday lives.

This responsibility rested heavily on the minds of James and Ellen White as they returned to Battle Creek in mid-November, 1864. Well along with her part in a project aiming to present the health message in amplified form in six articles, Ellen White, as mentioned above, "searched the various works on Hygiene" and found them nearly in harmony with what the Lord had revealed to her. She explained that "to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish 'How to Live,' in which I largely extracted from the works referred to" (*ibid.*, Oct. 8, 1867).

"How to Live" Pamphlets

On December 12, 1864, James White announced plans for the publishing of a series of six pamphlets, to sell for 20 cents each:

"We now design to publish a series of pamphlets on the subject of *How to Live*. Mrs. White will furnish a liberal chapter in each number on health, happiness, and miseries of domestic life, and the bearing which these have on the prospects of obtaining the life to come.

"We shall claim no skill as physicians to cure the sick; but shall draw from personal experience, from the Word of God, and from the writings of able and experienced health reformers, facts for the common people, which we ardently hope may teach them how to preserve vital force, live healthfully, save doctors' bills, and be better qualified to bear with cheerfulness the ills of this mortal life."—*Ibid.*, Dec. 13, 1864.

Proper diet being so important, it was logical that it should occupy most of the first number. Not only must it warn of the perils of improper diet, it must also offer constructive, practical suggestions. To accomplish this end, a "convention of the friends of health reform" (*How to Live*, No. 1, p. 31) was held in Battle Creek on December 22,

1864, at which "a committee of 12 ladies, practical cooks, was appointed to prepare recipes for cooking." The names listed show a good representation of the distaff side of the Adventist worker group. The result of their earnest and speedy labor fills 20 pages of *How to Live*.

This first Seventh-day Adventist "cookbook" begins with "Gems," under "Unleavened Bread," and carries through "Mushes and Porridges," "Pies and Puddings," "Fruits," and "Vegetables," closing with instruction on the preparation of "Stewed Asparagus." Other components of the first health pamphlet were: an article on "Bible Sanctification," by James White; a report from him on the visit to the Jackson institution at Dansville, New York; an article by Dr. James Jackson on "Flesh as Food for Man"; Mrs. White's ten-page article on diet under the title "Disease and Its Causes"; and there were also some miscellaneous items filling a few pages.

Through the ensuing months Pamphlet No. 1 was followed by five others, each of 64 pages, except one with 80 pages. Each carried a major article from the pen of Ellen White under the title "Disease and Its Causes," presenting the health message in a systematic manner. In reality these six articles were but an expansion of the basic 32-page article "Health" published in 1865, and they were the forerunners of such later Ellen G. White health publications as *Christian Temperance*, published in 1890, and *The Ministry of Healing*, published in 1905. From the standpoint of subject coverage her six articles were devoted to: (1) proper diet, (2) marriage, home, and child care, (3) the use of drugs, (4) fresh air, exercise, and general hygiene,

(5) healthful dress for children, (6) healthful and modest attire for adults.

This important connecting link in Ellen White's writings on the subject of health appears currently in the Appendix to *Selected Messages*, book 2. Its careful reading will be found both interesting and informative. Special attention is called to No. 3, devoted to drugs as they were prescribed and used a hundred years ago, and particularly to the manner in which this topic was vividly opened up to Ellen White (see pages 443-450.). In the vision she seemingly, over a period of days, was shown four afflicted persons, one young man and three women, and observed the development of the cases as one was treated with nuxvomica, one with calomel, and one with opium. From the fourth case, a young woman, poisonous drugs were withheld. Recovery was complete in the last case. In the other cases there was prolonged suffering and in two cases death. Ellen White's descriptions, though presented in simple nontechnical language, are striking and prove to be scientifically accurate.

Renewed Health

As Seventh-day Adventists began to read and apply the counsels relating to diet, exercise, rest, trust in God, proper attire, and the use of poisonous drugs, they found renewed health and strength. From time to time the columns of the REVIEW carried cheering reports such as that from Elder Isaac Sanborn, in which he declares: "I enjoy as perfect health as probably can be enjoyed in this mortal state. I would not return to my old habits of eating for any consideration. . . . I thank God for

Responding to the counsels of Ellen G. White to establish health institutions Seventh-day Adventists opened the Western Health Reform Institute in Battle Creek, Michigan, in 1866.



the light He has given upon this subject."—April 11, 1865, p. 149.

Physiologists and nutritionists today stand in wonder that a whole denomination could be led to change their living habits, for changes in this line do not come easily. Is not the secret found in the conviction of Seventh-day Adventists generally that God had spoken to His people in the health-reform vision, calling them to a better way of life, and that this was a part of the third angel's message given to prepare them to meet their Lord? Elder J. H. Waggoner puts it well in the REVIEW AND HERALD of August 7, 1866:

"We do not profess to be pioneers in the general principles of the

health reform. The facts on which this movement is based have been elaborated, in a general measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means.

"As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and au-

thority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril."—Page 77.

We would not imply that the victory was gained quickly or easily, or that all attained it. Such a work of reform that touches all manner of persons and conditions moves slowly. Even now, after a hundred years, there are some who lag behind. There has been need of constant effort in educating the people, so that they may be led to a better way of

The art of living

By MIRIAM WOOD

when you're Young

STUDENTS AND ANARCHY "Anarchy, erupting on campus after campus, is threatening disruption of the process of higher education in the U.S." This statement in *U.S. News and World Report* (May 6, 1968) startled and stirred me more than anything I'd read in a long time. I had been aware of the restlessness of many students. I had been soul sick as I'd read about incidents where respected public servants were unable to complete speeches, even formal addresses, on various campuses, because of booing and heckling from students. Subconsciously, though, I suppose I'd hoped that this unspeakable conduct would go away if I didn't think about it. But the possibility of "disruption of the process of higher education" is such an ominous threat that I *must* think about it, and speak about it.

School life is, I've always thought, *real* life, only in slightly smaller dimensions. Habits and attitudes formed during this period, ways of dealing with problems, the scale of values that a young person adopts, will be carried with him all the days of his life. I know; I've "been there." The majority of formulas for meeting life's stresses, frustrations, and inequities are arrived at during one's youthful existence in the microcosmic world known as "school."

Therefore, if a young person permits himself at this time to form barbaric behavior patterns—to react like a savage whenever he disagrees with a viewpoint or a rule—he's preparing himself to react in the identical way, only more so, when confronted by problems in later life. And if enough students discard courtesy, self-discipline, and basic civilized behavior—the behavior that man

has struggled hard to achieve—I, for one, am terrified by the complete anarchy that is bound to ensue.

In discussing this topic with you, I am starting with the basic assumption that I am dialoging with young persons who subscribe to fundamental Christian principles. If this is untrue, I'm wasting my time and yours. My concern is not, you see, with public school systems—that is, I am concerned to the extent that any thinking citizen is bound to be—but my real involvement is with Christian Seventh-day Adventist schools, which were founded on a clearly defined set of principles and beliefs. With the breakdown of campus law and order in so many other places, certainly students in the schools I've just mentioned will need to do some conscience searching.

Authority—that's what it narrows down to, I think. What an unpopular word "authority" has gotten to be! But if a young person cannot and will not accept the religious principle of the authority of the home, the school, the church, the state, and ultimately of God, I, for one, haven't the remotest idea why he's attending a school *based* on this principle. To enjoy the benefits that this sort of atmosphere produces, all the while attempting to destroy the whole edifice, is clearly the most despicable form of treachery. You might ask yourself, when examining your attitudes, whether you came in through the front gates of the school in broad daylight or whether you entered via the Trojan horse in the darkest night hours!

Concomitant with the recognition of authority is the acceptance of Christian courtesy as a way of life. Let us pray that the time will never come when, on a Seventh-day Adventist campus, a guest

speaker or faculty member is booed because his message is unpalatable to students—or booed for *any* reason.

Now, I am not depreciating the value of dissent. Had it not been for dissent, the Protestant Reformation, among other things, would never have taken place. But before students dissent regarding operational policies of a Seventh-day Adventist school they should first examine their dissent, using the scale of values we've been discussing. If the dissent is valid, it can be expressed through civilized, courteous, Christian methods.

What I am about to say reflects only my own opinion, but I believe it with all my heart: If there were enough students who subscribed fully to the religious principles on which SDA schools are based to fill only one school, it would be better to have just that *one* school, rock firm, than to have a multiplicity of potentially anarchial, "eroded" centers of doubtful learning. I'm not asserting that students can't and won't make mistakes during these developmental years. I'm speaking of the acceptance on their part of a set of beliefs and standards.

As I studied the photographs accompanying the article in *U.S. News* I was desperately sad and sorry to see the contorted young faces, the open, obviously shouting mouths, the tense muscles. Any young person who thinks he can bend the universe to his will all the days of his life by booing better think again—and fast. If it's to be bent at all, the technique involved isn't a strident shout; it's a reasoned, unceasing dedication to hard work—good, old-fashioned "push."

If by any chance you ever find yourself being carried forward toward campus anarchy, I'd like to suggest that you repeat to yourself this statement by a famous philosopher:

"No one has a right to do that which, if everybody did it, would destroy society." I think it does no violence to the statement to add—"and destroy Christian Seventh-day Adventist education."

life. Seventh-day Adventist medical institutions have been effective agencies in these lines. They were called into being for that purpose. Briefly here is the story:

A Later Vision

During a prayer service on December 25, 1865, for the recovery of James White, who in August of that year had suffered a stroke of paralysis, Ellen White was again taken in vision. In this vision certain phases of the health message were repeated, and the Lord chided His people for their failure to respond more quickly to the health message. Describing it, Ellen White wrote:

"I was shown that our Sabbath-keeping people have been negligent in acting upon the light which God has given in regard to the health reform, that there is yet a great work before us, and that as a people we have been too backward to follow in God's opening providence as He has chosen to lead us. . . .

"The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body. . . .

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames. . . .

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. . . .

"I was shown that we should provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness. . . .

"Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us who wish to have health and strength that they may glorify God in their bodies and spirits, which are His. Such an institution, rightly conducted, would be the means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth."—*Testimonies for the Church*, vol. 1, pp. 485-493.

Acting Upon the Counsels

Accepting this and succeeding counsels, Seventh-day Adventists launched out into health work, opening a medical institution in Battle Creek in September, 1866; starting a health journal at the same time, aimed at reaching church members, as well as non-Adventists; developing

wholesome appetizing foods* to take the place of meat and other unhealthful articles of diet; and opening training institutions for medical personnel, thus extending a medical missionary work that now belts the globe.

By the way, as the result of the careful and consistent care of his wife over a period of two years, during which she put into full practice the light given her by God, James White made a full and complete recovery, and gave another 12 years of valuable service to the cause of God. (See *Selected Messages*, book 2, pp. 306-308.)

Ellen White outlived her husband by 34 years and closed her work in 1915 at the age of 87, and not until she had seen the great advance and development in the medical work of the church and had aided in launching the medical school at Loma Linda, California. In 1909, at the age of 81, she testified:

"When the message of health re-

form first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and He opened before me the great subject of health reform. He instructed me that those who are keeping His commandments must be brought into sacred relation to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health today, notwithstanding my age, than I had in my younger days. . . . I have been a faithful health reformer."—*Ibid.*, vol. 9, pp. 158, 159.

Thousands today stand by the side of Ellen White, bearing testimony to the benefits of the light on health reform.

* Note: The cereal food industry of the United States stemmed from the work of Seventh-day Adventists at Battle Creek.

The Wayside Pulpit

By HARRY M. TIPPETT

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, . . . took a towel, and girded himself." John 13:3, 4.

To know whence we came, who we are, and where we are going—our ancestral beginnings and ultimate destiny—that is basic in spiritual orientation. Confusion and indirection mark the experience of every soul that has no answer to the question, "Why am I here, and what is my destiny?" Only a right relation to Christ as He was related to His Father can resolve our frustrations and apprehensions.

A student of the Scriptures from childhood, Jesus began to know who He was and to understand His mission more clearly when, as a boy, He watched the rich and beautiful ceremonies of the Passover service. (See *The Desire of Ages*, pp. 78-82.) He later heard the call to service in the preaching of John the Baptist. It was confirmed by the voice from heaven at His baptism. A victor in His confrontation with Satan in the wilderness, He found strength for His divine mission. In the Transfiguration He had a glimpse of the kingdom of glory beyond the days of His humiliation. He knew where He was going. The royal crown and kingly robes that He had laid aside awaited Him beyond His seamless robe and sandaled feet. With this knowledge, He "took a towel, and

girded himself." It was a sublime moment in the story of salvation. As He had served, so His followers must serve, and He set the example.

The washing of His disciples' feet was an inaugural ceremony of a continuing relationship in the church till He should come again. Here was the sign and seal of brotherhood between seer and saint, prince and pauper, master and menial. Here was the bivouac of the meek and the mournful, of the pure and the penitent, of the peacemaker and the persecuted. A common towel became a symbol of the wedding garment for the feast to follow, and girded loins the insigne of service. From that hour, those who loved their Lord would be identified with Him in the triumph of truth.

"Servants no longer, but friends He doth call us

If we do what His love commands."

The deeper meanings of the ordinance of humility and the communion service are ours to explore, and our spiritual perspective of cleansing, humility, reconciliation, and ministry will be sharper as we do so.

In the climax of the coming conflict, when the forces of darkness surround those elected for translation, the wicked are portrayed as especially enraged against the righteous, but they will know "that God had loved us who could wash one another's feet" (*Early Writings*, p. 15). In this wonderful ceremony we are fully identified with Christ.



The Talent of Time

By BETTY COONEY

IN CHRIST'S parable of the talents the man with only one talent was so shortsighted he buried it instead of trying to enlarge or to increase it. A contrived example? An unlikely figure? Hardly. Many of us today have talents we don't even bother to bury; we just let them go to waste.

We take our time so for granted that we scarcely even consider it a talent or gift from God to be guarded and used for His glory. So much time can be wasted just in hairsplitting over whether this or that is suitable for Adventists or whether a pastime is good or bad, when the important point in many cases is whether our time is being as profitably invested as possible.

Vertical or Horizontal

Time can turn on us and make us frantic too. Perfectionists in particular tend to think of each day as a lifetime in miniature, a vertical image to be filled every 24 hours with work, spiritual emphasis, amusement, exercise, and rest. In theory, such planning seems well balanced and highly workable, but in fact, little or no allowance is made for the interruptions and changes of plans that inevitably come.

When a person tries to adhere to the vertical scheme of time organization, not only does he chafe at intrusions to his schedule and blame himself when he is unable to meet his own demands, but his outlook

hinders him from becoming more adaptable, and eventually threatens his personal well-being and happiness.

