

## Editorial Correspondence—

# Trends and Crosscurrents at the WCC Fourth Assembly

UPPSALA, Sweden.—The fourth assembly of the World Council of Churches, which concluded July 19 must wait for the judgment of history to determine its true value. At the moment it seems to have set the World Council on a course that will involve it increasingly in social and political problems, and decreasingly in efforts for individual conversion. In the next few issues of the *Review* I shall endeavor to place in perspective some of the actions taken, but in this article I want to share some of the impressions I received during the first few days of the council.

### Arrival at Uppsala

The moment my wife and I arrived in Uppsala (having taken the one-hour train ride north from Stockholm) we sensed that this university town of 90,000 was very much aware of the World Council. Throughout the city the OIKUMENE symbol of the council was displayed—in store windows, on city buses, on chartered buses, on luggage, on delegates' badges. At the visitors' center, a short walk up the hill from the cathedral (completed in 1440 after 150 years of construction), the symbol was available in plaque form—to be used as a wall ornament.

The taxi driver knew at once where to take us from the train station—to Fyris Hall (Fyrishallen), the sports arena where the plenary sessions of the council would be held. As we approached the building we noted a colorful flower-and-plant OIKUMENE symbol produced on an embankment by skilled landscape artists. We also saw that the building had become a veritable hive of activity. Parked along the side of the hall were hundreds of bicycles. Milling around on the front steps and in the lobby were crowds of bewildered delegates, many dressed in the distinctive garbs of the churches or countries they represented.

Once inside, we were directed to the registration desk



PHOTOS BY WORLD COUNCIL OF CHURCHES

More than 2,000 delegates, advisers, observers, youth participants, staff members, members of the press, and visitors attended the opening worship service of the fourth assembly of the WCC in Uppsala Cathedral. King Gustaf VI Adolf (center) stands with Archbishop Ruben Josefson of the Church of Sweden at his right.

for members of the press. I presented my credentials, as well as the receipt for our rooming accommodations, mailed to me before I left Washington, and was supplied at once with a packet of materials, a badge, and a room key with an attached note warning that the penalty for losing the latter would be \$16. The badge, I soon discovered, was not merely for looks. It was not merely a souvenir or an ego booster. It was to be worn constantly by every registrant. Without it no one was permitted to enter either the meetings or dining rooms.

Immediately after leaving our suitcases in our room, I took the bus to the press center. In the English-language press room, I found my name on one of the 520 specially constructed boxes that covered an entire wall. My box contained a number of news releases and other materials, among which was a reminder of a general news briefing

in the University Aula at 6:00 P.M.; also a reminder of a "Viking Buffet" at seven-thirty.

When I arrived at the news briefing I discovered that at least 500 correspondents were present. This convinced me that there is tremendous interest in the work of the World Council. The briefing was conducted in English, with simultaneous translation into French, German, and Russian. All reporters were provided with battery-powered, transistor-receivers and earphones so that they could understand the proceedings. In spite of a public address system that threatened to break down from time to time, the program went forward.

### Reaction to Pope's Message

Many of the questions raised by newsmen were routine, but two revealed that a crosscurrent of controversy already was developing. One was about the significance of the message released by the Pope almost on the eve of the council. The other involved some Swedish art work on display in the dining room of Fyris Hall.

We had sensed that the Pope's message had struck a rather sour note with council leaders, for in our news box was a release by Dr. Eugene Carson Blake, general secretary of the World Council of Churches. In it he stated, in part:

"I have been asked whether I in-

terpret the Pope's remark about one flock and one shepherd as a bid for all Christians to return to the Roman Catholic Church. It does not say this specifically, but it is implied in the normal Roman Catholic ecclesiology, which has never given up the position that it is the Church of Jesus Christ.

"This was modified by a number of Vatican Council documents, but the dogmatic position has not been changed. . . . I have also been asked why the Pope made this statement now. I believe there are two possible reasons: (1) He might have wished to discourage romantic ecumenism, which is to suppose that all that is required for unity of the church is to be more friendly and tolerant than we have been heretofore. (2) It was not so much directed at ecumenism but to those progressives in the Roman Catholic Church who would go farther than was intended by the Vatican Constitution on the Church and the World, who from his point of view have accepted modern secular assumptions and therefore too radically modify the traditional teaching of the Church.

"It is good for us to know the breadth and depth of the theological problems of Christian unity."

Apparently this statement had not put to rest all the misgivings, for at the press briefing Dr. Albert H. van den Heuvel, communications officer

at the assembly, made a further statement, which, he made clear, had been carefully thought out and discussed with members of the staff. He assured the press that the Pope's message was not related in any way to the World Council Assembly. It was timed to coincide, not with the opening of the council, but with the end of the Catholic holy year. It was addressed to Roman Catholics, not to Christians in general. He said that it was not unusual or surprising for the Pope to remind Catholics that they should adhere to the teachings of the church.

It is always dangerous for a reporter to read too much into comments at a news conference, but it seemed to me that the council leaders were not only embarrassed but affronted by the Pope's message. And why not? When the head of the world's largest church urges people throughout the world to hold to the faith, what faith can he mean? Hardly the one set forth by Martin Luther or by subsequent Reformers.

The Pope's message was especially embarrassing because the World Council has in recent years made extraordinary efforts to develop a good rapport with the Roman Church. In 1965 a joint group of six Roman Catholics and eight World Council members was formed to explore areas of possible doctrinal agreement. And recently, according to Dr. Lukas Fischer, director of the World Council Faith and Order Department, the Roman Church had expressed a willingness for its theologians to be named to the WCC Faith and Order Commission. Provision has now been made for enlarging the commission membership from 120 to 150.

Expanded contacts have been made with the Roman Church not only in the area of Faith and Order but in matters involving (To page 20)



Above: Leading the WCC presidents into Uppsala Cathedral is A. Dominique Micheli, an assistant general secretary of the World Council of Churches. Behind him are the Archbishop of Canterbury, Archbishop Iakovos, Charles Parlin, Dr. D. G. Moses, and Dr. Martin Niemöller.

Right: Participants at the opening service processional were (from left): M. Niemöller, a WCC president; E. A. Payne, of England; E. C. Blake, general secretary; Metropolitan Nicodim, of the Russian Orthodox Church; and Bishop Johannes Lilje, of the Evangelical Church in Germany.



# The Compassionate Ellen G. White

By BESSIE MOUNT



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HARRY ANDERSON, ARTIST

LIKE her Saviour, Ellen White was "moved with compassion" for suffering in any form, and treated with kindness and tender sympathy the poor, the unfortunate, the sick, the bereaved, the mistreated.

On numerous occasions, both in America and in Australia, the sick or feeble were tenderly cared for in her home—whether in the early days or in Elmshaven, her last home. Her broad sympathies embraced the sorrowing widow of a martyred President, and extended to the lowly cattle in her stables. She expressed her displeasure with one who proved to be "a rough, coarse man to handle cattle. I would much rather have a more tender, sweeter-tempered man look after my living creatures,"<sup>1</sup> she wrote.

The years in Australia made many demands on her sympathy and compassion. Bank failures in the early nineties had resulted in widespread suffering and want, even for many who had formerly been in comfortable circumstances; then, too, accepting the Sabbath truth often meant the loss of work and income. We find Sister White taking from her own provisions flour, beans, peas, cabbage, potatoes to starving families; buying bolts of cloth from which to supply the destitute; borrowing money to help a poor brother pay the interest on his mortgage that he might not lose his home; and feeding the hungry who came to her door almost daily.

Of a shopping trip to Sydney she wrote:

"Monday, yesterday, was a pleasant day. Byron and Sarah [Belden] and I went to Sydney. Said Christ, 'Ye have the poor always with you,' and it is thus in our experience. We purchased rice and peas, and this store was laid in to supply the destitute poor. We visited Sister —— and carried her a little of all we had and twelve yards of flannelette, and have now a supply of clothing for several families who are in suffering need."<sup>2</sup>

Frequently she helped poor families to help themselves by giving employment to the father or taking into her home a boy who could help with the outside work about her place, or a young girl to help about the house, and thus let them earn something while leaving the family with one less mouth to feed.

"I have sent provisions to Brother ——'s family," she wrote from her Granville home. "He cannot get work—only a job now and then. They are destitute of food and clothing. He keeps up good courage in the Lord, but there are many families destitute and it hurts my soul."<sup>3</sup>

"I want not to hoard anything," she wrote to her son, "and God helping me those who have embraced the truth and love God and keep His commandments shall not go hungry for food or naked for clothing if I know it."<sup>4</sup> During this difficult pe-

riod she practiced the closest economy and self-denial that she might have means with which to help the needy. Used furniture was purchased for her home. Dry-goods boxes were utilized for furniture when they would serve. A wooden frame with curtains sufficed for a wardrobe. "I will save in clothing. I will not expend one shilling unnecessarily,"<sup>5</sup> she declared.

## She Took Time to Relax

The amount of work accomplished by Ellen White in writing, traveling, and attending important meetings, speaking, counseling with workers, superintending a large household of helpers, seeing book after book through the publishers, and carrying on a large and varied correspondence, is truly amazing. Did she ever take time to relax? Was she always under pressure of work? Was there ever a time for recreation?

Yes, Sister White had her times of recreation, brief though they often were, and her diary and letters give occasional glimpses of these. As opportunity offered in connection with her travels, she enjoyed visiting points of special interest—the British Museum in London; the old Roman wall, with its gates and towers, at Southampton; the palace of French kings at Versailles; ancient churches and cathedrals that were scenes of Reformation days; the Waldensian

valleys; a beautiful park or natural scenic wonder. On a visit to Sands—now Stanley—Virginia, in November, 1890, she was taken, with others, eight miles by carriage to see Luray Caverns. I shall let her tell about it herself:

"We went into a building, and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough, but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good."<sup>6</sup>

Sister White loved riding out in her carriage daily whenever possible, and this seemed to be a necessity, for it rested and refreshed her for her arduous labors. She loved to go on "a little picnic" with a few friends and some of her helpers. Her letters refer to some of these occasions. October 28, 1892, she wrote from Adelaide, Australia: "Yesterday was the hardest day I have had for some time, getting off the American mail. I felt so tired, but I am thankful it is over. . . . After this Elder Daniells took the team and we all went up to the waterfall. The scenery is very grand. I of course sat in my carriage"—she had not yet recovered fully from her eleven-month bout with rheumatic fever—"while the three went up the steep ascent to see the second waterfall."<sup>7</sup>

On another occasion she notes that she went with one of her helpers and a few friends "out by the riverside and had a little picnic. We had a

pleasant time, gathered a lot of dock greens and returned."<sup>8</sup> (Sister White was very fond of greens.) Again she wrote: "Yesterday we went up into the mountains, and took dinner under a tree. The scenery was grand. I enjoyed it much."<sup>9</sup> And again: "We went out to the beach, Emily [Campbell], May [Walling], and I. Of course I was not able to get about, but sat in the phaeton under the bridge or wharf that leads quite a distance to the water. We took dinner there. It was pleasant."<sup>10</sup>

Sister White was a great lover of nature, and these simple little outings brought her pleasure and renewal of spirit.

### "Spiritually-minded"

We have touched briefly on some of the more human facets of Ellen White's personality, but what of the *spiritual*? None can read her writings understandingly without sensing her deeply spiritual nature, one that transcended and completely pervaded the human side. Like Enoch, she "walked with God." With Paul she could say, "I know whom I have believed," for she *knew* her Saviour and the secret of abiding in Him. With her keen spiritual insight she was able to find some precious lesson in every experience. Of a ride through Knight's Canyon, California, in December, 1881, when a friend drove ahead to guide her through the perilous pass, she wrote:

"We were very thankful for a pilot in this part of our journey. I dared not look either to the right or left to view the scenery, but, holding the lines firmly, and guiding my horse in the narrow passage, I followed our leader. Carelessness here would have been fatal. Had our horse turned out of the right path, we should have plunged down a steep precipice, into the ravine below.

"As we rode along in almost breathless silence, I could but think how forcibly this dangerous ride illustrates the Christian's experience. We are making life's journey amid the perils of the last days. We need to watch carefully every step, and be sure that we are following our great Leader. Skepticism, infidelity, dissipation, and crime are on every hand. It would be an easy matter to let go the reins of self-control, and plunge over the precipice to sure destruction."<sup>11</sup>

The scenes of nature, which so delighted her eyes, provided many a spiritual lesson. Consider this comment:

"From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form and color. . . . There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.

"The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition?"<sup>12</sup>

### Appreciation for Nature's Grandeur

Writing of the majesty of the mountains viewed on a carriage journey in Switzerland—"the battlements of rocks," the "wild grandeur," the "time-worn rocky walls that have stood since the flood," she concluded:

"The view is grand in the extreme, and presents to the senses such high and holy and strong and sacred ideas of God our Maker. And then the thought that we can call Him Father! . . . I do so long for a closer connection with God. This God of majesty and might may be our Father, our Friend, our hope and crown of rejoicing."<sup>13</sup>

Another description of the mountains "in their majestic beauty, with their rocky battlements resembling grand old castles," ends thus:

"God is Himself the Rock of Ages, a refuge for His people, a covert from the storm, a shadow from the burning heat. He has given us His promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but His kindness shall not depart, nor His covenant of peace be removed from those who by faith make Him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heav-

## That I May Help

By INEZ BRASIER

If I can help a tired one walk with beauty  
Through a long and lonely hour,  
If I can share my fragrant petals when his  
Have never come to flower,  
If I can bring a peace where he knows despair  
And the emptiness of loss,  
Then, Father, lead me through darkened way and rough  
Where I kneel before Thy cross.  
Crush these, my own plans, as though a fragrant mint,  
That I may understand his heart,  
That I may help him walk sure and steadfast here,  
And Heav'n's deep joy impart.

ens above them, we should never be moved from our faith in Him and our allegiance to His holy law."<sup>14</sup>

### Secret of Her Strength

What was the secret of the long life of fruitful service and amazing accomplishments of this frail little woman? I think we find it in such statements as the following, expressing her complete devotion to God and His service:

"I want to do exactly as the Master would have me to do."<sup>15</sup>

"I want to know the will of God and do it. . . . I want all that I have and am to be used in the cause of God and to the glory of His name."<sup>16</sup>

She neither claimed nor sought glory or honor for herself. Her dedication was matched by her humility, her complete dependence on a strength not her own. Her early morning diary entries frequently express this dependence. July 12, 1897, she wrote: "I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God and bring out the precious truth in the simplest language. Thus did the greatest Teacher the world ever know."<sup>17</sup>

On February 14, 1896, she penned this entry: "My prayer is, Help me, O my heavenly Father, to trust wholly in Thy wisdom and not to lean to my own understanding. Guide Thou my pen and direct my speech that I shall not sin against Thee with voice or pen. I must have grace. I plead, Teach me Thy truth, that I shall not err from Thy way, O my Lord. I am weakness itself, but Thou art strength, fortitude, and courage to Thy people if they will only diligently make Thee their trust."<sup>18</sup>

And the next day she wrote: "The Lord is good and merciful. I want my gratitude offering constantly ascending to God. I long to have a deeper sense of His goodness and of His changeless love. I long daily for the waters of life. . . . I must continually have my strength in God. My dependence must not waver. No human agency must come between my soul and my God. The Lord is our only

hope. In Him I trust, and He will *never, no never, fail me.*"<sup>19</sup>

"*I am weakness itself, but Thou art strength.*" "*I must continually have my strength in God. My dependence must not waver.*" With the simplicity of a child Ellen White trusted in her heavenly Father, and never did He fail her. His strength is available

to His people today—to you and to me. You and I are not called to the special work that was Ellen White's, but how wonderful it would be if every Seventh-day Adventist were as unreservedly surrendered to God and as completely dedicated to His cause as was she!

(Concluded)

## The art of living

By MIRIAM WOOD

*when you're Young*

"HOT POTATOES" Most people feel that they live rather drab lives. Each day there's the deadly sameness of routine to be gone through—the getting up and organizing of one's person, the relentless demands of the day to be met, and finally, the too-late, gritty-eyed, yawning collapse into bed with a large percentage of self-imposed assignments still undone. In a flash morning comes with its waiting treadmill. And so it goes. Sunrise; sunset. Sunrise; sunset.

I'm deliberately ignoring the bright spots in between—the vacations, the fields of daffodils, the sudden bursts of glory, if I may be permitted this rather extravagant phrase. My reason for such a one-sided approach is this: After considerable thought, I've begun to wonder whether the large proportion of drabness in this workaday world is responsible for the eagerness with which so many people listen to rumors. Not only listen, but pass them on as rapidly as possible—with suitable embellishments, of course. Rumors break the monotony. Consequences? Who cares?

Out of the dim recesses of my youth has come the faint memory of a rather feeble little game termed Hot Potato, which called for the players to sit in a circle (I think) and pass around an object of any sort (the "potato") as rapidly as they could.

The purpose of the game was to avoid being caught with the object when the monitor in charge shrieked, "Hot potato!" As I've already indicated, it was silly! But it still beats watching the same pseudo cowboys chasing one another across a flickering TV screen, past the same artificial bushes hour after dreary hour.

On the basis of my observations, it would seem to me that few people are ever in the slightest danger of being caught with a "hot rumor" nowadays. Without ever making the most elementary attempt to check for accuracy, they go bounding to the telephone or up the stairs or down the stairs or across the hall or across the street or they "take pen in hand." Tumbling from those parted

lips pour these words: "Do you know what I just heard?!"

Variations on this theme are employed, or perhaps it is more accurate to say that the more tender-conscienced people usually make it a point somewhere near the start of the exciting recital to interpolate a "Now I can't vouch for the accuracy of this, but . . ." or "This *may* not be true, but. . . ." That's really only begging the question, though. A rumor is a rumor. It's exciting, spine tingling, monotony breaking. It's also more often than not, irresponsible, deadly and as capable of producing disaster as a lighted match in a gas-filled basement. Or, to switch the comparison, once a rumor sprouts it puts to shame Jack's beanstalk in rate of growth. The latter at least needed to be rooted in soil; rumors are more in the nature of air plants. They grow to Gargantuan proportions on air from the lungs of the people who are excitedly passing them on.

The circumstances of my life give me rather unique opportunities both to hear rumors and to check their accuracy. As a result, I must say that I am literally sickened at times as I contemplate the potential damage that may be done to the denomination I love. And not only to the church itself, but to its leaders. And to individual members. One particular rumor regarding the salary of a church leader was so preposterous that common sense alone should have saved the day. Common sense, though, is drab. Rumors are exciting.

A cure for this kind of mass hysteria isn't at all complicated. Try a telephone call or a letter to someone who is in possession of all the facts. If neither course is practical, then the simple expedient of closing the mouth rather than opening it works results of a spectacular nature.

It occurs to me that a variation of the Hot Potato game might solve much of this horrendous problem. When the mythical monitor screams, "Hot potato" (rumor), hang on for dear life if you're in possession of the detestable object. Squeeze with all your might; then let the remains drop through your fingers—dead and unrecognizable.

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- 13 *That I May Know Him*, p. 146.
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[As a teen-ager, the author, having lost all interest in religion, with her family had begun attending the nightly "church in a tent" meetings. She felt that the special music and sermons were personalized beckonings to her. Although she realized that she loved the Lord, she could not make her decision. As this week's story begins, a meeting has just ended. —Eps.]

# Peace at Last

By HELEN K. OSWALD

AT THE close of the meeting I bought a Bible from the singer. This was the first Bible I had ever owned, and what a treasure it proved to be! The first verse I read in my new Bible was, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

God had reached down and was drawing me close to Him once more. My decision was made. Worldly pleasures faded out of my heart and a new life began, a life of joy, peace, and happiness. A wonderful fellowship,

indeed, was mine. I could say with a song writer:

"What a wonderful change  
In my life has been wrought  
Since Jesus came into my heart."

How I loved to sing such beautiful hymns as, "Redeemed! how I love to proclaim it!" and, "There's sunshine in my soul today."