It might be more realistic—and certainly more congenial to the individual—to think of life as a horizontal, the whole to include such things as spiritual emphasis, work, amusement, and exercise. Even though a more detailed daily plan may accompany such a broad outline, a greater sense of perspective is possible, and more can be accomplished without the feelings of frustration or failure often experienced on days filled with interruptions.

To use time to the best advantage, it is necessary to think in terms of priorities. Just about everybody deals with priorities in one form or another; mothers attempt to meet the most urgent needs of their children; students work harder on a paper due this week than on one due next month; and wage earners may work overtime to meet impending financial deadlines. Because deadlines such as these leave little room for doubt, it is easy for the people involved to determine which need has the greatest priority. But our everyday lives are filled with very ordinary-appearing priority chores that have no specific deadlines. We need to have a clear picture in our mind of just what is important and what is trivial.

To get the most out of the time al-

lotted to us we need to be sure the minutes and hours are properly filled. Believers in the imminent return of Christ cannot be content to "pass the time away"; our responsibility is to make the time given us pay rich dividends. The Scriptures make it clear that God wants diligent and resourceful businessmen. If time is our only raw material, we can count on God's expecting us to turn it into something valuable and beautiful.

We are all aware of financial budgeting, but the budgeting of time is not so generally engaged in. Because time is an intangible, particularly for those who do not have to punch a time clock or who have abundant leisure time, we tend to use it as it comes, hoping everything will work out for the best. However, no heavenly being is going to wave a wand over our record to balance our time expenditures with our potential. There is no way to get lost time back or even, in most cases, to have it extended. Time is now, and we must use it in as organized a fashion as we use our money, our food, our cars, our books. Even though we cannot see the stuff of time, it is charged to our names, and we must answer for what is done with it in our lives.

People who are thrifty with their money especially need to be aware of time as a talent, because so many time-consuming tasks are undertaken

today in the name of saving money, with very little consideration given to the time being consumed. Housewives are especially prone to do this in an effort to help their husbands financially. If chores were hobbies providing relaxation to busy homemakers, the cause for such chores might be justified, but so many women, and some men, too, think anything they can do to keep from spending *any* amount of money represents a saving to the family.

Men and women who value themselves and their over-all contribution to the family and the world need to keep their total contribution in mind and compute time versus actual savings involved in any extra duties they may feel called upon to perform. A husband who wants to save the cost of a new lawn mower, for example, *could* cut the grass with a three-dollar sickle, but it is doubtful if his time would be best spent in this way.

The Working Mother

Another common method for allegedly saving money is to have the mother work. The cost-of-living index is spiraling, but whether the money a mother can earn outside her home is even equal to her energy output, time involvement, costs of items and services necessitated by her working (such as clothing, transportation, lunches, and baby-sitting) is not easily determined. Some mothers start out with part-time or temporary work in an effort to meet some financial crisis, but because they enjoy the stimulation provided by a job they decide to make it a full-time, long-range vocation. In such cases, the necessity for money has long since ceased to be a factor.

Homemaking and child rearing are most consistently the biggest areas of potential time-wasting today. Because women at home are almost solely responsible for making their own schedules and have had little or no training or guidance for doing so, millions are bored and dissatisfied, and to some extent are emotionally depriving the very children for whom they are staying home. To many of these women, a job represents an out, an opportunity to meet people and live the organized, scheduled life they are unable to create for themselves within their own homes. It is also more satisfying to them actually to see the rewards of their weekly labors in the form of a paycheck.

Even more basic to the problem than an inadequate concept of time is a woman's evaluation of her own worth as an individual. If she has a healthy regard for herself and the contribution she can make as a per-

son (aside from her contributions as wife and mother), correcting her attitude toward her talent of time can enable her successfully to plan her days at home to be fruitful and rewarding not only to herself and her family but to the church and community. Her rewards, though perhaps not monetary, will be more readily seen as she learns to use time, instead of letting it use her.

Leisure-Time Activities

In planning our time, we need to think more positively with respect to leisure-time activities. We can salvage a lot of wasted time by ruling out questions such as, "If I do this, will it hurt me in any way?" and favoring instead a "Can I engage in this to my spiritual and social advantage?" approach. Seventh-day Adventists are basically a working and praying people, but to be fully effective in our working and praying, we need regular recreation and relaxation. We live in a world devoted to pleasure: it should not be difficult to cull enough suitable diversions to meet our needs. However, more im-

portant than finding the actual means for personal recreation is the necessity of recognizing the value of leisure-time activity. If we cannot discipline ourselves to put aside our work for a specified time each week for simple enjoyment, our work and spiritual development may be hindered.

Fully recognizing our responsibilities for the time allotted us will lead us to delete those factors that might slow our progress. The harmful, futile practice of worrying will have to go. In its place must come a growing faith, enabling us to make the most of our lives. Marking time, maintaining the *status quo*, and just trying to get by, will be recognized as the talent wasters they really are. New, higher personal goals will be set, and with God's help reached. If time *were* an individual's only talent, an intelligent regard and prayerful use of it would increase its worth beyond any human expectations. Even then, only a fraction of what God would like to accomplish through this one talent in one individual's life would have been realized.



The Nest in the Meadow

By RUTH WHEELER

THE KILLDEERS were nesting in the meadow. They hadn't made a nest as most birds do, and their four eggs were right on the ground. This wasn't because the mother bird was lazy. It was the instinct God gave her to help her protect her nest.

Killdeer eggs are speckled, and they look very much like small water-washed stones. When they are on the ground the eggs look so much like stones that it is hard to find them.

When we went down to the meadow the killdeer tried to lead us away from her nest. We did not want to disturb her, but we did want to see the baby killdeers when they hatched.

When we came early a few mornings later we found that the place where the eggs had been was empty. During the night the eggs had hatched, and the killdeer had led her babies away to a safer place.

We saw the parents fly up from across the meadow and come to meet us. They tried very hard to draw us away, but after hunting for a few minutes we found the baby birds. There were four of them. They were crouched on the ground with their little necks stretched flat against the soil. No one could see their white

throats, and they looked like the ground.

We wanted to take pictures of them, and I picked up two little birds. The mother watched me. She kept making a soft sound that evidently the babies understood. She must have been saying, "Sit still. Don't move!" For the little birds did not move even when I picked them up.

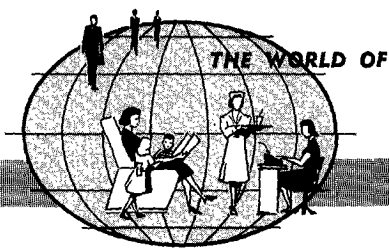
I tried to stand the little fellows on a clod so that we could take a picture, but they wouldn't stand. Their little legs folded up under them. Mother was saying sit still and they had to sit.

I set the little birds on the ground and stepped back a short distance. Then the mother killdeer gave another call. This one must have meant "run for your lives," for the tiny birds jumped up and began to run. I quickly put my hand over one of them, but he was so eager to run that he squeezed between my fingers. I was afraid to hold him tight enough for fear I would hurt him, and he slipped away from me.

Mother had said, "Run." And he had to run.

How did those little birds, only three or four hours old, know what their mother was saying? I can't answer the question. All I know is that it is true. This is the instinct that God has given these tiny creatures, to protect them. They don't have time to be taught and trained, as human babies are. They are out in the fields where enemies may find them from the moment they are hatched from the eggs. They must obey without being taught.

What a marvelous thing it is that God has so made these birds that they obey at once! They have the protection of instant obedience.

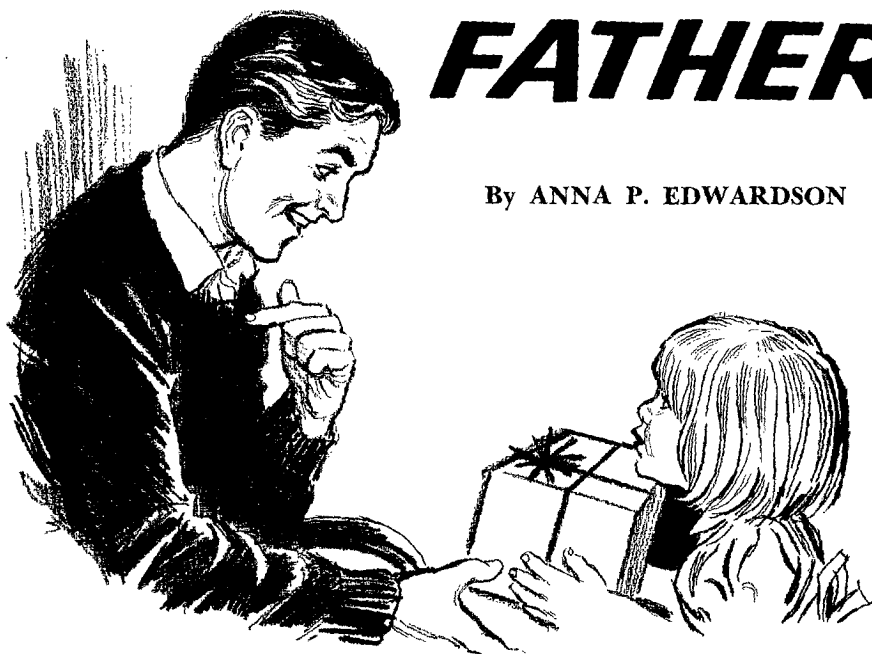


The Adventist Woman

Conducted by DOROTHY EMMERSON

A Tribute to FATHER

By ANNA P. EDWARDSON



The Parent's Prayer

"O Master, make me a better parent.

"Teach me to understand my children, to listen patiently to what they have to say, and to answer all the questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask their forgiveness when I know that I have done them a wrong.

"May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and to steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

"Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me to hold my tongue.

"Blind me to the little errors of my children and help me see the good things that they do. Give me a ready word for honest praise.

"Help me to grow up with my children, to treat them as would those of their own age; but let me not exact of them the judgment and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

"Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable, and have the courage always to withhold a privilege which I know will do them harm.

"Make me so fair and just, so considerate and companionable to my children, that they will have a genuine esteem for me. Fit me to be loved and imitated.

"With all Thy gifts, O great Master, give me calm, poise, and self-control."

—Author Unknown

ON THIS Father's Day, I am thinking of the wonderful privilege that has been mine in having you as my daddy! As I have gained more mature insight, your virtues take on new luster. You taught largely by example, but always I knew your word was to be obeyed, although never once did you establish this fact by physical measures.

Honesty was one of your cardinal virtues. Every spring before the county assessor was due, you carefully tabulated the value of new farm equipment and household appliances that you had acquired during the year. Once when the assessor asked, "Any jewelry?" you said, "We-I y-e-s, my oldest daughter has a new three-dollar watch."

It was doubtless because you never tried to "get by" without paying the full amount of an honest debt, that you were called one of the most honest men in the county.

One day when your small son appeared with a huge nail, you questioned him quietly and carefully, then said, "Now, son, this nail was not given to you; and it is just possible that the men building the bridge may need it, so just take it to them at once." After a second mile hike on a hot day, Maurice never forgot the lesson; nor have I.

Another contribution was your emphasis on health. Our home was so constructed that at some time each day every room was flooded with sunlight. You insisted upon having fresh air in abundance. And you were an ideal example of erect posture. Never even in our adolescent years, when it was comfortable to do so, did you allow us to slump. Always we were reminded, "Straighten up; we want no stooped, hunchbacked folk at our house." You doubtless knew that good lung capacity was vital for supplying good blood for alert thinking.

You abandoned harmful practices when you learned they were detrimental. Mother helped you overcome your coffee-drinking habit by adding more and more Postum to the beverage. She was rewarded when you periodically remarked, "Mother, your coffee is getting better all the time!" Your real struggle was with tobacco, but again your determination won.

You were gentle and kind to the farm animals. When lightning killed Nellie's only colt, tears coursed down your cheeks, as, with a comforting

hand buried deep in her glossy mane, you led your favorite pony to the barn.

You constantly taught love of nature. Often on Sabbath afternoons you took us for rides through nature's wonderland, and evening walks during much of the year contributed to this phase of your teaching.

Other of your virtues were fairness and impartiality. Following your stroke, which you feared would shortly end your life, you pleaded with your banker, "Now, Mr. Apple, please promise me that you will see that each of my nine children receives his fair share of my inheritance." You appeared much relieved when he replied, "I will promise that upon my word of honor."

Because you had always been exceedingly active, we marveled at your resignation to a wheel chair. Often you would while away the hours by singing:

"Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me."

So on this Father's Day it gives me much pleasure to think—think again of you and of your wonderful example of exalted fatherhood. I wish that everyone could have a father like you—a father who would rightly represent our heavenly Father.

Especially FOR MEN

By ROLAND R. HEGSTAD

THE SPORTS RELIGION

"In a military museum in England there is a dried-out rind of cowhide that once upon a time, when the world was young," writes Jack Olsen, "was a soccer ball. In the battle of Montauban Ridge in 1916, B company of the East Surrey Regiment was ordered to cross 400 yards of no man's land under heavy fire, and Captain W. P. Nevill issued each platoon a soccer ball to kick toward the German lines. At 7:27 a.m. Nevill went over the top, put his boot into one of the balls, and led the attack, kick by kick, casualty by casualty, until the objective was taken. The next day his body was found just outside the German wire, and not far away, spiked into the barbs by a heavy-footed Surrey soldier, was a soccer ball."—"Six Dreary Days—Then Saturday, the Story of British Football," *Sports Illustrated*, Oct. 21, 1964.

The willingness of the British soldier to chase a sphere of leather into the valley of the shadow excites no incredulity among those aware of the grip soccer—and sports in general—has upon whole nations. On any given weekend of the year 200 million persons—equal to the entire population of the United States—

are watching soccer games, the national sport of 122 countries. In South America, where soccer is almost a religion, national mourning may be declared over a team loss. In some South American stadiums wide moats and barbed wire separate fans from the playing field, for spectator anger at a call by the referee has been known to produce riots. In 1964, 301 persons were killed when fans ran amok during a soccer game. The top star of one country makes up to \$250,000 a year—three times what his nation's president makes.

"I've always thought of . . . [soccer] as a religious game," says recently retired Danny Blanchflower, who was the Mickey Mantle of the Tottenham Hotspurs. "The father took his son to the match, and the son took his son, and the team was the cathedral, the shrine. Why, there were men who asked that their ashes be spread over the pitches where they used to stand and watch their side. It was their open-air church—the club was their god and the players their angels. They promised something divine and exciting. Oh, it was vastly more important than religion . . ."

So seem to believe even a few clerics. Four parish priests in Plainville, Connecticut, recently postponed confession 30 minutes so that they would not miss the closing minutes of the Notre Dame-Michigan State football game, which was to be on national TV. "We're sure you will understand," the four told their parishioners by letter.