These songs greatly cheered me in my new walk. A new vision of life urged me on to follow my Lord in every way. I studied my new Bible

and prayed for Heaven's guidance, for I was only a babe in this new life.

One evening as we entered the tent we saw a large chart hanging over the rostrum. It was a picture of a strange man, made up of gold, silver, and other materials. After the opening song and prayer the speaker for the evening read the second chapter of Daniel. It was a thrilling story. As he built a strong sermon around it on the nearness of Christ's second coming and the fulfillment of prophecy, my heart burned within me. I felt I was not ready for Jesus to come. To close the meeting the minister read, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Then followed a most interesting song:

"Look for the waymarks as you journey on.  
Look for the waymarks, passing one by one;  
Down thro' the ages, past the kingdoms four—  
Where are we standing? Look the waymarks o'er."

What an enlightening song! What prophetic ground it covered! We had never known that God had such vivid truths for His people. I was hushed with wonder and gratitude for this enlightenment, and my interest in the Bible grew with each sermon we heard. Each meeting was heavenly.

At the next meeting we heard a most striking study about God's commandments and their perpetual obligation. A change in the attendance at the meetings took place after the presentation of this topic. However, I continued to attend, for I wanted to learn all I could about how to walk in God's ways. As I studied the Scriptures I learned that if I loved God I would obey His commandments. My conscience pricked me as I read verses such as 1 John 2:3, 4: "And hereby

*As I read my Bible, the first I had ever owned, God filled my life with peace and joy.*

REVIEW AND HERALD, July 25, 1968

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HARRY ANDERSON, ARTIST



we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

### Encountering Opposition

The minister had shown us from the Bible that keeping the commandments is the fruitage of a life that has been transformed by the power and grace of Christ. He said, "When the heart is fully surrendered to the will of God, the individual will desire in his heart to walk in the light of God's truth. He will desire the righteousness that is revealed in God's law, and through the indwelling of Christ will sincerely endeavor to keep that law."

I found that God's Word refers to the Ten Commandments as God's rules for mankind. As I spoke to my parents about this they kindly admonished me not to get too serious in this matter. I began to speak about this to my friends. They said I was foolish to think as I did and that I was being deceived. They tried to sow doubt, but none of their remarks moved me. I was sure that the change in my life was from God, that it was a scriptural conversion. I could go along fully with Martin Luther's expression of faith in response to the question as to whether he felt sure his sins were forgiven:

"No! but I'm as sure as there's a God in heaven.

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the work of God;  
Nought else is worth believing."

"God's law has been changed," a minister of one of our local churches told me.

Puzzled, I searched further, until one day I came across Jesus' words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18).

What a sure foundation God has laid for His children, I reasoned.

In a short time great opposition confronted me. At times I could not see ahead, but I kept hoping and praying. I was sure that God was leading and that He would stand by until things cleared up. I was only a piece of clay in God's hands. The Holy Spirit kept on working. When asked how I knew I had experienced conversion, I could say with the poet:

"You ask me how I gave my heart to Christ? I do not know. . . .

I only know He is my Saviour now."

The touch of the Holy Spirit had completely changed my outlook on life. A deep yearning began to press on my heart to attend a Christian school and to study to become a worker for God. When certain of my friends learned of this desire they laughed at me and ridiculed me until tears were my daily portion. There was, of course, the problem of finances. How could I attend school without money? But God performed another miracle. In five months from the time I attended those good meetings in the tent I entered Union College at Lincoln, Nebraska, some 400 miles from my home.

### Attending School

Soon I was baptized. Words cannot describe the joy this step brought to me. I felt I was now fully numbered with God's commandment-keeping people.

The fact that Adventists have a definite message for this lost and dying world thrilled me. I found them a clean and truly devoted people who follow closely God's Word. How happy I was when I learned of their worldwide program!

At school I mingled with devoted young people who were preparing to go anywhere God called them, even to the darkest corners of the earth, to bring the knowledge of the saving gospel to the lost. I always felt especially close to God each Friday evening when the bell in the clock tower rang out the beginning of the Sabbath. In tune with the sound of the bell, we would bow in worship and sing the familiar hymn, "Day Is Dying in the West."

Each day I thanked God that He had led me to this Christian school, and daily I prayed for His guidance to develop into a worker. I was completely happy in my new environment and studies. Secretly, I hoped I could become a minister's wife someday. I felt I could do much good in such a position.

During the time I was in school, I carried a constant burden in my heart for the conversion of my loved ones. I knew that they wanted to be saved. About five years after I became a Christian, the blessed Adventist message began to change their hearts. One after another each took his stand. What great joy this brought to me!

During these years I became acquainted with a young man three years my senior who was preparing for the ministry. He came from an earnest Christian family. Six years from the time I saw those young workers in the tent, I married this young minister. God had guided and blessed and I give Him all the glory.

We enjoyed many years of service together.

Finally my dear mother was baptized. What joy that brought to my husband and me. At first she had prayed for me; then I had prayed for her. She often said, "We professed to be Christians but we were blind until this last message for a dying world came to us. It opened our eyes to our great need of a Saviour and for a conversion that would get us ready for Jesus' coming." The blessed hope of Jesus' soon coming became very precious to her. As the end drew near (she lived to be 95 years old), she looked beyond the tomb to that golden morning when God's sleeping saints will arise. She loved to sing, "The golden morning is fast approaching; Jesus soon will come."

Often she would say, "When I go to rest please don't weep for me, for it will be only for a little while until I hear the trump with which God shall awaken all His sleeping children. He will then gather all those who have loved and served Him and take them to the beautiful home He is preparing for them."

### God Watches Over the Dead

Mother has been sleeping a number of years now. So has father, and other members of the family. In the past few years death has also reached into my own family. Our dear son was taken from us in World War II. He served as a flight surgeon in the armed forces. Life never seemed quite the same after our young doctor was snatched from us.

In 1960 my good husband went to his rest after serving God's cause fifty years. My loved ones sleep in Jesus, with countless others who have walked this earth, while some of us carry on. These mounds all over the world make us long the more for that glad morning. None of our dead will be bypassed by the eyes of the Lord. God knows where each is buried, whether on land or in the depths of the sea. All those who have made their calling and election sure will hear the trump of God on that great resurrection morning and will awake to life evermore. There will be no tomb of the unknown soldiers. All will be found. What a morning that will be!

My God and I have enjoyed many blessed years together since I accepted this message. I have learned to know Him better, and long to see Him someday soon. His Word has been my guide and stay. Without it the way would have been blurred many times. It is indeed a "lamp unto my feet, and a light unto my path."

It is the bread for my soul.

(Concluded)

# A Moment to Decide

By HOWARD B. WEEKS

**I**N OUR discordant society one of the few points of agreement is that society itself is ailing. We agonize for lack of direction and purpose. This is true both in politics and in religion.

Politically we suffer from the absence of a dominant issue that would bring about a clear alignment of forces and subordinate the multiplicity of smaller issues that confuse us. A dominant issue would provide a sense of orientation and purpose; allies and antagonists would be clearly identified, and we would know the name of the game.

Ironically, efforts toward consensus, a deliberate blurring of the familiar lines of conflict, have allowed factionalism to flourish. Thus the people are separated into various subdivisions. There are subdivisions represented by conflicting views on Vietnam. There are subdivisions on racial questions and the war on poverty. The people are further divided as the fiscal policy divides them, and divided still more as educational, medical, and other social policies divide them.

Ordinarily most of these divisions would be accommodated, subordinated, and managed within the framework of a great single conflict, under the control of a meaningful two-party system. As E. E. Schattschneider observes, if parties cannot manage conflict, cannot designate the single conflict that will dominate and subordinate the others, they cannot govern (*The Semisovereign People*, New York: Holt, Rinehart and Winston, 1960). We cannot endure many competing conflicts. Effective government determines about what we shall, and what we shall not, fight.

It aligns the people in ways that do not threaten the system of government itself.

## Deterioration of Lines of Conflict

What we see today is a deterioration of classic lines of conflict that for at least a half century have served to contain lesser conflicts: free men versus the tyrants, Allies versus the Kaiser, capital versus labor, Allies versus Axis, democracy versus communism.

Even the conflict of indecision is easy to accommodate in such a two-way division, as in the case of the premier of a new African nation who was asked, "Are you pro-West or pro-Communist?" He candidly replied, "One group of my ministers and I are pro-West. The other group of my ministers and I are pro-Communist!"

But the historic divisions do not now serve us. Old alliances and alignments are in disarray. Disorder reigns as each restless minority strives to make its conflict the central conflict, to create a new alignment that favors its concerns.

It is as if two football teams should suddenly forget the point of their game, the site of the goal posts, and the basis of the division between them; then dissolve into many smaller factions: Italians of both sides against the Germans of both sides, the men under 25 against the men over 25, and so on. The new name of the game would be Chaos.

A system cannot function well unless ultimately the major issues can be seen in two-dimensional terms. This is why a meaningful two-party system, even with its mixed factions on both sides, functions better than

a multiparty system. At some point issues can be crystallized and a decision made—yes or no, for or against, this alternative or that. Our society today suffers for the lack of such a clear alignment.

As this is true in politics, it is true in religion. Here, too, we see the need for a two-dimensional definition of major issues. The Bible is replete with indications that, given two opposing cosmic forces, all minor issues at last must be subordinated to the central question, "Whom will you serve?" The final results appear in two-dimensional terms: we are arrayed at last on the right hand or on the left, among the sheep or among the goats. We are with the righteous or the unrighteous, within the fold or without, in the light or in the darkness, saved or lost.

But we see no such clarity in the general religious scene today; rather only reflections of the prevailing social and political disarray. Old distinctions between good and evil, the natural and supernatural, are blurred. Even historic concepts of God are widely questioned.

As theologians debate, people in the pews are concerned, confused, and deeply divided. A study by Rodney Stark and Charles Glock of the Survey Research Center, Berkeley, suggests that doctrinal divisions within many of the major Christian churches are in fact potentially cataclysmic. The time seems ripe for a full-scale renewal of the historic issue of conservative versus liberal theology ("The New Denominationalism," *Review of Religious Research*, VII, Fall, 1965, p. 14).