Seventeen centuries ago a church father understood all too well where the sports religion was leading. In a third-century treatise reproving Christians for frequenting the sport shows of the pagan Romans, Tertullian tells them of the great spectacle of the final judgment, and adds: "I shall have a better opportunity than of hearing the tragedians, louder-voiced in their own calamity; . . . of beholding the wrestlers, not in their gymnasia, but tossing in the fiery billows; unless even then I shall not care to attend to such ministers of sin."—"The Shows, or *De Spectaculis*," chap. 30.

If you wonder to what degree Adventists might profitably enter into ecumenical relationships with their separated brethren in the sports ranks, check out the following: *Education*, pages 207-222; *Counsels to Parents, Teachers, and Students*, pages 321-354; *Testimonies for the Church*, vol. 1, pages 514-520; *The Adventist Home*, pages 493-530. On the way there, consider the question raised by the former high priest of baseball, Branch Rickey. From the day he played his first pickup game in the 1890's until he died in December of 1965, baseball was his career, his hobby, and his life. But he was not without doubts. Balancing a baseball on his palm, he would wonder aloud—and be faithfully recorded by the baseball writers of America—"This symbol—is it worth a man's whole life?"



The "Long White Line"—A Family Tradition

As Janis Gersonde, of Kettering College of Medical Arts, repeated the Nurse's Pledge of Service, she realized that the capping ceremony was an important milestone.

For more than a century nursing has been a way of life for the Gersonde family. Janis' eyes shine as she tells of her great-great-grandmother, Mrs. Barbara Elgas, who was a nurse during the Civil War era. Mrs. Elgas' daughter, Katherine, served her community as a nurse for more than 25 years. Janis' grandmother, Mrs. William Gersonde,

Sr., holds the family record for length of service, having been a nurse for more than half a century. Among her cherished memorabilia is one of the original Mercy Hospital (South Bend, Indiana) nursing pins, which she helped design.

It was a proud moment for Janis as her aunt, Mrs. Kathryn Gersonde Kempf, placed the nurse's cap on her head. Capping is past for Janis. Graduation is next. The nurse of tomorrow faces many challenges.

DAVID BAUER



TODAY'S ENGLISH VERSION

The American Bible Society reported recently that more than 10 million copies of *Good News for Modern Man*, the New Testament in Today's English Version, have been distributed since its publication a little more than a year and a half ago.

These phenomenal sales far exceeded expectations. The original print order for the popular 35-cent (now 40-cent) paperback was a modest 15,000 copies. During 1967, in the United States alone, 7,614,387 copies of the surprise best-seller were distributed.

Today's English Version is an entirely new translation, which aims, as its title suggests, to express the meaning of the Greek text in words and forms accepted as standard by those who use the English language today.

This objective is stated in the introduction as follows:

"This Translation of the New Testament has been prepared by the American Bible Society for people who speak English as their own mother tongue or as an acquired language. As a distinctly new translation, it does not conform to traditional vocabulary or style, but seeks to express the meaning of the Greek text in words and forms accepted as standard by people everywhere who employ English as a means of communication."—Page iv.

The introduction further notes that by using as much as possible words and forms of English that are in current use, Today's English Version attempts to follow the example of the writers of the New Testament, who, for the most part, employed the Greek of their day.

The translation was made from a new Greek text prepared by an international group of scholars sponsored by some of the members of the United Bible Societies. This Greek text was published in 1966, and is designed to be the basis of forthcoming Bible Society translations.

Important texts throughout the version are illustrated by simple line drawings prepared by the Swiss artist Annie Vallotton. A few weeks ago we saw Miss Vallotton demonstrate her artistic skill before a group of delegates to the Associated Church Press convention in Washington, D.C. Reflecting characteristic continental charm, she told us of her work in connection with the version. We could see that she was moved by deep religious feeling. She hopes her drawings will attract readers and will drive home the lessons of significant Bible passages.

Not a Literal Translation

As to an evaluation of the version, we would place it alongside other modern versions. Because of its current English, it is readily understood by younger readers.

It is certainly not a literal translation. It aims at dynamic equivalence, and hence, like the *New English Bible* and Phillips translation, reflects a considerable amount of interpretation on the part of the translator. We mention this not to condemn the version, for dynamic equivalence often clarifies obscure passages. However, the reader should be alerted to the fact that at times he may be reading the translator's idea rather than the Word of God.

We noted, for example, the T.E.V. (Today's English Version) reading of Jude 7, the verse we discussed in these columns two weeks ago (May 30, p. 12). This version also represents the angels as committing fornication: "Remember Sodom and Gomorrah, and the nearby

towns, whose people acted as the angels did and committed sexual immorality and perversion: they suffer the punishment of eternal fire as a plain warning to all." We pointed out in our earlier editorial that other interpretations of the text are possible.

The version has much to commend it. Its format and current English style should help it to capture modern sophisticated readers who might be repelled by conservative-appearing black leather-bound volumes. Parents will find that the children will readily understand the stories of Jesus and will even grasp some of the profound theological arguments of Paul. Should they run across something that reads very differently from the versions they are used to, they can check these difficulties in a good commentary.

D. F. N.

FIGHTING THE FIGHT OF FAITH—FAIRLY

Early this year we published a series of editorials on "The Church and Heresy." In the series we took the position that the church has a responsibility to defend the faith and oppose error.

A few readers asked how our position could be harmonized with this statement by Ellen G. White: "The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors."—*The Great Controversy*, p. 293.

We explained to these inquirers that the harmony is clear when Sister White's statement is kept in context. Sister White had just pointed out that the Pilgrims who came to America were still thinking in medieval, papal stereotypes. They wanted freedom for themselves but were unwilling to grant religious freedom to their fellows. Quoting historian Martyn, she said that "very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle . . . which acknowledges God as the sole judge of human faith."

The Pilgrims had repudiated the doctrines of Rome, but they retained some of her concepts. They were still favorable to the idea of church-state union. They still believed that heresy should be punished by the secular power at the behest of the church. One might say that they favored the papal system and spirit but minus the pope and his doctrines.

That Sister White was referring to this when she wrote, is clear by the statements that follow. "The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution."—*Ibid.*

Fears Are Groundless

We assume that the few readers who inquired about Sister White's statement feared that the Adventist Church might attempt "to control the conscience, and . . . define and punish heresy." We assure them that their fears are

groundless. Opposition to heresy within a free society is quite different from the attempt to "define and punish heresy" under papal or colonial rule. Unlike the Pilgrims mentioned in the *Great Controversy* statement, the Adventist Church does not advocate church-state union. It does not believe that "only church members should have a voice in the civil government." It does not believe that all the people should be required as a matter of state obligation "to contribute to the support of the clergy." It does not believe that the civil authorities should be given the power to suppress heresy. It does not believe that the secular power should be controlled by the church. It does not believe in persecuting those who disagree with it.

Instead, the church believes in religious freedom. It believes that people should be free to join the church of their choice, including the Adventist Church. It believes that anyone who loses faith in the message proclaimed by his church has the right to separate himself from the body. He is free to join any denomination to whose doctrines he can subscribe. The Adventist Church will oppose with all its energy and skill any move to control a person's conscience. It believes in full religious liberty.

We mention this recent exchange of correspondence not to clarify the church attitude toward "heretics" but to illustrate the importance of studying carefully the context both of verses in the Bible and of statements in the Spirit of Prophecy writings. Christians who profess to proclaim God's truth must be scrupulously careful to ascertain what is truth, and one of the best ways to do this is to study the context of any given text or statement. On this matter Sister White has written pointedly:

"In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture

separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible." —*Ibid.*, p. 521.

Follow High Code of Ethics

In this end time of earth's history, it is necessary for church leaders—and for every advocate of truth—to set forth clearly God's threefold message for today. It also is necessary to point out and oppose the subtle errors, unscholarly exegesis, and false conclusions of those both inside and outside the church who would lead astray the flock of God. But in carrying forward this commission, let the highest code of ethics be followed. If an author is quoted, let enough of his statement be used to make sure that his meaning is conveyed accurately. If correspondence is important in making a point, let it be used only with the author's permission (unethical publication of private letters always casts suspicion both on the publisher and on the ideas an author is advocating). Let every temptation be resisted to use the weapons of the enemy—half-truths, distortions, tactless and unkind remarks. Defenders of truth can afford to be fair. They also must be Christlike and intellectually honest. "The end," however good, does not "justify the means."

K. H. W.

LETTERS

From Readers

"MEAT" REPRINTS

EDITORS: I hope you are going to produce reprints of the article "What Meat Buyers Should Know" (March 14 REVIEW). I wish you also would publish something on the harmful effects of tea and coffee from the standpoint of what science knows today. We all know what Mrs. White has to say on the subject, but some seem to take it more seriously if they can see scientific evidence. This would be especially helpful in working with those not of our faith.

VERA MATTISON

La Mesa, California

► As announced on the back page of the May 9 REVIEW, reprints are available at these prices: single copy, 15 cents; 10 to 99 copies, 10 cents each; 100 or more copies, 5 cents each; per thousand, \$45. Send check or money order with order to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

EDITORS: Re "What Meat Buyers Should Know" in the March 14 REVIEW: Some forty years ago, while we were living in Bowling Green, Ohio, a Mr. Williams who had a sanitarium there, said to me, "When the meat inspector comes to town he always

comes to the sanitarium to eat." To Mr. Williams' question as to why, the inspector replied: "Because you don't serve meat. If you could see what I see when inspecting meat, you would know why I don't eat meat."

A number of years ago a farmer told me he had fourteen milk cows, and when the inspector came he said eleven of them had TB and were not fit to milk. The farmer sold them to a slaughterhouse that put them on the market for the consuming public.

E. D. MECKSTROTH

Mt. Vernon, Ohio

BROTHERHOOD

EDITORS: E. E. Cleveland's article "The Second Table of the Decalogue" (March 21) has touched upon a topic which for long years has been rather muted within our denomination. I appreciate the historical perspective the author has added to our knowledge of the "civil rights" movement—a movement which he contends finds its roots in Christianity. . . . The article was much appreciated. Many more are needed to make us aware of our need for a commitment on the moral issue at stake.

J. M. KAATZ

Santee, California

AGE TO BEGIN SCHOOL

EDITORS: A few of our REVIEWS were evidently on a very slow boat or else sat for a long time on a railroad siding somewhere. The August 31, 1967, REVIEW has just come. After reading the article "The Happy Heart," about a six-year-old's traumatic experience,

the first day of school, I perused many subsequent REVIEWS and was surprised not to find one letter from readers about this article.

Have we forgotten that "for the first eight or ten years of a child's life the field or garden is the best schoolroom" (*Education*, p. 208)? Leading educators are beginning to promote the idea that children are not physically or emotionally ready for school at the age of six. Are we slow to recognize Mrs. White's valuable instruction in this area as we have been slow to promote other of her counsels which have since been proven scientific? . . .

The finally "happy heart" probably would not have suffered scars on the first day of school had it been an older heart.

DOROTHY SCHAFFNER

Salisbury, Rhodesia, Africa

TRACT TO BENEFACTOR

EDITORS: Very often we are subject to the fleeting kindness of a stranger and hurriedly say "Thank you" and wish we could spend a little time with the person letting him know how thankful we are. But in the rush of living we are always hard pressed for time. If we had a tract in our purse or pocket, we could hand it to such persons. This would open his mind to the kindness of Jesus Christ in His great sacrifice for him personally. It would be well for the tract to contain an enrollment blank for a Bible course. I think it is a very psychological moment to hand a tract that would otherwise be ignored.

E. B. ARNEAUD

Far Rockaway, N.Y.

An Unexpected Opportunity to Visit Cuba

By E. W. PEDERSEN
General Field Secretary, General Conference

When the General Conference Committee asked me to attend the year-end meetings in the Inter-American Division, there was no thought that I might also be called to visit Cuba. Naturally not, for relationships between Washington and Havana have been such that Cuban church leaders had not had any Adventist visitors from outside the country for eight years.

But while in Inter-America I wondered, Why not add Cuba to my itinerary? As a Danish citizen I would need no visa. I would complete my appointments in Mexico City, from where there is a direct flight to Havana. In 1960 I had paid a brief visit to the island and had been captivated by its natural beauty and the friendliness of its people. Now the prospect of meeting with our Cuban fellow believers appealed greatly to me. My plan was approved, and after completing formalities in Mexico City, I flew to Havana.

Aboard a Russian Ilyushin

Formalities at the airport in Mexico were rather tedious, but under the circumstances they were only what might be expected. The officials were polite and correct. On board, a plain but good meal was served. The plane itself, a Russian Ilyushin, was full and quite comfortable. My fellow passengers were mostly Cubans, talkative and loaded with baggage and parcels.

While I was in the air I was introduced to *Granma*, the official Cuban newspaper. A weekly edition in English and French is published for tourists and non-Spanish-speaking readers. Before we landed I had read it all, including a long speech by Premier Castro delivered to high school graduates a few days earlier.

Later I saw Mr. Castro on TV and had to admit that he is an orator in his own right. He must have a photographic mind, the way he could juggle facts and figures for hours without apparent reference to a manuscript.

Interestingly enough, his educational philosophy (barring its socialistic concept, emphasis, and propaganda, and its lack of specific reference to the religious factor) has much in common with our concept of educating the whole man: head, hand, and heart. When he defined Communism as not only "the production of material wealth but especially the development of human awareness" his "human awareness" had a noticeable spiritual background and overtone, whatever else he might have meant by it. I heard it said that he has read some of our books on education. He apparently has some knowledge of Adventism, as the following true story would indicate:

When Mr. Castro had established himself as the undisputed ruler in Havana, one of his younger brothers-in-arms, who

had joined him in the Sierra Maestra Mountains, came to him and asked to be released from the army or militia.

"Why?" asked Castro.

"Well, I am really a Seventh-day Adventist. That is to say, I was. Then I left the church and joined you, but now I want to get back into the church."

"You, a Seventh-day Adventist! Tell me another."

"I am, really."

"Really? Very well, let us see. Explain to me the beast of Revelation 13, or the 2,300 days in Daniel."

The young man did, and Castro said: "Yes, you are a Seventh-day Adventist all right. You are free to go. Good luck to you!"

The first thing I noticed when the plane touched down after midnight on Cuban soil was a huge WELCOME on the main building. When I left, it had come down. Obviously it had been put up for the delegates to the Cultural Congress which was to convene. I took it nevertheless as if it were meant for me.

Customs and currency formalities were painless as far as I was concerned, and took no time except for the hour I waited for my turn. Upon entering the country one has to exchange all his foreign currency for pesos. The dollar is exchanged at the rate of 1:1. What is not used is changed back at the same rate when one leaves.

Moving scenes of reunion of relatives told eloquently that love unites even when political ideologies tend to divide.

It was 2:30 A.M., and a typical indefinable tropical night of velvet softness and romantic charm, of sounds and silence, strange odors and exquisite perfumes. Even the prerevolution taxi and its Greek-Cuban driver that rattled me from the airport to the city added to the exotic atmosphere, reminding me simultaneously of Africa and Athens. I felt pleasantly relaxed, with a tinge of exhilarating anticipation.

Cuba is a tourist's paradise: ideal climate, sandy bathing beaches that equal those of the French Riviera, excellent hotels with good service at reasonable prices, interesting sights, and a population that makes one feel welcome. On numerous occasions complete strangers went out of their way to be helpful. No wonder that in the one year of 1957 no fewer than 276,000 American tourists visited the country and spent more than \$43 million there.

Havana, the capital, is a beautiful city by any standard. Its imposing center with modern structures gives it a cosmopolitan character of Western Hemisphere greatness, while seventeenth- and eighteenth-century Spanish architecture breathes an air of Old World intimacy and romance. The business streets of Havana were full of people who did not

appear particularly dejected because the shops were empty of many things that used to be in abundance. The rationing is strict, though no more so than what other lands have experienced in war times.

The capital was preparing for the International Cultural Congress. It was also the time of the ninth anniversary of the revolution. The first thing to strike me was a profuse and elaborate display of posters of national hero Ernesto (Che) Guevara, some of them large enough to cover the whole façade of high-rise buildings. One can hardly think of Cuba of 1967-1968 without thinking of him.

Che was the revolutionary par excellence and one of Fidel Castro's best friends. When he died a revolutionary's death in Bolivia, paying the high price of his conviction, he had demonstrated to many that revolutions cannot be exported except there be a fertile soil for them. Though war and revolution ran in his blood, there was also something very human about this extraordinary character. He was an exacting and uncompromising leader of men, rough and ready to dare and to do. He was also considerate and kind and a lover of good music.

It is said he never forgot an act of kindness shown him. For instance, in the beginning of the revolution he was wounded and came to an Adventist family for help. They gave him the good Samaritan treatment, the son of the house even pulling off his own shirt to give him. Guevara's thankfulness was touching. He never forgot the kindness. To his comrades he left this admonition: "Never do the Adventists any harm. They are good people."

The Havana Libra—formerly the aristocratic Hilton—had been reserved for congressional delegates. No one else could get in. My hotel was close by, as was also an interesting architectural exhibition of gigantic proportions. I watched it being completed and, considering the place and location, could not but be intrigued. It was several stories high, under roof, but otherwise open to the street.

God Revered by Cubans

Interestingly, the main exhibit, the focal point of attraction and attention, was a huge replica of Michelangelo's *The Creation of Adam* amid columns, wires, electronic inventions, and flashing lights emitting from the outstretched finger of God. Cuba is Communist in government, but God is still there and the people are still religious. More than 84 per cent are Catholics.

The Seventh-day Adventist denomination is nonpolitical, and we follow scriptural admonitions regarding our attitude to and relationship with secular authorities. This is generally known and appreciated. It may be one reason why we enjoy greater religious freedom in certain Eastern European countries today than we did before World War II and before the advent of Communism as the



Nurses' Graduation in Seoul, Korea

At the seventeenth annual graduation of the Seoul Sanitarium and Hospital on February 26, 21 nurses received graduation diplomas from the school of nursing.

All 21 passed the Korean Government nursing license test, which upheld the tradition of the school. The school is known throughout the country for its high standards and the good quality of the students it produces.

All the graduates find employment easily upon graduation. Korea has two Seventh-day Adventist hospitals, Seoul Sanitarium and Hospital and Pusan Sanitarium and Hospital. Both of these hospitals employ only Adventist nurses. Along with supplying the needs of the hospitals here, two of the nurses recently went to Benghazi, North Africa, to serve as overseas missionary nurses, a first for Korea. Others have gone to the United States for employment.

Mrs. Grace Ahn and Miss Harriet Dinsmore are in charge of the school of nursing.

E. Y. Kim, president of the Central Mission, is shown here as he gave one of the main addresses to the student nurses at the graduation service.

H. R. KEHNEY

PR Department, Korean Union Mission

ruling influence in those lands. That is why the Cuban Government, though Communistic, respects us as it does.

Is there religious freedom in Cuba? Our churches are open, our people assemble, sing, and pray, and our ministers preach the Word. The Minister for Religious Affairs, Dr. Carneado, a gentleman of great intelligence and charm and one of the most gracious and pleasant government officials I have ever met, said to me in an interview: "Mr. Pedersen, I am a Communist, but I am not—we are not—against religion."

Incidentally, I was told by our Cuban workers that it was Dr. Carneado who saw to it that our young men in military service were given noncombatant duties and Sabbath privileges.

As there are different ideas of democracy, so there are different concepts of what constitutes religious liberty. In the Western world religious liberty means not only the freedom to believe, the freedom of assembly and the freedom of worship, but also the freedom to propagate one's religion. In Cuba it means having the right of a personal religious conviction and freedom of assembly for

the purpose of religious services and exercises, but such services must be held only in registered places of worship. Proselyting or propagating religion outside the church is not allowed. Similarly, schools are places for academic education only, and since all such education is in the hands of the government, church schools, as we know them, are nonexistent.

In Cuba we do not have registered churches in sufficient number. Many churches and groups used to conduct their meetings in private homes especially suited for this purpose, but not necessarily registered as places of worship. The difficulty this has caused our people is one of the things we discussed with government officials. I am glad to say that they listened sympathetically to our presentation of the problem with the view of helping us. Indeed, they showed so much interest in the question of religious liberty, especially as it was legislated and practiced in Denmark and other European countries, that we discussed it at length, drawing comparisons with the situation in Cuba.

(Continued next week)

Nearly 500 Baptized in Port au Prince, Haiti

By JAMES G. FULFER
President, Franco-Haitian Union

W. W. Fordham, associate secretary of the Regional Department of the General Conference, recently concluded a field school of evangelism at the new evangelistic center in Port au Prince, Haiti.

As of April 28, 427 persons had accepted the message and demonstrated their willingness to follow their Saviour all the way. The meetings are continuing under the direction of M. O. Cherenfant and Naasson Prosper with the hope that the baptisms will total 500 by the end of the year.

Associated with Elder Fordham in the ten-week campaign were 16 workers from the South Haiti Mission, six from the North Haiti Mission, and one from Martinique. Seven theological students from the Franco-Haitian Seminary also participated. The hours were long, the work was hard, the sun was hot, but these men and women did not spare themselves. Under Pastor Fordham's enthusiastic leadership they carried out a vigorous program of personal evangelism, and the Lord rewarded their dedication. Marcel Abel served as interpreter for the meetings.

For the first two weeks of the meetings F. F. Fordham, of New York City, Elder Fordham's brother, assisted with the music. He organized a chorus of about 200 voices. This gave a real impetus to the musical program, which continued under the direction of Saint-Louis Pierre, of the Franco-Haitian Seminary, with Mrs. R. E. Perrin as organist.

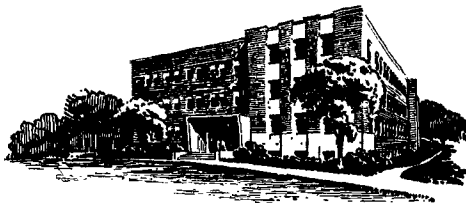
The enemy of righteousness is not content to let our challenges pass without opposition. On the first night, with the auditorium packed and thousands of people on the outside trying to get in, there was an unaccountable failure of the public-address system. Nevertheless, a portable system was improvised and we were able to get through the meeting. A few days later the organ transformer burned out, and we were deprived of an instru-



Baptismal scene at Port au Prince. Twelve ministers baptized simultaneously in a pool on the campus of Franco-Haitian Seminary.

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

WELFARE ACTIVITIES. With increasing calls upon the Seventh-day Adventist Welfare Service (SAWS) because of many natural and man-made disaster and emergency situations in North America and other parts of the world, we believe *Review* readers will appreciate a brief summary of the denomination's health and welfare services as reported to the General Conference staff. A total of 8,698 Dorcas Welfare Societies were operated in all the divisions during 1967. In the North American Division and other divisions the church operates 1,384 Health and Welfare Centers. In North America 25 disaster vans are in service. Through these relief agencies we were able to assist about five persons for each church member. A total of 8,289,968 people were helped. SAWS relief shipments overseas amounted to \$2,962,907.09.

CEYLON EVANGELIST. During May Evangelist and Mrs. Brian De Alwis from Ceylon visited the General Conference office for a few hours while on their way from Southern Asia to Andrews University in Michigan, where they plan to spend some time in study.

MISSIONARY NEEDS. The GC secretariat provided this information about missionary personnel needs in overseas divisions. In early May calls for 96 workers were unfilled. Many categories of personnel needs were listed: mission leaders, departmental secretaries, evangelists, pastors, treasurers, secretaries, dietitians, dentists, physicians, surgeons, elementary teachers, business managers, college teachers, pharmacists, nurses, directors of nurses, accountants, stewardship leaders, auditors, and school principals. On the date the information was given, more than 60 persons or families had accepted calls and were waiting for travel visas and transportation arrangements. Eight divisions of the world field were awaiting those who already were under appointment in May and were praying that their 96 other calls might be answered in the near future.

STAFF MEMBERS TO OVERSEAS SERVICE. In recent weeks two General Conference staff members have left Washington for overseas service. Winston Adams, manager of the General Conference press, has gone to West Indies College in Jamaica to become manager of the college press; and Lenora Marx, secretary

in the Sabbath School Department, has returned to Trans-Africa where her husband, R. D. Marx, will serve in the division treasury. David H. Baasch and Clyde O. Franz led out in worship periods honoring these workers for their devotion to the Advent message.

EMERGENCY PLANNING COUNCIL. On May 1 and 2 lay activities leaders from the unions in North America and others met in Washington under the chairmanship of Neal C. Wilson and V. W. Schoen to lay plans and establish guidelines for the work of the Seventh-day Adventist emergency centers in America's inner cities. In addition to General Conference staff members who served on the committee, the following from the named unions and organizations were at headquarters: A. W. Bauer, Lake; D. E. Caslow, North Pacific; W. L. DeShay, Dupont Park church, Washington, D.C.; W. C. Hatch, Central; M. H. Jensen, Seventh-day Adventist Welfare Service, New York; W. A. Loveless, Sligo church, Takoma Park, Maryland; W. L. Mazat, Southern; D. L. Olsen, Pacific; P. F. Pedersen, Northern; W. E. Peeke, Atlantic; C. C. Weis, Columbia.

BIBLE TEACHING ADVISORY. It is expected that Seventh-day Adventist schools be foremost in teaching the Bible. Because of this ideal the Department of Education carefully and thoughtfully plans for the Bible textbooks to be used in our schools. The Bible Teaching Advisory Committee met in Washington for three days in May under the chairmanship of R. S. Watts to make further plans for the new Bible textbook series being prepared for grades 1 to 12. A publication schedule has been set up for the new series. Serving on the committee in addition to Department of Education and other General Conference personnel were: Louise J. Ambs, Pacific Union College; Ethel Johnson, Columbia Union Conference; K. M. Kennedy, Southern Missionary College; Else Nelson, Pacific Union Conference; Paul Bridgford, Pine Forge Institute; R. Harris, Shenandoah Valley Academy; R. M. Hillier, College View Academy; G. A. Keough, Columbia Union College; C. B. Tivy, Pine Forge Institute; G. S. Balharrie, Walla Walla College; A. V. Wallenkampf, Atlantic Union College; A. Graham Maxwell, Loma Linda University; R. F. Cottrell, *Review* and Herald.

ment for a few weeks until it could be repaired.

However, the most serious assaults of Satan were made against individuals as they were brought under conviction by the power of the message. This opposition was manifested in a variety of ways, such as persecution and loss of employment. But, thank God, these obstacles were overcome through the power of Christ.

Among those baptized was a high official in the department of education along with his wife and four children. There were also other professional people in the baptismal group.

A new congregation has been organized. Plans are being developed for a building to house these new believers.

Donation Provides Power for Lake Titicaca School

By GROVER BARKER
Business Manager

Lake Titicaca Training School, in Peru, recently received the largest donation from a Peruvian firm in the history of our work in this country. INDECO, of Peru, donated nine miles of number six copper cable to be used for a 10,000-volt electric line from Juliaca, more than three miles away. The value of the wire is more than \$4,500.

When the line is completed the constant voltage provided by it will be a great help to the industries at the school, which provide labor for many of the 380 students. The school operates a bakery, cement-block factory, carpenter shop, mechanics shop, and dairy, all of which need a dependable source of electricity for efficient operation.

That same week the school was able to purchase a new John Deere 2010 Diesel tractor, with implements, for use on the school farm. The school owns one of the largest farms among denominational schools, 617 acres. At present we have 50 head of dairy cattle, more than 600 sheep, and 400 Hy-line hens. We harvested 24 acres of high-quality potatoes this year.

Because of lack of funds, we do not have a full-time farm manager, but we are praying that the Lord will provide the means for one in the near future.

Vietnam Church Property Damaged by Rockets

By D. A. ROTH
Assistant Secretary
Far Eastern Division

A provincial church building in the Mekong Delta area has been largely destroyed, and a veteran minister narrowly escaped death in a recent rocket attack in South Vietnam.

The roof and sides of the Vam Nhon, Vietnam, Seventh-day Adventist church, situated 180 kilometers south of Saigon, were struck five times by rockets. A 68-year-old retired minister, Le Van Ut,



Left: In the Mekong Delta region of Vietnam our believers built a brick cross at the entrance to their church to discourage tanks from entering. It was hit by rockets. Pastor Ut (right) and his family were in an air-raid shelter in the church (picture at right) just below the hole in the wall made by a rocket. They were miraculously saved from death. The burned shack in the foreground was the kitchen.

father of the manager of the Vietnam Signs Press, jumped into a bomb shelter next to the church after herding more than 15 of his church members into the protected area. The pastor's home at the rear of the church was partially destroyed by the rocket blast.

In Saigon the pastor's son, Le Cong Giao, said that it took several days for his father to travel to Saigon by foot, boat, and bus in order to give a delayed report to the Viet Nam Mission officers. In spite of urgent pleas by his son and mission officials, the veteran preacher insisted on returning to the church to take care of his flock consisting of nearly 100 members.

Our school of more than 300 students has been closed since the Tet offensive. As soon as repairs have been effected, classes will resume, says Ralph E. Neall, president of the Viet Nam Mission. Regular worship services have been held every week in the rubble of the destroyed sanctuary.

The Vam Nhon church is the only Protestant church still in operation in the area. Some members have been evacuated from other places to this location and were assured of some measure of safety in the area of the church building.

Some of the church members, according to Pastor Le Van Ut, had urged him to give them permission to build a bomb shelter a short distance from the church building. The new shelter was finished just a few days before the adults and children sought protection from the rockets. If they had been in the church building, many of them would have been killed.