## Shocking Statistics

For example, only 41 per cent of Congregationalist respondents in this study affirmed an unqualified belief in the existence of God; 59 per cent expressed varying degrees of doubt. Methodists were divided 60-40 on the question, Presbyterians 25-75, and Catholics, surprisingly, 20-80. Only among such groups as the Southern Baptists and the evangelical "sects" was there anything approaching unanimous belief.

About the same divisions appeared concerning the divinity of Christ.

What did members of the churches say about life beyond death? Here the level of belief in some groups declined even further, with only 36 per cent of Congregationalists, for example, stating an unequivocal belief in life after death. Degrees of doubt were expressed by 64 per cent, and 21 per cent flatly denied the possibility of life after death. Among Methodists, only 49 per cent were



really sure; 69 per cent among the Presbyterians.

The study suggests that the devil has done a singularly poor job of public relations with regard to his existence and activities (or good, depending on how we view his purposes), for here the belief factor plummets. Only 6 per cent of Congregationalist respondents really believe the devil exists and 78 per cent said flatly that he does *not* exist. Among Methodists 13 per cent said he exists, 66 per cent said he doesn't; Presbyterians, 31 per cent versus 48 per cent. Even among Catholics only 66 per cent believe this doctrine. Among all Protestants only 38 per cent saw Satan as a reality versus 43 per cent who denied his existence.

Considering these marked differences of doctrinal belief, not between churches but within them, it is easy to believe as the researchers do that the cracks and fissures are even more ominous than the mere matters of organization or ritual that led to many of the denominational formations. Rather "they fragment the very core of Christian perspectives."

The question among these religionists is not so much, How can we properly worship God? but, Is there a God who is responsive to worship?

In view of such fundamental divisions it would seem that the ecumenical movement can succeed only by continued subordination of major doctrinal issues.

In the large denominations, such subordination is generally the case. Sermons routinely avoid potentially divisive doctrines. Thus members of the orthodox minority are in all probability unaware that they are, in fact, a minority. At the same time the majority may be unaware that the congregation has a strong fundamentalist contingent.

If theological conservatives should be successful in bringing these doctrinal issues into the open, the ensuing ruptures, as Stark and Glock believe, could well be more radical than those that shaped the denominations in the first place.

During the first decades of this century a liberal-conservative conflict in the larger denominations resulted in a significant fallout of conservatives and the formation of most of today's evangelical groups. The potential apparently remains for an even wider schism and an even greater fallout.

Already within a number of churches conservative members have begun to find themselves, to publish conservative literature, to develop a kind of Biblical underground. Champions of Biblical Christianity may well even now lend a hand to such like-minded people of all commun-

ions, helping to draw the issue clearly and to bring it into the open.

In an apocalyptic setting we can foresee a decisive realignment of Christendom, a realignment brought about by the proclamation of the three angels' messages, a realignment so compelling that other differences will be subordinated to facilitate the mobilization of all mankind on either side of a single comprehensive question. Ellen White, commenting on the prophecies of Revelation, predicted the ultimate development of such an issue that "will command the attention of the world" (*The Great Controversy*, p. 450).

The issue will be nothing less than the character of God, with all the world divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who do not. The issue: commitment to God, life related to Him; or commitment to Satan, life related to him.



## Follow the Leader

Part 2

By RUTH WHEELER

THERE was shouting and playing when the Pathfinders reached the meadow and the boys began to make camp. Each one chose the place he wanted for his bed.

The leader spread his sleeping bag out in the meadow. But the ground was hard there. Over under the redwoods the fallen needles made a deep spongy mattress. Tam decided that he would spread his bed there. It would feel good to lie down in a soft bed after that long hike.

"You'll like it out here in the meadow," the leader called. "Better come out here." But Tam had already seen how hard the ground was out there. He had seen that there were little sharp stones too. It was much better under the trees. He even persuaded a couple of friends to spread their bags beside his. The three whispered and laughed with one another and said nothing to the others about the soft needles. Let the other boys sleep on the hard ground and stones if they chose.

After supper and a campfire Tam and his pals snuggled deep into their soft beds. They didn't even take time to put the clothes they took off into their packs. They just threw them onto the foot of their beds.

In the middle of the night Tam woke up. It was raining. There was a steady dripping in his face. The other boys were moving about too.

Of course we need not await some future cataclysmic upheaval in order to take a stand on the right side of that question. Nor need we be confused and entangled by the multiplicity of minor religious questions that confuse and fragment. For those who are spiritually discerning, the issue of one's life-orientation is always the dominant issue, subordinating all others; and for the spiritually discerning, the time for decision is always today.

Both society and individuals suffer for lack of this master decision that places other questions in manageable perspective. A time for that decision will ultimately become clear to all the world. For each of us, let it be now. Will we be in or out? among the sheep or among the goats? on the right hand or on the left? in the light or in the darkness? Will we be saved or lost?

This day, today, is *our* moment to decide.

"It's raining," one of them whispered. "Yeah," Tam answered. "Guess we'll just have to take it. There is no place to go. Probably raining harder in the meadow than it is here under the trees. Just pull the tops of your sleeping bags over your heads. It'll be hot, but better than rain." Tam thought about his clothes, but it was too late to put them away. They were probably already wet.

The boys wiggled and squirmed, and the steady dripping of water on their beds continued.

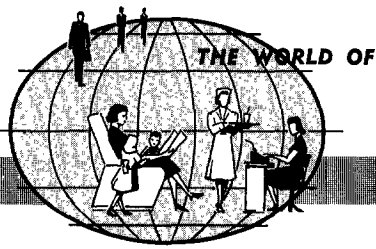
When the first streaks of dawn came, Tam sat up. There were little puddles of water on his sleeping bag and on his pillow.

He crawled out of his sleeping bag and pulled on his wet clothes, then walked across the grass toward the boys in the meadow. Every boy was sleeping quietly. Tam stopped short. Every sleeping bag was dry. The grass was wet with dew. But there wasn't a sign of rain in the dusty path.

Tam walked slowly back to his bed. All around him on the ground were pools of water. He looked up at the redwood trees. The first rays of the sun were coming over the hill. A drop of water shone like a diamond on the end of each needle. A little breeze shook the tree and a shower of drops fell in his face.

Then he remembered something he should have thought of last night. He remembered that in the coast ranges of mountains where the redwoods grow, fog often comes in at night. And the trees water themselves by combing the droplets of water from the fog and sprinkling the water on the ground at their feet.

Tam stood shivering. It'll take a long time for me to learn all there is to know about hiking in the woods, he thought. But next time I'm going to keep my eyes open and do what the leader does. I'll learn a lot faster that way.



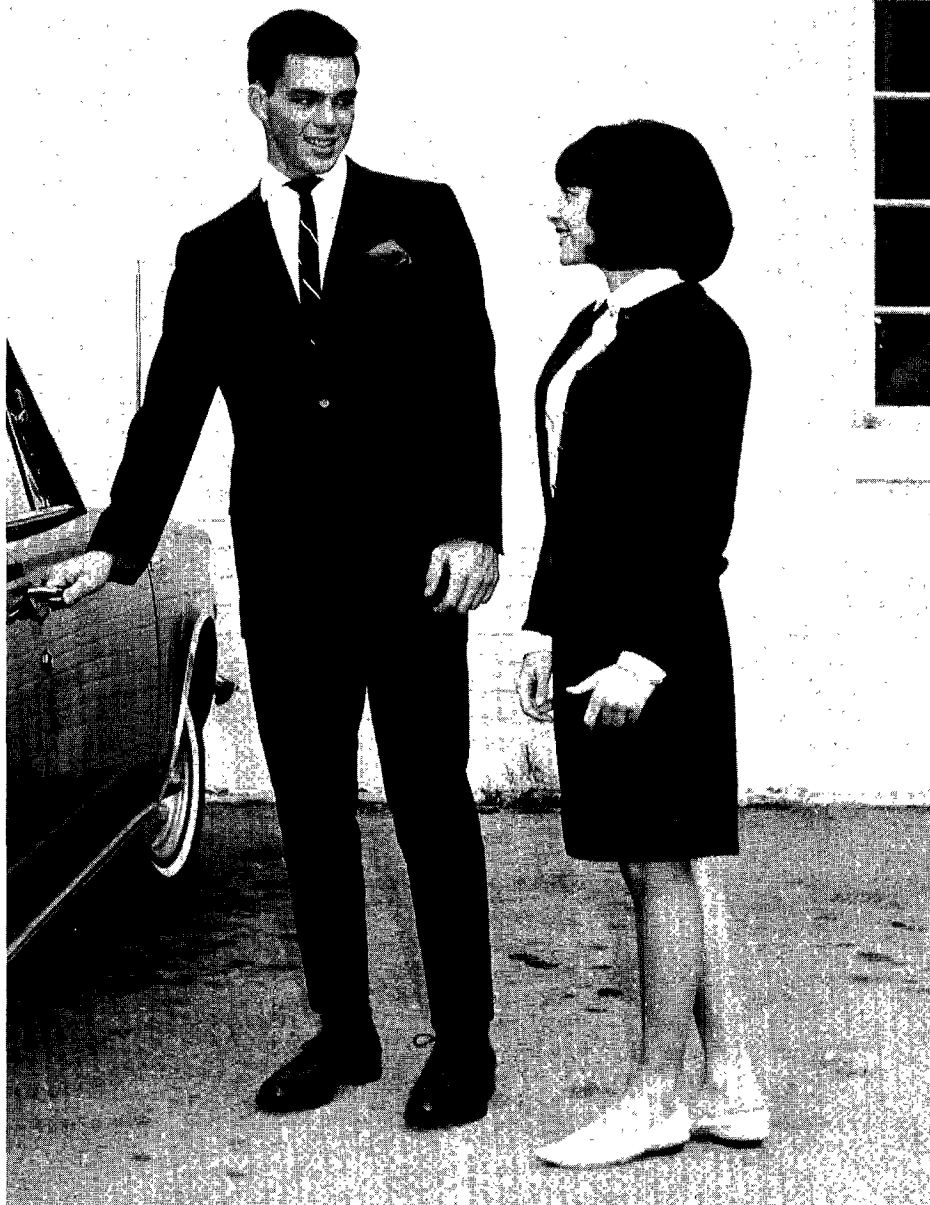
# The Adventist Woman

Conducted by DOROTHY EMMERSON

Six factors for

## Success in Marriage

By BETTY REEVES



ALAN CLIBURN

One of the secrets of a happy marriage is the earnest desire and effort on the part of the contracting parties from the first day of their union to make their marriage a success.