Two leading colporteurs and a number of other lay members have been killed since the Tet offensive in Vietnam early this year. Now church destruction has been added to the denominational losses resulting from the war.

Three orphaned children of a slain colporteur are still living in our mission dormitory awaiting help before joining an uncle who has agreed to care for them (REVIEW, May 9).

Condensed News

Former China Missionaries Join Medical Work in Taiwan

Dr. and Mrs. R. J. Brines, veteran China missionaries, arrived in Taiwan, April 12. Dr. Brines will be serving as a relief physician for the Taiwan Sanitarium and Hospital in Taipei.

These "China hands" arrived in Shanghai for the first time in 1916. Their first term of service was in China Missionary College, teaching in the departments of science and education.

After returning to the United States to obtain a degree in medicine, the Brines once again returned to the Far East. This time they served in one of the medical centers located in Yencheng, Honan.

Now these workers have once again returned to the Republic of China.

L. R. COLBURN
Departmental Secretary
South China Island Union Mission

SDA Official Attends Services Marking Mauritius Independence

Together with representatives from the British and Foreign and United Bible societies, the United Society for the Propagation of the Gospel, the Church of Scotland, the YMCA, and one or two other religious bodies, a representative of the Seventh-day Adventist Church accepted the invitation to special services in London, March 12, inaugurating the independence of Mauritius.

There are some 850,000 people, of several different races, in Mauritius. More than 1,200 of them are Seventh-day Adventists, with hundreds more attending Sabbath school prior to baptism. We have 14 churches and a training school on the island. Under wise leadership the church can grow tremendously.

Britain has a special interest in that growth because, until March 12, the island was a British colony, and because in London we now have a small colony of 150 Mauritian Adventists who are making their home here.

The hour-long service in Westminster Abbey was impressive, inspiring, and beautiful. There were the thunder and the whisper of the abbey organ, the rich clarion of the Royal Military School trumpets, the serenity of the choir's pure singing, the clear reading of Scripture, the Biblicism and honesty of the bishop's sermon, the uplift of singing "Now Thank We All Our God" in such a magnificent setting, and the satisfaction of joining in the prayers that ascended on behalf of the new island nation of Mauritius in the far-off Indian Ocean.

B. E. SETON, President
British Union Conference

Ingathering Records Shattered Again in North Philippine Union

The 1967 campaign in the North Philippine Union Mission was another best. For at least the past decade the record has generally been that each year's accomplishments were better than those of the year before.

During the past five years or so we have watched with keen interest as the mission organizations, as well as the institutions, endeavored to reach their basic goals during the first week. New records were again established this time. For the first time during the first week of the campaign:

- The basic goal was surpassed.
- The ₱150,000 mark was exceeded.
- All fields and institutions registered a gain.
- Northern Luzon Mission went beyond its goal for the first time.

Then, for the first time also, the over-all total passed the ₱200,000 mark, it having reached ₱205,598.28 (U.S. \$54,000).

J. O. BAUTISTA
Lay Activities Secretary
North Philippine Union

Brief News

BRITISH UNION

† Len Barker, of Blackpool, England, with his wife, Beatrice, and their three children, left for the Congo at the end of February. Formerly an operating-theater technician at Blackpool Victoria Hospital, Mr. Barker is taking up the same type of work at Songa Mission Hospital in Katanga.

† After 15 weeks' campaigning in Dundee, Scotland, L. T. Barker reports 65 attending his midweek service and 12 receiving Bible studies.

† Bernard A. Foster, minister of Watford Town church, recently distributed 8,000 invitations for residents to obtain a copy of *Prophecy Speaks*. Already 68 have responded favorably. After allowing time for the books to be read, Pastor Foster plans to follow up the interests by personal visits.

† A new sauna bath has been installed at the Stanborough Hydro as part of a plan to redevelop the hydrotherapy and physiotherapy service offered to the public.

† The South Atlantic island of St. Helena has been adopted by the Central London Adventist church members, who have sent more than 500 bales of clothing and supplies to relieve poverty on the small island.

VICTOR H. COOPER
Secretary, British Union

NORTH PHILIPPINE UNION MISSION

† The Honorable Cesar Dizon, mayor of San Pablo City, Philippines, was the special guest at the inaugural rites of the South-Central Luzon office building on December 7 last year. He paid tribute to the worldwide medical, educational, and welfare programs of the Seventh-day Adventists. He thanked the Seventh-day Adventists for choosing his city as the site of the new headquarters, stating that he was sure "that our people here in San Pablo City will benefit by your presence." The new office building stands

on a one-hectare (about 2½ acres) site and replaces the old building that was razed during the big Lucena fire in 1965.

† Rogaciano C. Imperio, former dean of the school of liberal arts of Philippine Union College, has rejoined the college as a professor in the graduate school. Prior to his departure for the United States in 1957 to pursue his doctoral studies at the University of Arizona, Dr. Imperio had completed 30 years of service at Philippine Union College.

B. B. ALSAYBAR, *Correspondent*

KOREAN UNION COLLEGE

† Korean Union College library opened a book exchange program with the U.S. Library of Congress and the Smithsonian Institution Libraries. KUC library has added 2,000 volumes to its holdings in the past year, but is still in urgent need of 10,000 additional suitable books. (Those wishing to donate books should communicate directly with Korean Union College.—Eds.)

R. E. KLIMES, *Correspondent*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

HOLDING SOUND DOCTRINE Occasionally I meet someone who makes a questioning remark about the Sabbath school lessons. It may come from a person who thinks the lessons are over the heads of the average student or it may come from a professor of Biblical languages who regrets the lessons as being too elementary, not enough "strong meat." One man raised a question as to why a certain subject was included in a prophetic series. The answer to that was self-evident; it was a controversial subject, not the 144,000, but somewhat in that class. To me one fact stands out: I really cannot recall hearing a serious charge of a departure from Bible orthodoxy in the Sabbath school lessons.

The Sabbath school lessons have most careful processing in their preparation. The author is always a well-qualified Bible student, and the material is read critically by a large reading committee that includes Bible teachers, editors, and various church leaders. Finally the lessons are put into proper form by skilled workers in the General Conference Sabbath School Department. This careful method of preparing the lessons keeps the instruction in the middle of denominational thinking on Biblical interpretation, and avoids eccentric interpretations and personal fads in the teaching of the Bible.

Another denominational teaching area of considerable importance is in the literature that is produced in our publishing houses. Here the effort to ensure that the teaching is in harmony with the church's interpretation of Biblical truth is quite carefully worked out. A book may carry the name of an individual author or compiler, but the denominational publishing house issuing the book never entirely disclaims responsibility for what the book teaches in the realm of doctrine. Rather, the book manuscripts are read by representative committees and subjected to final careful processing by the book editors. Therefore, it is supposed that a published work that bears the imprint of one of our publishing houses represents fairly the teachings of the church in the field of Bible doctrine.

Key figures with respect to the preparation of our publications are the book and periodical editors. The appointment of editors is carefully carried out according to the provision found in the General Conference *Working Policy*, page 126: "In North America the appointment of all senior book editors and editors of the principal denominational journals shall be approved by the General Conference Committee; and in overseas divisions by the respective division committees."

It must be clear to all of us that the

teaching of doctrine in our training schools is a function of great importance and sensitivity. The intellectual currents of our present age are strongly secularistic. Added to this is the strong claim of the college or university professor that his academic freedom must be safeguarded. However, in Adventist thinking the Christian teacher must recognize the rightful place of revealed truth in all his investigation and instruction, and he cannot fail to honor the obligation resting upon him to teach in harmony with the Bible, the Spirit of Prophecy, and the accepted doctrines and standards of conduct of the Seventh-day Adventist Church.

There is a nicely balanced paragraph from the pen of an Adventist educator for whom I have the highest regard, relating to academic freedom: "What, then, is academic freedom in Christian education? It is not liberty or license, with immunity for the possessor. Rather, it is the right of a self-disciplined, responsible, and mature scholar to investigate, to teach, and to publish within the area of his academic competence, without external restraint, but with a decent regard for the character and aims of the institution which provides him with credentials, and with concern for the spiritual and intellectual needs of the young people he is privileged to instruct and to lead." —Keld J. Reynolds, in *Loma Linda University Magazine*, Spring-Summer, 1967, p. 29.

This appeals to me as being sound educational doctrine for the teachers in our schools.

(Next: *Types of Church Government*)

Atlantic Union

Large Audience Hears Sabbath Truth in Providence

The Veteran's Memorial Auditorium in Providence, Rhode Island, had been echoing with the great truths of Adventism each Sunday night for a month, and nearly a thousand persons had come to each meeting.

Just before the April 21 meeting, Conference Evangelist Jim Gilley received word that the lights would not go on in the auditorium. In spite of the technician's efforts to find the source of the trouble, the best that could be hoped for was the dim glow of a few emergency lights scattered about the large hall.

The manager told Pastor Gilley that the lights had been off since the Friday before and that the power failure had affected the State capitol also. The night before, an opera company had had to perform with emergency lights and two candles on the stage. The evangelist decided that his meeting would go on that night under the same conditions if need be. His advertised subject for the evening was "Which Day Is the Christian Sabbath?"

Although the emergency lights were on, some who came to the hall, upon seeing the darkened interior, left.

Meanwhile two children, a brother and a sister, had evidently caught the concern of the adults and began to pray at their seats. Theirs was a simple and earnest prayer that God would somehow turn on the lights so that the people might come. At the very moment the children ended their prayer and looked up, every light in the auditorium came on. One of the stage hands told Pastor Gilley that since they couldn't find the source of the problem "evidently someone has been praying."

During the preliminaries of the meeting, people started coming in, and by sermon time more than 1,000 persons packed the hall, making this the largest attendance to that date. Pastor Gilley said that in spite of the controversial subject presented, those who greeted him at the conclusion of the meeting manifested a fine spirit and promised to return. The number of sermon requests was unusually large.

RICHARD J. BARNETT
Departmental Secretary
Southern New England Conference

† Twenty-five persons are preparing for baptism as a result of an April revival conducted at the South Lancaster, Massachusetts, Village church, by G. S. Remick, pastor.

† Four young men who are finishing their advanced schooling at Andrews University will shortly take up their work as assistant pastors in Southern New England Conference. Their names and assignments are: Warren Trenchard, At-

lantic Union College church; Harold Lickey, New England Memorial church; Alphonse Chabot, Bridgeport, Connecticut, district; and Ronald Flowers, Springfield, Massachusetts, district. Lyle Litzenberger, assistant in the Southern New England Book and Bible House, has been asked by the conference committee to serve also as associate pastor of the Sterling, Massachusetts, church.

† Ernest E. Rogers, professor of theology at Oakwood College, Huntsville, Alabama, was the speaker for the youth Week of Prayer in the Jefferson Avenue church, Rochester, New York. Sixteen joined the baptismal class at the end of this week.

† The total number baptized to date as a result of the Gilley-Peterson evangelistic crusade in New Bedford, Massachusetts, is 42. However, 40 New Bedford residents are being transported weekly to Providence, Rhode Island, to the meetings every Sunday night at the Veterans Memorial Auditorium. It is expected that many of these from New Bedford and others from the Providence area will have part in the first large baptism in Providence.

EMMA KIRK, *Correspondent*

Central Union

† One of the largest clinics for the Five-Day Stop Smoking Plan was held at Porter Memorial Hospital in Denver, Colorado, the last part of April. Of the 260 attending, an overflow of 70 was taken care of in the cafeteria with a completely separate clinic. Chaplain E. E. Christian was chairman of the group in the auditorium and D. S. Wallack, from the Colorado Conference office, was chairman of the group in the cafeteria. Several staff doctors assisted.

† Enterprise Academy, Kansas, entertained the Enterprise Civic Club this spring. S. S. Will, conference president, welcomed the group of 47 and gave a short talk about the academy. Don Weatherall, principal, explained its purpose. The group toured the facilities of the academy and of the industries.

† The Colorado Conference reports that in one month of the Telephone Evangelism program 2,684 calls were received and 158 requests were made for Bible course study guides. Gunnar Nelson of the conference office records daily messages. C. V. Brauer, lay activities secretary, is project coordinator.

† The new emergency and outpatient department at Porter Memorial Hospital in Denver, Colorado, was officially opened May 21. Included in the remodeling program was a new ambulance entrance.

† A special capping service for 25 sophomore nursing students from Union College was held May 3 in the College View church in Lincoln, Nebraska. Ruth Haller,

nursing department chairman, and Mrs. Widad Mohr, administrative assistant, Lincoln campus, were in charge of the program.

† Archa O. Dart, associate secretary of the GC Department of Education, was featured in a family-life conference in the Bourbon-Sullivan, Missouri, area. An entire week was devoted to problems of the family and home. Elder Dart was also available for personal counseling by appointment.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

† Dr. Clinton Trott, a general practitioner from Mount Vernon, Ohio, and Dr. Frank Shaw, an anesthesiologist in Youngstown, Ohio, flew recently to the Benghazi Adventist Hospital in Libya to relieve a temporary shortage of doctors in that hospital. These volunteers will remain there for five weeks until two doctors from the United States can replace them.

† A successful Smokers Dial is in operation in Baltimore, Maryland, under the sponsorship of the Action Unit for Better Living in the Baltimore First church. Richard Lewis, Jr., is chairman of this group. During the first week of operation, 7,646 calls were registered by the three machines being used. The program received unusually broad publicity on radio and television and in the newspapers in the Baltimore area. Five-Day Plans are to be held in various sections of Baltimore as follow-up.

† S. W. Burrows, lay activities and welfare secretary of the Ohio Conference, directed relief activities in the aftermath of the tornado that recently slashed through Wheelersburg in southern Ohio. Seven people were killed, 50 were hospitalized, and 100 families were left homeless. Elder Burrows took a truckload of supplies to the disaster area and was joined by Mrs. Clarence Thompson, of Columbus, the State Dorcas Welfare Federation president. Richard Jewett, new pastor in neighboring Portsmouth, is a first-aid instructor and was at the scene of the disaster within two hours. The Portsmouth Welfare Center at New Boston, five miles from the disaster scene, served as a supply depot under the direction of Mrs. Bertha Whitt. Relief operations continued for five days.

† Three Andrews University ministerial students are assisting Clayton R. Jepson, pastor of the Cincinnati First church, during the summer months. They are Richard Byrd, Steven Ervin, and Richard Farley. They will be engaged primarily in developing interests in preparation for a fall series of evangelistic meetings.

† Plans are under way to set up a New Jersey Conference welfare depot, probably in the Trenton area. Land is being pro-

cured for this purpose. Each conference in the union is to have a centrally located welfare depot.

✦ Fifteen have been baptized as a result of an evangelist campaign conducted in the Essex, Maryland, church by Chesapeake Conference evangelist Lyndon DeWitt. Also, in another series of meetings being conducted by Joe Crews in Chestertown, six have been baptized.

✦ Publishing secretaries and the assistants of the various conferences in the union delivered \$23,015 worth of books during the recent Big Week. Setting the pace among the publishing leaders was George Rogers, publishing secretary of the West Virginia Conference, whose deliveries for the week totaled \$2,459.50.

✦ Steve Gifford, pastor, has baptized eight people in Reisterstown, Maryland, and another baptism is scheduled for the near future. The recent rioting in Baltimore nearly closed the series of meetings at its very beginning, but attendance built steadily.

✦ Leonard Barnes, assistant professor of theology, is going to Newbold College, England, to teach in the Bible department on the regular affiliation program between CUC and Newbold. He will be replacing Norman Johnson, who will return to the CUC faculty.

✦ The new Staunton, Virginia, church was officially opened in special services April 20. Guest speaker for the occasion was N. R. Dower, ministerial secretary of the General Conference. The \$125,000 structure seats 320 people and includes a youth chapel, a full complement of Sabbath school rooms for adults and youngsters, a pastor's study, and Dorcas rooms. C. W. Pine is pastor.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The first ten students at Cedar Lake Academy to be elected to the Donald E. Wright Chapter of the National Honor Society were all members of the senior class. The four requirements for receiving this award are scholastic achievement, leadership, character, and service. Donald Prior, vice-president of student affairs at Andrews University, was guest speaker for the occasion.

✦ Chief Justice Earl Warren recently presided over a ceremony in which Ron J. Wylie, a graduate of Adelpian Academy and Andrews University, was admitted to practice law before the Supreme Court of the United States. He joins a very small group of Seventh-day Adventists who have been given this privilege. He is now serving as congressional liaison for the National Institutes of Health and is an active member of the Sligo church in Takoma Park, Maryland.

✦ A Five-Day Plan to Stop Smoking was recently held in the YMCA at Waukegan,

Illinois, by the Hinsdale Sanitarium team. The director, Dr. Charles L. Dale, was assisted by Drs. Charles L. Anderson, Luther W. Johansen, Rouse M. Brown, and Gene A. Harvey. The sanitarium chaplain, W. C. Graves, and Vernon L. Heglund, pastor of the Waukegan church, planned the ministerial phase of the program. Seventy-five smokers attended, and as a result 60 have stopped smoking.

✦ A groundbreaking service was conducted March 24 for the new church and school at Lafayette, Indiana. Jere D. Smith, union president; and R. S. Joyce, president of the Indiana Conference, assisted the pastor, Gordon Shumate, in the program. Among the visitors were Mayor Donald Blue; Kenneth L. Kraft, president of the Greater Lafayette Ministerial Association; and William Kashner, the city engineer.

✦ The Rice Lake, Wisconsin, church is in the midst of an evangelistic campaign conducted by Robert Thompson, conference evangelist. He is assisted by Stanley Cottrell, the conference singing evangelist, and William Kennedy, the district pastor. These meetings are held in the new church, completed last year. On opening night attendance was 115, with 30 non-Adventists, and on the third night the number of non-Adventists had increased to 50.

MILDRED WADE, *Correspondent*

Northern Union

✦ Seventeen church members are visiting 65 families in the Gift Bible program in Sioux City, Iowa.

✦ Mr. and Mrs. Marvin Peters of Iowa City, Iowa, have arranged for *Your Bible and You* to be placed in all the units of an Iowa City motel. Motels there are used frequently by those who bring patients to the University Hospital or the Veterans Hospital, and those who visit students or attend athletic functions at the university.

✦ Ridgeview Company in South Dakota raised an average of \$24.62 per capita for Investment in 1967. This is the highest in the State. They also stood first in 1966 with a \$23.44 per capita.

✦ The Huron, South Dakota, church donated 46 pairs of eye glasses to the recent Glasses for Haiti drive. A number of South Dakota churches are participating in this project.

✦ An Adventist Men's Club has been organized in the Twin Cities area of the Minnesota Conference. Eugene Ewer, of the Northbrook church, is president, and Tom Rea, of the Maple Plain church, secretary. The club was organized to be of service in time of need.

✦ Litchfield, Minnesota, with a membership of only 12, brought in \$343.74 for Investment during 1967.



New Minnesota Conference Office

Open house for Minnesota's new conference office in Minnetonka, a suburb of Minneapolis, was held April 21.

The building was originally a Lutheran church. The conference purchased it and added a wing. The Book and Bible House now occupies what used to be the church and the offices are in the new wing.

The transfer from the old St. Paul location was made last October, although the work was not completed. In April the public was invited to see the new headquarters building. Hundreds responded.

The new address is 1100 Ford Road at Highway 12, Minnetonka, Minnesota 55343.

LEE KRETZ
Departmental Secretary
Minnesota Conference

✦ At the recent open house of the Minnesota Conference nearly \$1,000 worth of books and \$700 worth of foods were purchased. James E. Curry is the Book and Bible House manager.

✦ The members of the churches in the Harvey, North Dakota, district prepared and mailed more than 5,000 pieces of literature during April. This covered nearly all the rural area of the district and included the territory of the Hurdsfield, Harvey, and Manfred churches.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Plans are being approved to increase the size of the 50-bed Simi Valley Community Hospital in the Southern California Conference to 69 beds, reports hospital administrator William H. Gosse. Three-year accreditation was recently granted the hospital by the Joint Commission on Accreditation of Hospitals.

✦ Inmates of the Nevada State Prison recently cleaned out the Carson City Seventh-day Adventist church! The cleaning was not a robbery, though. Prison members of the city's Jaycees, operating under the supervision of a correctional officer, provide such services to the city at no charge. The cleaning of the church was one of the projects undertaken voluntarily by the prisoners.

✦ A baptismal service was held in mid-May in San Andreas, California, as the result of meetings recently completed there

by W. A. Hilliard and E. D. Sorensen. Music was provided by Lodi Academy.

✦ Evangelist Fordyce Detamore spoke at two major evangelistic rallies in the Southern California Conference on May 3 and 4. Thousands heard Elder Detamore tell of his experiences in evangelism. Gift Bible and soul-winning experiences also highlighted the two major meetings.

✦ Monterey Bay Academy, a boarding school in the Central California Conference, now offers flight training under the direction of the dean of boys, Leonard Wheeler, a certified FAA flight instructor.

✦ Throughout the Pacific Union, Adventists will commemorate the beginnings of our work in the West on Centennial Sabbath, June 22. The 31 churches of the Arizona Conference plan to make this also a baptismal Sabbath, with each church conducting a baptism on that day.

✦ Pacific Union College is awarding 147 Bachelor's degrees, 39 two-year-course certificates, and 21 Master's degrees at its commencement exercises June 9. R. L. Odom, of the General Conference, is presenting the commencement address.

✦ Because local and State elections in Hawaii fall on Saturdays the State has made provision for Seventh-day Adventists to vote early at their city clerk's office.

✦ The Carmichael, California, church, near Sacramento, was dedicated May 18, with Robert H. Pierson, General Conference president, as dedicatory speaker.

✦ Members of the Greater Fresno Youth Association recently completed a three-week series of evangelistic meetings in Kerman, California. Topics of the youth speakers included "Signs of the End," "Invasion From Outer Space," and "Steps to Heaven."

HERBERT FORD, *Correspondent*

Southern Union

SMC Student Missionary Program May Involve 12

Twelve SMC students plan to be student missionaries this summer. Ten will be self-supporting.

The two sponsored by the college are Harry Nelson, who will fly a plane in medical work and teach at the Ayer Manis School, Sarawak, and Carolyn Pettengill, who will serve as a nurse in a Bolivian mobile training center and hospital.

Four others—Molly Jacobs and Linda Hagenbaugh (Montemorelos Sanitarium and Hospital, Mexico), Kathy Ippisch (Panama), and Joe Story (Indonesia Union College)—are prepared to leave in June, earning their own way.

Plans of the remaining six are dependent upon the draft. They are Wayne Hicks (one year), assistant MV secretary, South Brazil Union; Rick Wilkin (one year), assistant chaplain, Bangkok Sanitarium and Hospital, Thailand;

Don Shaw and Doug Brown (nine months), MV and Pathfinder work, Bahamas; and Gary Whitworth and Pat Tidwell, who will marry this summer. This couple hopes to teach a year at the Osaka Training Center, Japan. The Japan Union is to bear half their expense.

MARTHA WHITLEY, *Student*
Southern Missionary College

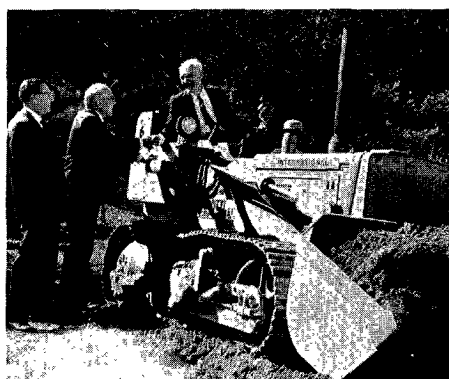
✦ The two conference disaster and relief trucks in Kentucky-Tennessee were rushed to the Falmouth, Kentucky, area after a recent tornado. The local Red Cross turned over all distribution of food and clothing to the Adventist welfare workers.

✦ Nine persons were baptized as a result of Voice of Youth meetings in Lawrenceburg, Tennessee.

✦ During the past two years, Carolina colporteurs have given away 18,699 pieces of literature, secured 15,721 Bible school applications, offered 31,163 prayers in homes, given 2,017 Bible studies, contacted 371 former Adventists, and delivered \$840,086.82 worth of literature.

✦ A branch Sabbath school at Clinton, South Carolina, operated for the past five months by the youth of Spartanburg, now has a weekly attendance of 45.

✦ A workshop for the church public relations secretaries and pastors in the western part of the Carolina Conference was held at Mount Pisgah Academy on May 12. W. A. Martin, conference public relations



Addition Begun for Mountain Sanitarium

A bulldozer, with C. G. Marquis at the controls, was used at the recent groundbreaking ceremonies for a new \$500,000, 50-bed wing to be added to the Mountain Sanitarium and Hospital at Fletcher, North Carolina. Mr. Marquis was formerly vice-president of the hospital. The wing, which will be used mostly for geriatric patients, will have two levels and contain patient rooms, dining room, occupational therapy unit, and a chapel seating 100. Robert H. Pierson, General Conference president, greets Mr. Marquis. Jack Williams (left) is president of Mountain Sanitarium and Hospital.

WAYNE A. MARTIN
Departmental Secretary
Carolina Conference

secretary, directed the program. Guest speakers included Oscar L. Heinrich, of the Southern Union, and William H. Taylor, of Southern Missionary College.

✦ Robert H. Pierson, president of the General Conference, spoke at the homecoming service for the Columbus, Georgia, church April 27.

✦ A. C. Fearing, of the General Conference, was guest speaker at the April 27 dedication of the Macon, Georgia, church.

✦ Thirty-eight persons have been baptized in Columbus, Georgia, as a result of evangelistic meetings conducted by John Fowler and Earl Prest.

✦ Records at the close of the first quarter of 1968 showed that the Book and Bible House sales in the South Central Conference had increased 36 per cent over a 12-month period.

✦ The new Homestead, Florida, church in the South Atlantic Conference was opened May 11. H. D. Singleton, of the General Conference, was the guest speaker. The 48 members contributed \$2,500 on that Sabbath to help pay the construction costs. R. L. Woodfork is pastor.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Five persons gave their hearts to Christ following a series of cottage meetings in the home of Mrs. Carrie McNew in Stuttgart, Arkansas. Among these were Mrs. McNew's daughter, Mrs. James Crouch, and three grandchildren, Dennis, Marilyn, and Patricia Crouch. A. C. Carlson, pastor of the Little Rock district, was the speaker for these nine nightly meetings. Assisting Pastor Carlson was his associate, E. A. Ricketts.

✦ Thirteen teacher-training schools, emphasizing evangelism through the Sabbath school, have been held in the Oklahoma Conference since the 1967 Oklahoma camp meeting, and 322 persons have been graduated.

✦ Several evangelistic meetings are now in progress in the Oklahoma Conference: Jake Knight, of the Shattuck district, is holding meetings in Arnett; Richard Barrett reports a good interest at Tahlequah; Roy Warren is conducting meetings in Guthrie; and Elden Walter has nearly completed a four-week evangelistic crusade in the Southern Hills church in Oklahoma City.

✦ Only three hours after a devastating tornado struck Greenwood, Arkansas, the Adventist disaster program was in full swing to bring help to the victims.

✦ Two Southwest Region pastors, Hector M. Mouzon and Calvin Robinson, were ordained at the conference session March 30. Both are graduates of Oakwood College.

J. N. MORGAN, *Correspondent*

Self-supporting Schools Render Great Service

By ROBERT H. PIERSON
President, General Conference

In western North Carolina is a school where the majority of the students earn 75 per cent of their expenses. One hundred and four graduates have rendered more than 1,000 years of service to the Adventist church. Twelve of them have become ordained ministers with a service record of some 200 years.

That is not all. Twenty graduates have served approximately 180 years in mission fields. Fourteen medical doctors and six dentists, with 300 years of leadership support to the church in the homeland, name this academy as their alma mater. A church of 500 members has come into being as the result of the work of those connected with this academy. Yet this school receives no operating grant from the conference. It is entirely self-supporting.

Recently I spent a pleasant weekend with the staff and the student body of Fletcher Academy and the Mountain Sanitarium and Hospital in the beautiful mountain country 20 miles south of Asheville in western North Carolina. What I saw led me to say again, "Thank God for self-supporting institutions that render outstanding service to the cause of God in many parts of North America."

I was in Fletcher to meet weekend speaking appointments and also to take part in the groundbreaking ceremony for a new extended-care unit that will enhance the effective medical services already offered by the Mountain Sanitarium and Hospital. The tributes voiced by the leaders in the community confirmed that this modern 75-bed institution is held in high regard. The fully accredited diploma training school has through the years sent out scores of well-trained nurses into many parts of the world.

One unique feature of the program in this medical and educational institution in Fletcher is that two of the leaders in the project are graduates of the academy. Jack Williams, long-time missionary to Southern Asia, is president of the combined sanitarium and academy project. Don Kenyon is pastor of the large and active church that serves the Adventist community there.

On this same itinerary I visited another outstanding self-supporting center

located a few miles out of Knoxville, Tennessee—the Little Creek sanitarium, hospital, and school at Concord, Tennessee. Roger F. Goodge, Leland Straw, Bayard D. Goodge, M.D., and other dedicated leaders are carrying on a high-caliber educational program.