PAUL'S words, "Be ye not unequally yoked together," covering a wide range of relationships including marriage, have common-sense appeal and meaning for far more people than for those early Christians. The yoke he refers to is not flexible or pliant. It requires that any who wear it provide flexibility enough for even pulling. It is the willingness to pull together that characterizes true yoking. In marriage there must be a sincere desire on the part of contracting parties to do everything in their power to make their marriage a success. Any disparity will cause unequal yoking and subsequent problems.

*Communication.* Lack of communication in a marriage can be as serious and far-reaching a problem as religious differences. A couple cannot hope to achieve marital harmony by keeping silent, however sweetly they may manage to do so. When wrongs need correcting, problems airing, one or the other must be strong enough to say what is on his mind, and the partner must be big enough to listen with an open mind. Success in a healthy marriage, therefore, may owe a lot to a sound knowledge and implementation of the argumentative process. It is impossible for two distinct personalities to unite without any friction or even occasional injustices. In order to enjoy fully each other's personality and be "equally yoked," points of friction have to be filed down and corners rounded, to allow for smoother interaction. The abrasive action of objective discussion and intelligent argument can do this.

*Perspective.* There may be some extra chemical in the male constitution that gives him more perspective than his wife seems to have. This is fortunate, for the man of the house needs a great deal of perspective to make over-all plans for a family. A wife may or may not have it in natural abundance, but if she doesn't, she is liable to cause some serious dragging on the conjugal yoke. The experts expound on the importance of a sense of humor in a successful marriage; but a sense of humor is really little more than the ability to laugh coupled with quantities of perspective. Theologically, perspective has its counterpart in faith.

The present intimidates us easily,

because what is happening right now is pressing and demands our constant attention. Perspective not only relieves the pressure of the many daily items for which we are responsible, but helps us remember the larger, long-range goals toward which we are working and which must be kept in mind as we make daily decisions. It is our conscience saying to us, "The end does not justify the means."

**Growth.** Since marriage is a growth experience, it is important that partners learn and grow. If either stops growing, part of the vitality of a home is withdrawn, impoverishing the family. A desire to learn from every experience is, therefore, a gift that can greatly enrich a couple's life. Many of the harsh experiences that come to each of us can become valuable lessons if we maintain a teachable frame of mind.

My husband receives the full value of a learning attitude by applying it in his business dealings. He never speaks disconsolately of bad days at the office or of clients who do not buy. The only indication he gives of a negative situation is to say, "I learned a lot." Then he outlines what happened and why, and how he could have improved the outcome. He lets the experience teach him.

**Responsibility.** Responsibility in marriage means more than meeting one's financial obligations, as demanding and difficult as that facet of family life may be. An even greater responsibility, that of a mutual overseeing of the couple's spiritual life, rests upon both husband and wife. If the wife is having problems, her husband may see obstacles hindering her growth that he can help remove, or a wife may see ways to ease her husband's way. Each can work and pray for the other as earnestly and untiringly as for any unbaptized person waiting to learn about Christ. Our home is our first mission field, even if all members of the household are already members of the church.

**Spiritual Enrichment.** Family life, with both its increasing demands and its added joys, can be a source of spiritual enrichment to husbands and wives if care is taken to place emphasis on spiritual values. But it is all too easy for a wife and mother to become so involved with her work for the family that there is little time or energy left for spiritual nourishment. Husbands, too, often become immersed in their work to the point of excluding outside interests and religious needs. Husbands and wives may be doing their greatest missionary work by studying ways to meet the spiritual needs of their partners. This may mean a husband occasionally has to forfeit his Sabbath school or

## WOMEN IN THE NEWS



church attendance so he can baby-sit while his wife attends, if she has been unable to do so regularly. (I personally think fathers should spend at least one Sabbath a month in the cradle roll or kindergarten departments with their children. Mothers need an adult discussion of Sabbath school lessons once in a while too.) Or the wife who senses her husband's need for spiritual encouragement can do much by providing the right home atmosphere and by inviting into their home people whose witness will be spiritually uplifting. Caring for the spiritual life of a home is a dual responsibility. Done faithfully, it can supply warmth and foster a spirit of cherishing that alone are worth the effort. Yet God has promised even greater, eternal rewards.

### Bizarre Personalities Compatible

**Personality.** The contemporary emphasis on personality is helpful as far as it goes: everyone is different and his right to be different should be respected. But somehow a large percentage of us have become so fascinated with the differences that are allowable and respectable we forget that the right of an individual to be different ends where another's right begins. In marriage, the most bizarre personality combinations may be perfectly compatible so long as the boundaries of each one's rights are not infringed upon by the other.

We meet people frequently with whom we enjoy talking and visiting when they are not with their mates. They are outgoing, interested, comfortable people to know. But for some inexplicable reason, they have

## Missionary Nurse in Africa

Ruth Brown, missionary nurse at Mugonero Hospital in Africa, and now engaged in graduate study at the Institute Edith Cavell in Brussels, Belgium, typifies the courageous service of our single women serving the Advent cause around the world.

Among many remarkable accomplishments, she and another young woman performed a Caesarean operation on a patient in the mission hospital in the absence of the surgeon. It was a question of life or death, and the young mother and baby testify to the skill of these workers.

A recent letter from Ruth tells of her soul-winning experiences. "While working with the students from our school here at Mugonero, an effort to reach the prisoners at Kibuye was made, and a real explosion of interest occurred. I thank God that I can report 12 prisoners baptized. It was thrilling to see these men march to Lake Kivu guarded by police and soldiers. I had invited the director of the prison, and he was in attendance." Ruth Brown stands beside her co-workers at Mugonero Hospital. D. A. DELAFIELD

married their social antithesis. If there is happiness and compatibility in these homes, social contacts do not reveal it. One or the other is ill at ease or not wanting to establish friendly relations, until even their partner's outlook is affected.

Being socially inept or painfully shy need not cause incompatibility if partners are willing to work together in correcting the situation. Having a basically unfriendly attitude is far more deep seated, however, and the proverbial little woman who wants to marry this type of person to make him over would do well to employ her talents elsewhere. A man or woman who discovers, after marriage, that his mate will not tolerate his/her social inclinations *may* be able to help change an attitude or eventually to uncover the reasons behind it; but the change may be long in coming and this situation poses a serious threat to happy married life.

A person desiring to serve others through Christ will be happiest and most content with someone who shares this desire. No one brings to marriage all or even the best combination of gifts considered necessary for marital success, but unselfish love between spouses and a desire to serve in or outside the home can help a husband or wife acquire the best qualities over the years. It is fortunate for us slow-learning mortals that marriage is a lifetime relationship. Like sanctification, marriage needs every moment of a couple's life together to change and mold them for the ultimate in personal attainment and service, both in this life and the glorious life to come.



## TO KEEP THE CHANNEL CLEAR

We sometimes think of purity as being simply an important aspect of personal Christian living—and such it is. But keeping ourselves unspotted from the world has a second and more noble value: it increases our power to witness. We can reflect Christ best when our mirrors are well polished and smudge free.

High-fidelity electronic equipment is so named because each component is designed to handle faithfully the signal it receives. If, for example, the pickup head on the phonograph is of mediocre quality the circuitry between it and the loud-speaker can do little to improve the signal. So far as quality is concerned, each part can pass on only what it receives. A single weak component or device diminishes the entire system's performance.

God's means of presenting truth to the world is to employ human chains, each member of which is to be a strong link, reproducing well what he receives. Christ's followers are those links, for each disciple has been given some part in preaching the gospel in all the world. "God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry."—*Steps to Christ*, p. 79.

### Contamination a Problem

To do this work effectively requires purity. Photographers who have developed their own film and have made their own prints know the importance of cleanliness and neatness in the darkroom. Dust in the work area is the great enemy of the photo processor as he handles the film and the developed negatives. The chemicals also must be protected from contamination. Rust in the tap water is another major problem in some areas. Even wet fingers can cause trouble at certain stages of the processing.

When the photographer is ready to make a print he must consider the cleanness of the negative, the enlarger's lenses, and the easel. Dust specks on the negative cannot be compensated for later on. Even when all these steps have been carried out under ideal conditions, a print may sometimes be spoiled by carelessness in the drying.

The witness of the Christian church is enhanced by the purity of its members. No wonder the wise man writes: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). And Paul, writing to the young minister Timothy, said, "Keep thyself pure" (1 Tim. 5:22).

Through uprightness of thought and action we may show our willingness to obey both tables of the law. God requires us to abstain from worldly lusts. By doing so we show that we love Him supremely. This is purity in *personal religion*. The same determination to be pure allows the Holy Spirit to work through us for the *salvation of others*. Jesus prayed not only for those whom His direct influence touched "but for them also which shall believe on me through their word" (John 17:20).

Every life has blemishes and impurities in it—latent tendencies to avarice, licentiousness, and greed. The One who forgives sin also provides strength for us to develop

such virtues as purity. In fact, it is He who purifies the sin-logged heart. Our part is to give our all to Him. "What do we give up, when we give all?" asked Mrs. White. "A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. . . . God does not require us to give up anything that it is for our best interest to retain."—*Ibid.*, p. 46.

Satan does everything in his power to tamper with the message of truth we bear. He will counterfeit it, distort it, and manipulate it to suit his purposes. Above all, he will seek to infiltrate among the human messengers of truth and by so doing inhibit the flow of truth to the world.

Our daily prayer must be "Lord, purify my sin-polluted heart. Keep me from stain of sin, just for today. May the message of truth entrusted to me reach others in all its fullness and glory. Amen." F. D. Y.