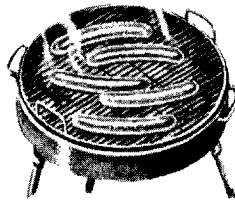
The Little Creek management purposely keeps the enrollment low, but it lays special emphasis on a balanced work-study program, which has produced encouraging results. Ninety-one per cent of the graduates in recent years have either gone on to college or taken practical nursing courses. Recent academic achievement studies were made of 45 Little Creek graduates who went on to Southern Missionary College. The average

composite score places them at the eighty-second percentile among all American high school seniors and at the sixty-second percentile among college-bound seniors.

Little Creek has its own airstrip and a Cessna 150 training plane. Flying has been included in the curriculum in an effort to prepare young people to become missionary pilots. This program is received with keen interest by the students.

A 25-bed sanitarium and hospital at Little Creek serves east Tennessee and provides work opportunity for youth attending the academy. A strong work program is evident everywhere around the campus.

For years I have observed a number of our self-supporting institutions, especially



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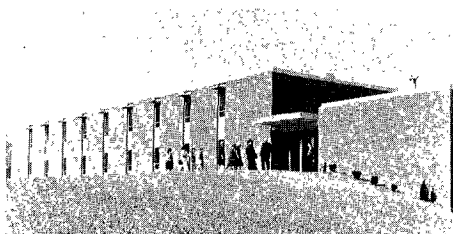
delicious, but they're also so good for you. They're high in wheat protein and

low in fat—containing only the non-hydrogenated vegetable oils that are best for you.

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Nestell Hall, at Fletcher Academy, has rooms for 52 boys, dinette, worship and recreation rooms. This academy is a self-supporting school in the Carolina Conference.

in the Southland. These institutions, operated by dedicated laymen, have been a great strength to the fields where they are situated. Their missionary activity, their medical and educational ministry, their financial support, have been a blessing to the work of the church. I salute the army of men and women in many centers who are serving their church so effectively, doing so like Paul the apostle, without direct financial support.

Sabbath School Course Offered by Home Study

By D. W. HOLBROOK
President
Home Study Institute

The Sabbath School Department and the Home Study Institute have teamed up to provide a new correspondence course entitled "Teaching in the Sabbath School." After almost a year of preparation and experimentation, the course is now available to Sabbath school teachers around the world.

The course is divided into two parts—the first is an 18-lesson study covering the techniques of teaching, the characteristics of the adult-learning processes, qualities of Sabbath school teachers, how to prepare, how to present materials, how to handle illustrations, how to carry on a discussion, how to answer questions, and many other points. The course is designed to make Sabbath school teachers more effective in their teaching responsibilities and to help them know how to think and dig deeply.

The second half of the course provides an opportunity to study specific areas of the Bible. It consists of a six-lesson elective in either archeology, Biblical geology, New Testament backgrounds, or Old Testament backgrounds. Upon completion of the 18 lessons on methods and a six-lesson elective course, the student is awarded a special certificate.

The presence of the Holy Spirit is essential in Sabbath school work. But successful learning in the Sabbath school also depends on skillful teaching. To be an effective soul-winning teacher requires

careful thought and preparation. "Teaching in the Sabbath School" is a stimulating, proved guide toward better teaching in the Sabbath school.

Conflict Series Appears in New Low-Cost Edition

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

The first sets of a new Conflict of the Ages Series have been printed, bound, and are being shipped to Book and Bible Houses throughout North America. (See four-color ad in the REVIEW, May 2, p. 34.) These new low-cost Ellen G. White books represent a milestone in the long publishing history of these five inspired volumes.

Pacific Press leaders have dreamed for years about producing a high-quality paperback edition of the five books *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy* at a low price but identical in content and size to the more expensive set. Their hopes for such a Conflict of the Ages set have been realized.

It was while she was discussing three of the major books in the Conflict set that Mrs. White in 1906 wrote: "In my books the truth is stated, barricaded by a 'Thus saith the Lord.' The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon the tables of stone."—*Colporteur Ministry*, p. 126.

And she testified concerning *The Desire of Ages* that "God would be pleased to see" this book on the life of Christ "in every home." And of *The Great Controversy* she wrote with feeling that it "should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth's history it bears a powerful testimony in behalf of the truth."—*Ibid.*, p. 127.

Seventh-day Adventists will doubtless make a wide use of this new full Conflict set in its new soft-cover, low-price dimension.

CAMP MEETING SCHEDULE

Atlantic Union

| | |
|------------------------------------|----------------|
| Greater New York | |
| English, Berkshire Camp, Wingdale | June 27-July 6 |
| Spanish, Berkshire Camp, Wingdale | July 7-13 |
| New York | |
| Union Springs Academy | June 28-July 6 |
| Northeastern | |
| Camp Victory Lake, Hyde Park | |
| New York | June 28-July 6 |
| Northern New England | |
| Pine Tree Academy, Freeport, Maine | June 27-July 6 |
| Southern New England | |
| South Lancaster, Massachusetts | June 27-July 6 |

Canadian Union

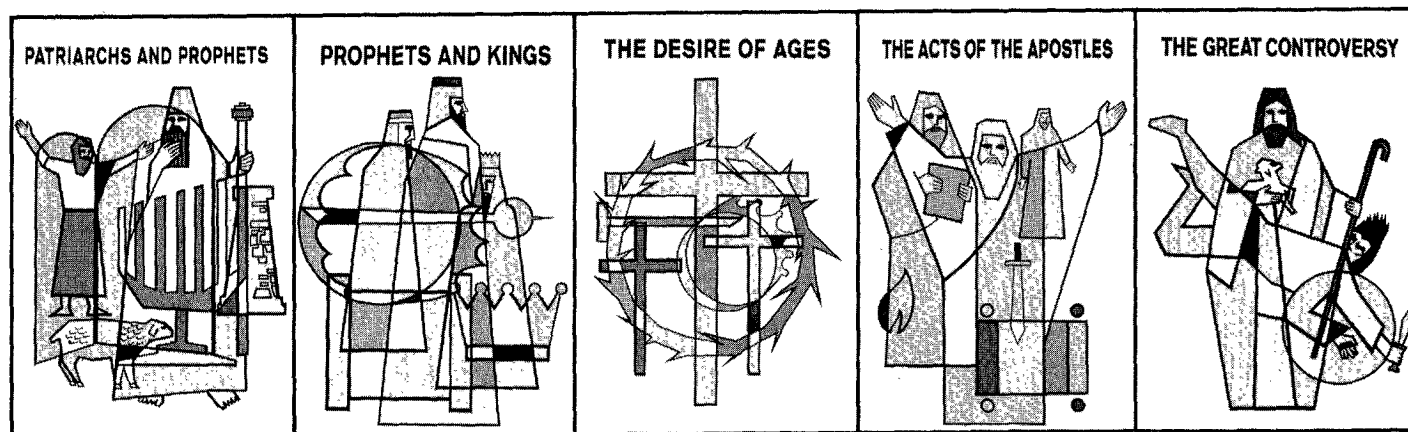
| | |
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| Alberta | |
| Canadian Union College, Lacombe | July 12-20 |
| Peace River (8 miles south of Wanham) | July 25-28 |
| Beauvallon (on Highway 45, 2 miles west) | July 25-28 |
| British Columbia | |
| Hope, British Columbia, SDA Campground | |
| Nelson Street | July 19-27 |
| Manitoba-Saskatchewan | |
| Saskatoon, Saskatchewan, SDA Campground | |
| Herman Avenue and Hilliard Street | July 5-13 |
| Clear Lake, Manitoba, SDA Campground | |
| Riding Mountain National Park | July 17-20 |
| Maritime | |
| Pugwash, Nova Scotia, Gulf Shore Road | |
| R.R. 4 | August 2-10 |
| Newfoundland Mission | |
| St. John's, Newfoundland | |
| 106 Freshwater Road | August 9-11 |
| Ontario-Quebec | |
| Oshawa, Ontario, Box 520 | June 28-July 6 |

Central Union

| | |
|--|------------|
| Central States | |
| Edwardsville, Kansas, Camp Shady Hill | |
| 8726 Osage Drive (66022) | July 4-13 |
| Colorado | |
| Campion Academy, Loveland (80537) | June 21-29 |
| Missouri | |
| Sunnydale Academy, Centralia | |
| Box 209 (65240) | June 14-22 |
| Nebraska | |
| Platte Valley Academy, Shelton (68876) | June 11-16 |
| Wyoming | |
| Mills Spring Camp, Casper (82601) | |
| (13 miles south of Casper on Mountain Park Road) | July 10-14 |

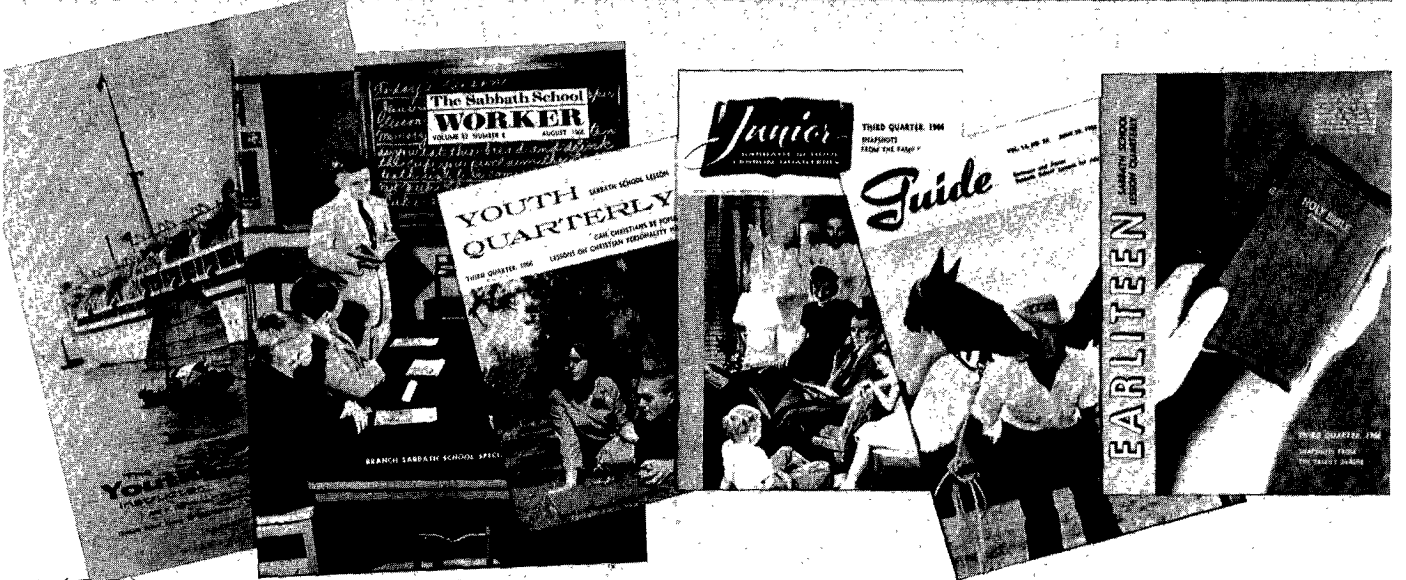
Columbia Union

| | |
|--|----------------|
| Allegheny East | |
| Pine Forge Academy | |
| Pine Forge, Pennsylvania 19548 | June 20-29 |
| Allegheny West | |
| Mount Vernon Academy | |
| Mount Vernon, Ohio 43050 | June 30-July 6 |
| Chesapeake | |
| Catonsville, Maryland | |
| 24 Fusting Avenue (21228) | July 18-27 |
| New Jersey | |
| Garden State Academy | |
| Box 10, Tranquility (07879) | July 18-27 |
| Ohio | |
| Mount Vernon Academy | |
| Mount Vernon (43050) | June 20-29 |
| Pennsylvania | |
| Punxsutawney—Junior High School | June 14, 15 |
| Warren—Methodist Church | June 21, 22 |
| Indiana | June 22, 23 |
| Blue Mountain Academy | |
| Hamburg (19526) | June 28, 29 |
| Potomac | |
| Shenandoah Valley Academy | |
| New Market, Virginia 22844 | June 6-15 |
| West Virginia | |
| Parkersburg, Dudley Avenue and 25th Street (26101) | June 14-22 |



Cover designs for the new paperback Conflict of the Ages set were drawn by David A. Loveless, senior art major at Loma Linda University.

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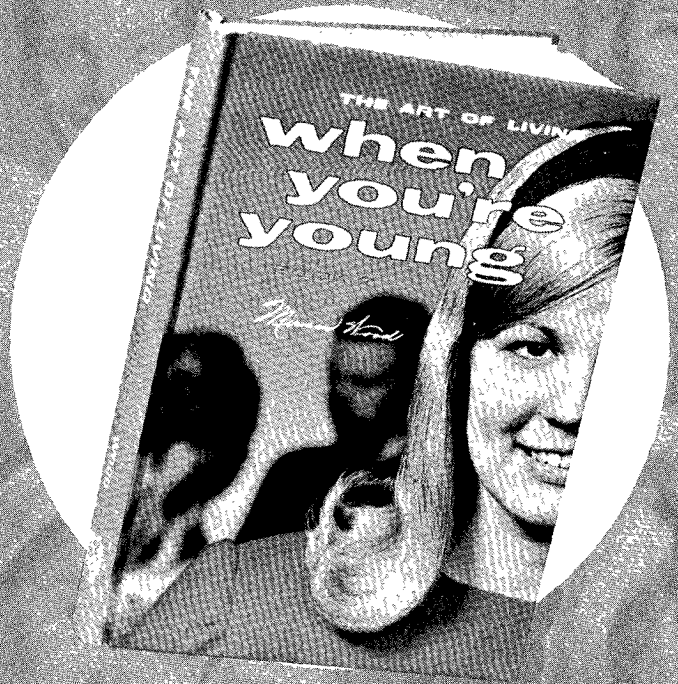
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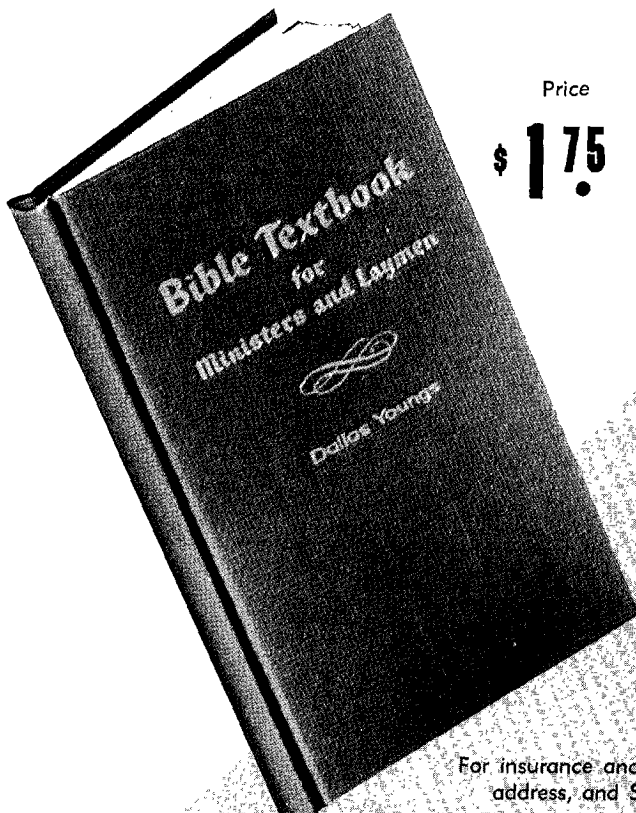
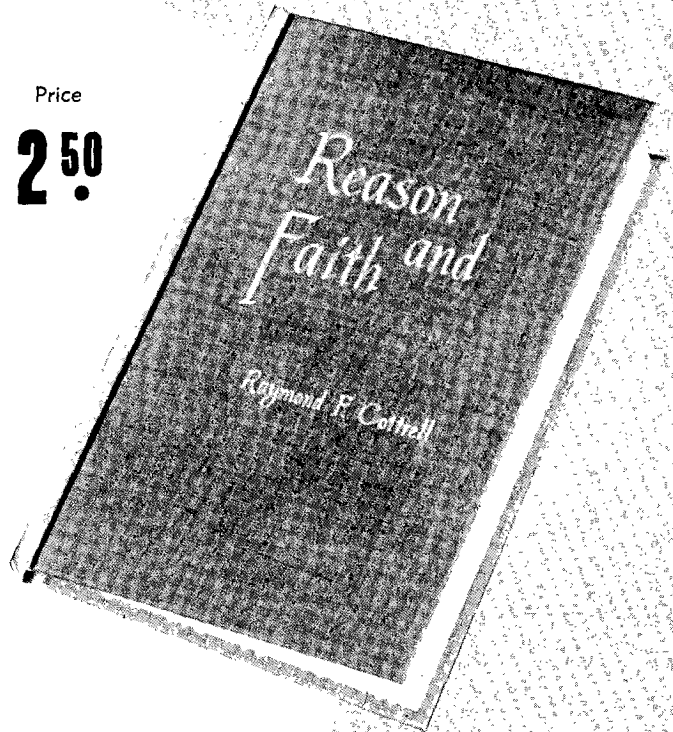
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REVIEW AND HERALD, June 13, 1968