## "SHALL HE FIND FAITH ON THE EARTH?"

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

"On the earth" is here doubtless an inclusive term comprehending both the church and the world. In each, then, according to the implication of the prediction, there would be a decline of faith.

In the world, of course, there is in most circles a complete denial of the supernatural. Hence the idea of the intervention of God in human history is looked upon with disdain, and those who look for the return of Christ are regarded as deluded fanatics.

We were interested in learning that a question on belief in the second coming of Christ is contained in the Minnesota Multiphasic Personality Inventory, one of the tests given by the U.S. Federal Government to applicants for the Peace Corps and other agencies. The attempt of the test is to uncover abnormal patterns in behavior.

Typical questions to be answered true or false are: "At times I feel like swearing," "I occasionally like a dirty joke," "Once in a while I think of things too bad to talk about," "Everything tastes the same," "I believe in the second coming of Christ." Because testers judge on overall patterns, if a person answered the question about the second coming of Christ false, he might be penalized on the "depression" scale; if true, he might be considered "emotionally unstable."—See *Newsweek*, June 14, 1965.

### Tragic Lack of Faith

The tragedy of the situation is that so far as the testers are concerned and perhaps the majority of those tested, there is no basic faith in what will soon be the most stupendous event in world history. The subject of the second coming of Christ is brought up merely as a suitable device to uncover abnormal behavior patterns. Most applicants probably will answer the question, not on the basis of personal conviction, but the way they think will make them appear most favorable in the estimation of those whom they are seeking to impress.

However, disbelief in the event or disregard for it will not prevent it from occurring.

Let us turn for a moment from the picture of the world's disbelief to the situation in the church. Has there

been a decline in faith? Do its members look as eagerly to the second coming of Christ as they did formerly? Has anticipation intensified as they have seen the day approaching?

By faith we mean more than intellectual assent to the proposition that Jesus is coming again. For the Christian to have faith in Christ's return means that he will do something about the situation. When Noah heard of the Flood, he did more than give mental assent that a

flood was coming; by faith, being warned of God, moved with fear, he prepared an ark.

Thus the Christian with faith in the coming of Christ will act with reference to that event. He will keep himself in a state of preparedness. He will "hasten" that event. He will cooperate with God in preparing the world for that event and will boldly declare the event despite the world's skepticism.

D. F. N.

## LETTERS

### From Readers

#### SACRIFICIAL GIVING

**EDITORS:** Much has been said in the local churches and conferences as well as in the denominational papers about increasing individual giving to 25 per cent of one's income. In much of the comments concerning such increased giving, the implication has been allowed to remain unchallenged that material prosperity will automatically result and that no real sacrifice is entailed.

As one who has been following this plan for a number of years, gradually increasing from a tithe and a relatively small offering, I wish to enter a strong dissent. Giving such a large portion of one's income is a sacrifice. One does have considerably less to spend for material things—the question of one's need for them is another matter.

When there is added the cost of Christian education at academies and colleges, the individual's contribution to church affairs tends to exceed the 50 per cent mark. I hasten to assure anyone who might think otherwise, that a real sacrifice is involved. Much careful planning and a determination to do without even some things considered to be "essential" are necessary. One must determine that he will be faithful and persevere in the program even amid financial reverses such as unexpected car expenses, unplanned-for medical bills, increases in tuition, and higher interest rates, etc.

One must also face up to the fact that there will be little or no savings in the bank and that at times one may have to borrow to meet school expenses and emergencies.

One will derive much satisfaction, however, from having done his share and knowing that God's work on earth is much helped by his and his family's financial sacrifices. After all, man does not live by bread alone, and money is not the sole goal of life.

FRANCIS W. STOKES

Juneau, Alaska

#### MAXWELL SERIES

**EDITORS:** Among the many fine articles in the REVIEW I wish to especially commend the series, "The Story of Catholicism," by C. Mervyn Maxwell. I know from experience how much time and research it takes to find out all these facts, and I know many of our people never take or have the time to do this, so I could wish these articles might be made into a book that one could have on hand to refer to at any time.

MARGARET L. N. ROBB

Baldwin Park, California

#### SABBATH WORK

**EDITORS:** I work as a nurse-aid in a non-Adventist nursing home from 11:00 P.M. to 7:00 A.M. The owner-manager has been very good about letting me have Friday nights off. But I do work when she is unexpectedly short of help on that night. When that happens she is very kind about having others do my "secular" work, such as mangling of sheets and pillow cases. I enjoy giving all of that night's wages to the Lord's work. But I don't want to make a habit of working Friday nights as I feel uncomfortable working on the Sabbath and it makes me unfit for church the next day. Recently she changed my schedule to the six-days-two-days-off rotation that all other employees use. That would leave hardly any Friday nights off. So with tears I told my employer she had promised me I would not have to work on Friday nights. Happily God put it into her heart to continue to allow me to have all Friday nights off, for which I praise Him.

MRS. JOSEPH C. HAUPT

Oskaloosa, Iowa

#### NUTRITION

**EDITORS:** I am puzzled by the apparent lack of emphasis in our church today on nutrition, simplicity, and variety in diet such as our Advent pioneers promoted. If we used more whole grains and a wide variety of fresh fruits and vegetables, there would be little need for vitamins, mineral pills, or dietary supplements.

RICHARD A. HANSEN

San Bernardino, California

#### MORE ON BIBLE VERSIONS

**EDITORS:** I am concerned over the apparent indictment by some of the King James Version of the Bible as a causative factor in the lack of spiritual interest among our youth. I have no quarrel with those who prefer the more modern versions of the Scriptures. I enjoy reading these versions and I believe that, used with discretion, they may add greatly to our enjoyment and understanding of certain portions of the Bible. But I would like to ask a question relative to the feeling that some seem to have, that the King James Version should be replaced by the modern versions in the teaching of our young people.

I believe that we would all agree that never before have we had as many fine helps in Bible study in story form and otherwise and as many modern versions of the Bible as we have today. In view of this fact, why is it that by and large we now have a greater proportion of our youth who have little interest in spiritual things and are harder to reach with these truths than ever before?

Is it not largely because we as parents and adults in general have neglected to make the proper preparation which would transform our lives and make our religion meaningful and attractive and challenging to the youth? Let us not blame the wonderful Word of God, which has converted thousands of both young and old before there were any modern versions, for our own shortcomings in stewardship for our youth.

MRS. JANICE SCHILT

Denver, Colorado

**EDITORS:** In deciding which version of the Bible to use, we do not have a choice between the good and the bad, but rather between the good and the best. For the very best I suggest the original languages: Hebrew and Greek. For the best I like to suggest whatever version best serves to convey God's will to the individual or the group. Nor am I against a Bible in hippie language, unless that language may be extinct in ten years or less. As a standard, as Book of books, as easy to memorize, and most sold, the King James Version has won the prize. It is not the book but its message that is important, therefore the best version in any given situation is the one that is most acceptable, regardless of my preference. Among Catholics, for example, the Douay Version.

ARTHUR HIEBERT

Berrien Springs, Michigan

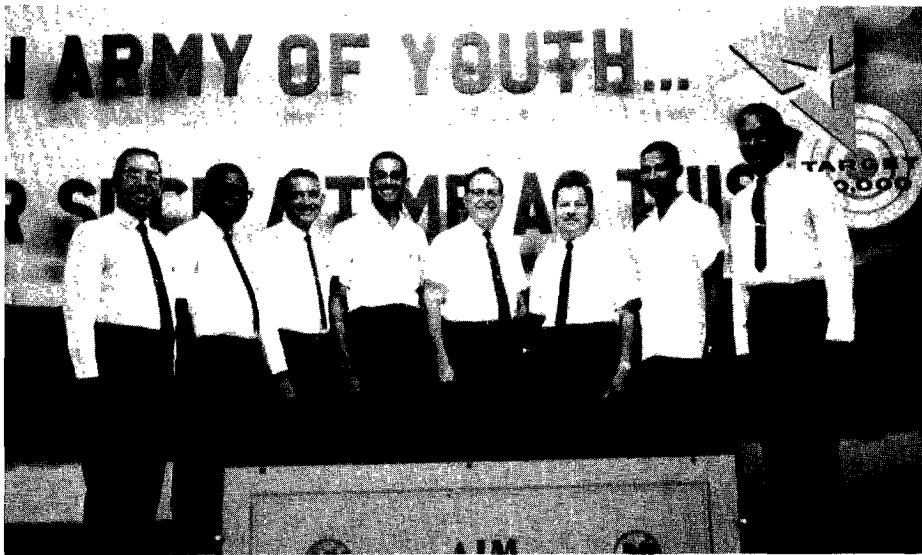
#### AWE IN PRAYER

**EDITORS:** I have noticed in recent years a shocking trend toward irreverence on the part of some who offer prayer at our church services. I have in mind those who address God as though He were a mere man. The servant of the Lord has written: "Some think it a mark of humility to pray to God in a common manner as if talking with a human being."—*Gospel Workers*, p. 176. "While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord and cause their petitions to be shut out of heaven."—*Early Writings*, p. 70. "In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. . . . How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!"—*Thoughts From the Mount of Blessing*, p. 157.

Those who have grown careless would do well to study Christ's prayer as recorded in John 17 of the King James Version, New English Bible, or Revised Standard Version, and make an effort to adopt this language in their supplications to the throne of grace.

JOHN R. LEWIS

College Place, Washington



From left: Eliezer Melendez, Antillian Union; Roy Hoyte, Caribbean; C. V. Henriquez, Colombia-Venezuela; George Brown, of the division; John Hancock, of the General Conference; Raul Sanchez, Mexico; Murl Nation, Central America; Herbert Fletcher, West Indies Union.

## Sabbath School Council Convenes in Philippines

By F. M. ARROGANTE  
PR Secretary  
Central Philippine Union Mission

The first of its kind in the Philippines, the recent tri-union Sabbath school advisory council, with special emphasis on child evangelism, attracted nearly 100 delegates, including all administrators of the three Philippine unions and fourteen local missions, ministerial secretaries, and Sabbath school departmental secretaries and their assistants.