| | |
|---------------------------------------|------------------|
| Lake Union | |
| Illinois | |
| Broadview Academy, La Fox (60147) | June 13-22 |
| Little Grassy Lake | |
| Route 1, Box 228, Makanda (62958) | August 14-17 |
| Indiana | |
| Indiana Academy, Cicero (46034) | June 14-22 |
| Lake Region | |
| Conference Campground | |
| Route 3, Calvin Center Road and | |
| Brownsville Street, Cassopolis | |
| Michigan 49031 | June 27-July 6 |
| Michigan | |
| Grand Ledge Academy, Saginaw Highway | |
| Grand Ledge (48837) | July 11-20 |
| Wisconsin | |
| SDA Campgrounds, Portage (53901) | August 1-10 |
| North Pacific Union | |
| Idaho | |
| Gem State Academy, Montana at | |
| Karcher, Caldwell (83605) | June 13-22 |
| Montana | |
| Mount Ellis Academy, Route 2, Box 104 | |
| Bozeman (59715) | June 19-29 |
| Oregon | |
| Gladstone Park Campground | |
| 305 Oatfield Road, SE., Gladstone | June 27-July 6 |
| Upper Columbia | |
| Walla Walla College, College Place | |
| Washington 99324 | June 6-15 |
| Washington | |
| Auburn Academy, Auburn (98002) | July 11-20 |
| Northern Union | |
| Iowa | |
| Oak Park Academy, Box 209 | |
| Nevada (50201) | June 7-15 |
| Minnesota | |
| Maplewood Academy, 700 North | |
| Main Street, Hutchinson | June 21-29 |
| North Dakota | |
| Sheyenne River Academy | |
| Harvey (58341) | June 14-22 |
| South Dakota | |
| State Fairgrounds, Huron | June 14-22 |
| Pacific Union | |
| Arizona | |
| Prescott (86301) | August 8-17 |
| Central California | |
| Soquel (95073) | August 1-10 |
| Hawaiian Mission | |
| Kauai | August 30, 31 |
| Hawaii | September 6, 7 |
| Maui | September 13, 14 |
| Molokai-Lanai | September 20, 21 |
| Oahu | September 27, 28 |
| Nevada-Utah | |
| Springville, Utah 84663 | July 22-27 |
| Northern California | |
| Paradise | June 14, 15 |
| Sacramento | June 21, 22 |
| Philo | July 24-27 |
| Portuna | July 30-August 3 |
| Lodi | August 9, 10 |
| Southern California | |
| No Meetings | |
| Southern Union | |
| Carolina | |
| Mount Pisgah Academy, Candler | |
| North Carolina 28715 | June 7-15 |
| Florida | |
| Forest Lake Academy, Box 157 | |
| Maitland (32751) | June 7-15 |
| South Atlantic | |
| Route 1, Box 40, Hawthorne | |
| Florida 32460 | June 6-15 |
| South Central | |
| Oakwood College, Huntsville | |
| Alabama 35806 | June 7-15 |
| Southwestern Union | |
| Arkansas-Louisiana | |
| Ozark Academy, Gentry | |
| Arkansas 72734 | June 12-15 |
| Oklahoma | |
| Oklahoma City | August 2-10 |
| Texico | |
| Sandia View Academy, P.O. Box 98 | |
| Sandoval, New Mexico 87048 | June 14-22 |

Church Calendar

| | |
|---------------------------------|--------------|
| Thirteenth Sabbath Offering | June 29 |
| (Australasian Division) | |
| Medical Missionary Day | July 6 |
| Church Lay Activities Offering | July 6 |
| Midsummer Offering | July 13 |
| Dark-County Evangelism | August 3 |
| Church Lay Activities Offering | August 3 |
| Oakwood College Offering | August 10 |
| Educational Day and | |
| Elementary School Offering | August 17 |
| Literature Evangelism Rally Day | September 7 |
| Church Lay Activities Offering | September 7 |
| Missions Extension Offering | September 14 |

Of Writers, Articles, and Miscellany...

The editor leaves for overseas on June 25. He will be out of the office until August 5. During this time his main assignment will be to report for REVIEW readers the World Council of Churches Fourth Assembly in Uppsala, Sweden, July 4 to 20. The meeting, with its theme "All Things New," may be the most significant in the history of the ecumenical movement. Previous assemblies have been held in Amsterdam (1948), Evanston, Illinois (1954), and New Delhi (1961). Students of prophecy, who believe that events in the religious, political, and social worlds point to the soon coming of Christ, will be watching closely for trends and developments at Uppsala. If you know fellow church members who are not subscribers to the REVIEW, be sure to tell them of the coming series by the editor, and urge them to subscribe now through their local church lay activities secretary. Suggest also that they ask to be placed on the Perpetual Plan. This will assure them of the lowest possible subscription rate, as well as continuous renewal.

As an introduction to the editor's forthcoming reports, you will want to read Daniel Walther's conversation with Dr.

Eugene Carson Blake, general secretary of the World Council of Churches, appearing on pages 2 and 3. Dr. Walther, now principal of Solusi College, near Bulawayo, Rhodesia, was formerly professor of church history at Andrews University.

At the request of the REVIEW he stopped at the WCC headquarters in Geneva for the conversation with Dr. Blake.

Betty Cooney, who writes on "The Talent of Time" (page 10), is a free-lance writer. A native of New Hampshire, she graduated from Atlantic Union College with a major in English in 1959. From 1962 to 1965 she took correspondence courses from Famous Writers School, Inc., of Westport, Connecticut. Her special interest in writing lies in the area of satirical comment on the contemporary scene. In 1962 she married Robert Cooney. The couple lives in Belle Harbor, New York.

Anna P. Edwardson, who writes "A Tribute to Father" (page 12), was reared on a Nebraska farm in a family of nine children. The five girls all became nurses. Anna, a graduate of Loma Linda School of Nursing (1922) and of Washington University (1939), was connected with the Nursing Education Department of Loma Linda University, La Sierra campus, 1930-1938, and again from 1948-1958. She is now retired. Her husband was Elder C. Edwardson.

Credit for the picture of the father in the billfold in our cover picture goes to H. M. Lambert.

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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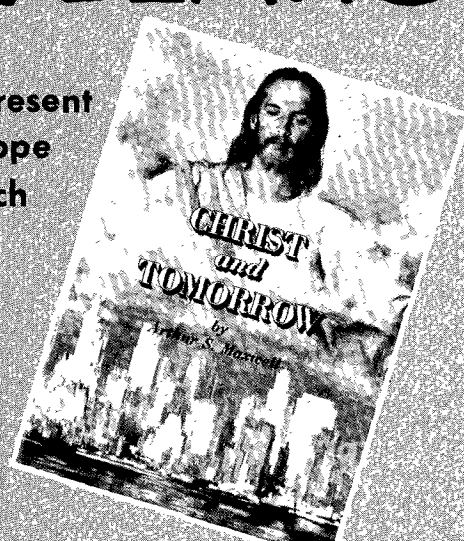
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Workers of Egypt Cooperate in Total-Evangelism Program

During a recent week in Egypt, Manoug Nazirian, lay activities secretary for the Middle East Division, and I visited five churches and conducted a workers' meeting and a laymen's institute. Every worker in Egypt has joined the world crusade of evangelism and is conducting an evangelistic campaign.

Laymen are enthusiastically cooperating by visiting homes and studying the Bible with families. One woman is studying in the home of the principal of the government agricultural school.

Habib Ghali, president of the Egypt Section, is spending six weeks in three simultaneous campaigns carried forward in the Assiout District. More than 900 are attending these three series of meetings. Here ten have been baptized with prospects of 40 more. Crowds are pressing into our churches and meeting places. A new day of evangelism has come to Egypt.

J. ERNEST EDWARDS

Editors' Council Considers Wide Range of Problems

The silence of nearly three decades was broken May 25-29 when some 70 Adventist editors and publishers from across North America met in council at the New York Center. The last meeting of this kind was held in 1929 in Washington, D.C.

Sponsored by the Publishing Department of the General Conference, the editorial council provided a forum on topics of special significance to editors. High on the agenda were methods of meeting reader needs, capturing reader interest in a rapidly changing world, and making the advent message stand out sharp and clear.

Throughout all discussions there was apparent a spirit of deep dedication and a sense of unity and recognition that this is an hour of unparalleled opportunity to fulfill God's commission to His church.

Although the council was not administrative in nature, it passed along to the General Conference officers recommendations reflecting a deep conviction that sound new methods must be developed for finishing the task assigned to the publishing arm of the church.

NEAL C. WILSON

Australian Pioneer Writes of Hope in Second Advent

"I am now 86 years of age but still follow the reports of our worldwide work with great interest." So writes A. G. Stewart, who with J. E. Fulton, G. F. Jones, C. H. Parker, and others, helped to open our mission work in the South Pacific Islands early in this century.

"The message today is just the same as what M. C. Israel brought to our home in central Victoria in 1887, when I was nearing my sixth birthday. Elder Israel was one of the pioneer party who brought the message from America to Australia, assisted by S. N. Haskell and J. O. Corliss, with a colporteur and a printer in 1885.

"May the day soon dawn when the world will have been warned and our blessed Saviour returns to take us to our long-awaited home."

D. A. DELAFIELD

Tennessee Youth Named ATS Temperance Man of the Year

Daniel Ipes, 18-year-old senior student at Madison Academy in Tennessee, has been chosen as Temperance Man of the Year for 1968 by the American Temperance Society.

Danny has given more than 100 temperance programs in schools and churches in central Tennessee and has served for two years as president of the Madison ATS chapter.

He has widely used Smoking Sam, a manikin of a 14-year-old boy designed to show what smoking does to the human body. After an appearance on Nashville's WSM-TV Noon show, some 15 program

invitations came in through the studio's switchboard.

"I get real enjoyment in helping other young people to understand better the harmful effects of intemperance," says Danny.

FRANCIS A. SOPER

Youth Evangelism Program Passes Halfway Point

MV TARGET continues to catch the imagination and action of Adventist youth. The latest reports, as of December 31, 1967, reveal that we have passed the halfway mark toward our goal of 100,000 baptisms, with a world total of 52,751 baptisms since General Conference and 116,800 MV projects begun.

The Big Five evangelistic projects have made possible these astounding figures. The Voice of Youth still is responsible for providing the largest number of baptisms, a total of 15,760; Friendship Teams have made possible 11,465 baptisms; and MV branch Sabbath schools have produced 10,062 baptisms. MV Gift Bible Evangelism is gaining momentum and may soon capture first place. It has been responsible for 6,391 baptisms, and Operation Fireside has resulted in 8,000 baptisms.

An additional 1,073 baptisms have been reported outside these categories.

LAWRENCE NELSON



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

LOUISVILLE, KY.—"It would take an unparalleled catastrophe, a cataclysm, a nuclear holocaust," to bring about immediate "Christian unity," the auxiliary bishop of the Roman Catholic Archdiocese of Louisville told the Louisville Area Council of Churches. "I think the obstacles are that great," said Bishop Charles G. Maloney. "I don't have the kind of courage to pray for the path I think it would take for unity."

MINNEAPOLIS, MINN.—More than 95 per cent of the nation's college students have no contact with a church, reported the president of the Campus Crusade for Christ International. Dr. William R. Bright said students are "spiritually illiterate," often because nobody has talked to them about Christianity. Dr. Bright's goal is to have at least one active Crusade staff member on each of the estimated 3,000 college campuses in the U.S.

LOURDES, FRANCE—More than 3,000 victims of polio, some 100 of them in iron lungs, are expected to participate in the first international polio pilgrimage to the famed Our Lady of Lourdes shrine in France scheduled for the fall. Sponsor of the pilgrimage is the Comite de Nancy, which in 1963 conducted a similar trip only for French polio cases. Among countries expected to send pilgrims to Lourdes, besides France, are the United States, Holland, Italy, Belgium, Switzerland, and West Germany.

NEW DELHI—The Indian Government is restricting the number of foreign missionaries in "sensitive areas" and having them replaced with natives of India, Prime Minister Indira Gandhi told parliament. Her address was given in answer to numerous questions in the upper house of parliament about alleged "anti-national activities of foreign missionaries" and government counter-measures.

MILWAUKEE—A 45-year-old priest who resigned as head of the philosophy department of St. Francis Major Seminary here last July to become an Episcopalian, has returned to the Roman Catholic Church. In a formal statement announcing his action, Father John F. Peifer said he had "thoughtfully and prayerfully re-examined" his position and had resolved his "intellectual difficulties."