The council was held March 25-27 at the Adventist Capitol Center, facing the national capitol for the Province of Cebu in Cebu City, the second largest city in the Philippines.

The leading counselors were Louise Meyer, of the GC Sabbath School Department; H. W. Bedwell, secretary, and D. A. Roth, PR secretary, of the Far Eastern Division. Alice Lowe, of Melbourne, Australia, assistant Sabbath school secretary, Victorian Conference, was also present.

The council was chaired by R. S. Watts, Jr., division Sabbath school secretary, and by the Sabbath school secretaries of the three Philippine unions, F. M. Arrogante, R. G. Garcia, and A. D. Pis-o.

The delegations from the three Philippine unions were headed by T. C. Murdoch, of Manila, president of the North Philippine Union Mission; V. M. Montalban, of Davao City, president of South Philippine Union Mission; and E. A. Capobres, of Cebu, president of Central Philippine Union Mission. The Philippine Publishing House was represented by W. D. Jemson, manager.

The Cebu metropolitan papers carried much of the council messages to the public, featuring our visiting church officials from Washington, D.C., and Singapore. One of the issues of the Cebu *Morning Times* released "Parents to Blame for Criminals," which caught the attention of the reading public. Radio Station DYLA, Cebu City, beamed over the air the voices of Louise Meyer and Alice Lowe in a 30-minute interview emphasizing children's spiritual education.

The heavy lecture tour and intensive visitation schedule of Miss Meyer and Elder Watts throughout the Far Eastern Division, beginning in Guam, March 14, and ending in Korea, May 18, has been a blessing to the Sabbath school leadership in the Far East.

## The President of Uganda Visits Ishaka Hospital

By ALBERT S. WHITING, M.D.  
Medical Director

During a recent official visit to the Ankole District of Uganda, the President of Uganda, Dr. Milton Obote, visited our mission hospital at Ishaka (formerly Ankole Hospital). He was accompanied by

## MV Quadrennial Council in Inter-America

By JOHN HANCOCK  
Associate Secretary, GC Missionary Volunteer Department

Forty union and division conference administrators and Missionary Volunteer secretaries of the Inter-American Division met May 12-14, 1968, at El Campamento Rincon De Borinquen in Puerto Rico for the 1968 MV quadrennial council.

Above the platform in the large auditorium of the MV camp, a backdrop with the theme "An Army of Youth . . . For Such a Time As This" reminded the youth leaders of the challenge facing them.

September 28, 1968, was set apart as Youth Baptism Day in the Inter-American Division, with a goal of 4,000 baptisms in MV TARGET youth evangelism on that Sabbath. George Brown, MV secretary of the division, displayed a large poster which revealed that by the end of 1967 the division had reached more than 25 per cent of its four-year goal of 28,000 MV TARGET baptisms. Since the 1966 General Conference session in Detroit, the youth of Inter-America have worked in nearly 35,000 evangelistic projects, winning 8,055 to Christ.

A strong youth leadership program was carried on during 1967, with 1,493 Leadercraft Course and Pathfinder Training Course certificates being issued.

Only North America has more Pathfinder Clubs than the Inter-American Division, which now reports 7,857 active clubs (Conquistadores in Spanish-speaking countries). Not only are these clubs distinguished in soul winning, but they have also received high honors and awards from civil and government agencies for their activities.

C. L. Powers, president of the Inter-American Division, commented during

the council that 60 per cent of the 23,133 persons baptized in the division last year were young people. A strong educational and youth program has paid rich dividends in youth decisions for Christ.

To strengthen the spiritual life of more young people, it has been planned to hold MV Bible conferences in each local and union conference or mission in the division a minimum of once every two years. Plans were initiated to translate and publish more MV materials in Spanish and French for youth congress in 1971.

The Inter-American Division has a forward look in MV camp development. A financial plan has been fostered in which the division appropriates \$1,000 to any conference or mission that raises \$1,000 for camp improvement, provided that this amount is also matched by the union conference or mission. It is the aim to have a church-owned camp in every conference or mission.



John Hancock (left) and George Brown display a poster that reveals the progress of MV TARGET evangelism in Inter-America.



**At Ishaka Hospital, Uganda, a crowd gathers to catch a glimpse of the President of Uganda, Dr. Milton Obote, and his wife.**

his wife and a group of cabinet ministers and other government officials.

The announcement of his visit to Ishaka Hospital was made about ten days before his coming. Appropriate welcoming signs were made and the hospital and grounds were groomed. Green banana stalks were placed along the roadway of the entrance to the hospital. This decoration is the traditional way of showing honor to an important visitor.

After Dr. Obote was introduced to the senior hospital staff members, he and his party made a tour of the hospital and surgery block. He was introduced to some of the patients who had been hospitalized for a considerable time.

Just a few hours before the president's visit a set of twins had been born. Mrs. Obote was particularly interested in seeing them. In honor of the president's visit the parents had named the boy Obote and the girl Miria (Mrs. Obote's name). When the twins were shown, each bore a small card with his name printed on it. The president was pleased. Reaching into his pocket, he laid a 100-shilling note on each child (about U.S. \$14.28 each).

Upon leaving, the president commented on the work Ishaka Hospital was doing. The Seventh-day Adventist Church enjoys a good reputation in Uganda, and it was obvious that this viewing of the medical work made a favorable impression on the president and those with him.

#### Tour of Church-State Commission—7

### New Spirit of Freedom Found in Czechoslovakia

By ROLAND R. HEGSTAD  
Editor, *Liberty*

The Church-State Study Commission arrived in Czechoslovakia while the government was embarked on a new experiment in freedom. On April 24, only three days after we left Prague, Premier Oldrich Cernik told the Czech National Assembly that his government would "take all necessary measures to guarantee the full development of civil rights and freedom in Czechoslovakia."

In its new relations with the church and clerical institutions, he said, the government would "respect the full equality of citizens with religious convictions."

The director of the State Office of the

Churches, with whom we had scheduled an interview, had been relieved of his duties a few days before we landed in Prague, the ninth stop on our fourteen-day tour of Europe and the middle East.

For a few anxious days it appeared that we might not get into Prague at all. The air was full of rumors. You can imagine the questions and concerns in our minds as we walked toward the customs and passport officials at the Prague airport. For some two weeks we had been in countries where a Western newspaper is a rarity—if not a liability. Our colleagues in the West might know what was going on; we didn't. I had been in Czechoslovakia recently enough—March of 1966—to be well aware of the care with which we must approach our mission. On that occasion I had not met with SDA church officials, for my visit could not, I knew, be a help to them.

As recently as November, 1967, one of our church officers had been warned by a government official because he had proposed a man for membership on the church's governing committee who was not satisfactory to the regime. Only a month before our arrival 21 Adventist ministers (and scores from other communions) who had incurred the enmity of the government were in prison, sweeping streets, or working in the uranium mines, where cancer is more often than not the reward for one's labors.

Anyone acquainted with the mandate of the Adventist clergy knows that meddling in political affairs is not our practice; these brethren had done no more than preach the gospel and uphold the integrity of God's law. In some cases this

meant they had refused to send their children to school on Sabbath. Whatever their offense, by government order they could no longer serve the church in the capacity of the ministry.

What, we wondered, would be the effect of the revolution on our church? Would religious freedom under the new government mean something quite different from its definition in the United States? Would only the majority church (before the Communist takeover 80 per cent of the Czech people were at least nominally Catholic) be given concessions? How would we, a Church-State Study Commission, largely from Western nations, be received in the country at this critical time?

Within minutes of landing we were aware that changes—dramatic changes—had indeed taken place, and more were in process. In no country did we encounter a more cursory passage through customs. And from bellboy to bus driver to official guide restraints on conversation were off.

I am still moved by the emotion of those days. Spring conveyed a buoyancy and passion for life that challenged one to retain his reserve. Every day, every interview, brought a surprise. Was it *government* pleading quietly with newspapers to show restraint in their coverage of political affairs? Yes, indeed, the previously censored press was on its own! Was it television and radio routing government officials out of bed to insist on an explanation of past policies, and demanding that they defend their record before the public on programs similar to "Meet the Press" on American television?



### Review and Herald Book Editor Meets With Korean Publishing House Editorial Staff

M. R. Thurber, book editor of the Review and Herald Publishing Association, met with the editorial department of the Korean Publishing House as he traveled through Korea on his way to the Far Eastern editorial council in Singapore. The informal meeting gave opportunity for many questions and for discussion.

Korea was one of the first countries Elder Thurber visited on his trip to publishing houses in various parts of the world and to attend the editorial council, which was held June 13-19.

H. R. KEHNEY, JR.  
Manager, Korean Publishing House



**Three Ordained in Brazil's Paraná Conference**

Three Brazilian workers were ordained to the ministry in the Paraná Conference early this year: Leo Ranzolin, MV and educational secretary of the South Brazil Union; Robert Doehnert, conference administrative assistant; and Ary de Castro, of the Maringa district.

Officiating at the ordination ceremonies was R. A. Wilcox, president of the South American Division. The message to the newly ordained ministers was presented by Jeronimo G. Garcia, veteran worker in Brazil. João Wolf, president of the Paraná Conference, extended a welcome to the three new ministers.

Shown here (from left) are Elder and Mrs. Doehnert, Elder and Mrs. Ranzolin, and Elder and Mrs. Castro.

**JOEL SARLI**  
*Conference Departmental Secretary*

Could this be the Prague I had slipped into and out of only two years before?

Perhaps more than others on the Commission I was moved by the changes taking place, for it was from Czechoslovakia that my maternal grandfather had emigrated to the United States near the turn of the century. I had numerous relatives in the country, including my grandfather's surviving brother, with whom I would again visit. And, with the Commission members, I had there also brothers and sisters in Christ, our Adventist members, several of whom I was acquainted with.

What a glorious Sabbath we enjoyed with them! From three Prague churches they gathered for a joint meeting. And from Sabbath school time to late in the afternoon, with two hours out for lunch, we rejoiced together in fellowship. No where on our trip did we hear such singing as that of the 70-plus-member combined choir, led by a sister who is a professor of music at the Prague conservatory. Slavic music is traditionally haunting, sad; now a leitmotiv of joy rang through every anthem. Christ is risen! And a new day of freedom to witness had come to Czechoslovakia.

One thing needs to be placed in perspective. The change of government pol-

icy was initiated by members of the Communist Party. The new climate was the result of a revolution within the Party itself, wherein are many men dedicated to a more liberal course than had been followed.

During the five days I spent in the country (two more than other Commission members, who left for Berlin on Sunday, April 21), I interviewed government officials, members of the intelligentsia, artisans, and farmers alike, in Prague and in villages as far south as Budevitsa. All spoke freely against the repressive measures of the past, but all felt, too, that socialism had desirable features that they wished to retain.

On April 19 several Commission members met with Erica Kadlecova, newly appointed director of the State Office of the Churches. A diminutive lady, she was former head of the Theory and Sociology of Religion Department in the Czech Academy of Sciences. She and her aids gave us assurances that the injustices of the past to the Seventh-day Adventist Church and others would be rectified. Later she joined us for a banquet we organized in her honor at the Palace Hotel. There she freely answered questions asked by Commission members. The preciseness and astuteness of her replies

made it evident that her degree (Ph.D) was richly warranted.

While in Prague the Commission secured a copy of the petition presented to the Central Committee of the Communist Party by Adventist Church officials. Here it is, only slightly condensed. It speaks not only of the hopes of our Adventist leadership and people, but also of their past difficulties:

"The Governing Committee of the Seventh-day Adventist Church gave consideration at its latest session to the actions of the Communist Party at its plenary session in Prague on April 7, 1968, and we decided to make a statement on the renewal of democratic process in our country.

"In this declaration we want to make our position clear regarding the events that are leading to the betterment of the peoples of our entire nation.

"We welcome these progressive efforts, which have been brought about by the Central Committee of the KSC [Communist party of Czechoslovakia], and we hereby state that we will support them wholeheartedly, because, as Christians, we are citizens of this state, and its welfare lies on our hearts.

"However, despite our joy (which fills us), we cannot forget the painful memories of the past. On October 1, 1952, the activities of our church were stopped illegally and without any reason. This period of discrimination lasted for four full years. Our ministers—who were working with government permission up to that time—were sent away from their homes, into forced labor, far away from their families. They were not even given the opportunity of selecting another type of work. Many other clergymen and church workers were imprisoned at that time, and their families were subjected to harassment. The only 'crime' of all these people, who were good, loyal citizens in all respects, was their work [as church leaders]. Our church buildings, which our humble members built mostly with their own hands and their own funds, were taken away from us by harsh administrative orders, also our church headquarters building and our seminary. This difficult situation persisted even after church activities were re-established in the Fall of 1958, when we still remained without the means (that is, materials, churches) needed to conduct our services. It pains us that even to the present time some of our own churches are being used disrespectfully for irreligious purposes, and that we have to depend on the generosity of other Protestant churches. Not the least grievance was inflicted on those believers who lost state approval to carry on their ministerial duties, even after the re-establishing of church activities.

"These cruel actions did not affect only us here in Czechoslovakia; it caused indignation among our members in all the world, where we are known as a righteous, humanitarian, and moral people. Our worldwide organization carries on its work not only in the religious field but also in education and in health—for example, by contending against alcohol, et



cetera. We maintain our own hospitals, sanitariums, leprosariums, homes for the aged, and both religious- and general-education schools, publishing houses, and other types of humanitarian institutions. Everywhere in the world we have the privilege of using radio, television, and the press.

"Our church in Czechoslovakia wants to conduct its work within its financial ability; and to achieve an accepted status through the total renewal process. We are not asking for exceptional [outside the law] privileges, but only for acknowledgment of our legal rights. . . . For the foregoing reasons we are presenting our requests for consideration:

"1. The rehabilitation of our churches, so that we, a presently oppressed organization, can enjoy full religious freedom, with legal recognition. In harmony with the Constitution of the republic, we request abolition of the law that prevents the church from fulfilling its functions.

"2. The rehabilitation of all ministers and members who, because of their religious convictions, were caused to suffer and were not permitted to function in their church work, because of enforcement of the discriminatory law.

"3. Return of our property which was confiscated—headquarters building in Prague, the seminary buildings, all of our church properties in Czechoslovakia, the sanitarium in Brezinach, all of our equipment and our money, which was used exclusively for the maintenance of the property and administration.

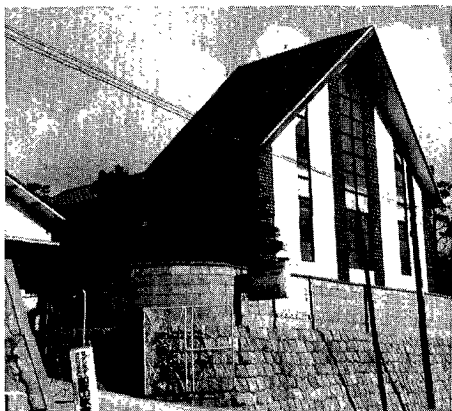
"4. To re-establish the Bible seminary for educating young men for the ministry.

"5. To grant our believing young people the freedom of having meetings, and to guarantee that our children may have proper religious upbringing.

## Dedication of the Wakayama Church, Japan

An Adventist chapel was dedicated February 11 in Wakayama, Japan. C. B. Watts, president of the Japan Union; Kensaku Yasui, secretary of the union; and Eiji Shibata, president of the South Japan Mission, attended. Susumu Yamada is the present pastor.

Interests in the Seventh-day Adventist



"6. To have freedom, as before, of distributing religious literature. We are unanimously in harmony with the desire of the government to establish freedom of the press.

"7. To establish normal relationships with our worldwide denomination, and to be able to work together with our international work.

"8. That the United Nations Declaration of Human Rights for all peoples be made applicable to our church in reality.

"We realize that it would not be right to harbor resentment in our hearts because of the injustices to which we have been subjected. We believe in, and want fully to support, the democratic process. We believe that, as good Seventh-day Adventists, we will be understood in the matter of our religious beliefs, including our principle of observing the Biblical Sabbath. We know that mutual understanding will be the guarantee of real benefit to all of society."

The petition was signed, "General session of the governing committee of the Seventh-day Adventist Church. H. Petr, [Secretary]; O. Sladek, [President]."

A similar petition was sent to the Presidium of the Supreme Court in Prague.

At the time we left Prague, 8 of the 21 Adventist ministers forced to take up other occupations had been rehabilitated. One was already serving on the union conference committee. Today nearly all are back at work within the church.

Since our April visit, church officials throughout Czechoslovakia have been meeting to chart their course. They have wept together, broken bread together, rejoiced together. How we should pray that their fondest hopes will be realized!

(Concluded)

Church date back to prewar days when Mrs. Yukiko Tani, a member of the San Francisco Japanese church, returned to Japan with her husband to visit. They were caught there by the war, but during that time they opened their home to friends for Bible study and prayer. As interest grew, Mrs. Tani held studies in many places.

After the war Mr. Tani returned to the United States, but Mrs. Tani remained in Japan to continue her Bible work. Mr. Tani told his friends about the work his wife was doing and began to collect funds for a chapel. When enough money was in hand a lot in an excellent location was purchased. A pastor's residence was built first and meetings were held there.

Help for the group came when a woman colporteur arrived to work in the area. Later the assistant colporteur leader was assigned to Wakayama. Recently an ordained pastor was sent there.

Shown here is the group's newly dedicated chapel.

LOIS MAY WATTS  
Office Secretary  
Japan Union Mission

## Condensed News

### Korean Union College Academy Continues Classroom Construction

W. L. Wilcox, Korean Union president, led in the groundbreaking ceremony for the third stage of the Korean Union College Academy classroom building complex. R. E. Klimes, Korean Union College president, praised the academy students and staff for raising most of the funds for the building.

The academy has 436 students enrolled in grades nine through 12, 84 per cent of whom are Seventh-day Adventists or are from Seventh-day Adventist homes. Six of the 14 academy teachers hold Master's degrees.

K. U. Row  
Director of College Relations  
Korean Union College

### Recent Baptisms Add to Growing Congregation at Ghana College

Church services at the SDA Teacher Training College in Ghana are much improved since two additional wings have been added to the college chapel. It now seats about 700 as compared with its former capacity of 300. This expansion was made possible by an overflow offering from the General Conference and the Northern European Division.

An example of the rapid membership growth here was the May 11 baptism of 73 persons by Pastors J. D. Johnson and M. A. Bediako. Seven were from the training college, 65 from the secondary school, and one from the community.

One week earlier Pastor Johnson had baptized 36 from the village churches he has erected nearby, and Pastor J. M. Hammond baptized three from Amoaful, Ghana. Pastor Johnson became a century club member (100 baptisms) in the fifth month of the year.

J. M. HAMMOND  
Institutional Church Press Secretary

### Philippine Union College Sends Student Volunteers to Apayao

Philippine Union College is launching a student-volunteer program, the first of its kind in the school's history.

Two junior ministerial students, Isaias Santos and Andronico Aguinaldo, were chosen to promote community development among the tribesmen in Apayao, Mountain Province. In addition, they will give Bible studies and conduct evangelistic meetings and sanitation and health-education classes.

The two students were chosen because of their knowledge of the dialect spoken in Apayao and their ability to adapt easily to conditions there.

The two-month program is sponsored jointly by the Student Association and the college MV society.

ARACELI URIARTE  
Librarian  
Philippine Union College

## Atlantic Union

✦ The New York Conference Executive Committee recently took action to create another district in the New York Conference comprised of the Rochester Genesee Park and the Batavia churches. Dick E. Dale, formerly of the Oklahoma Conference, will serve as pastor.

✦ The Brooklyn Health and Welfare Center was opened May 22, by Mildred Meyer, director of the Bushwick Social Service Center. Taking part in the ceremonies were Thomas Boyle, disaster relief chairman of the American Red Cross in New York City, and H. E. Voorhees, Greater New York Conference lay activities director. Mrs. Delores Cuadrado is the director of the new welfare center.

✦ A recent ruling by the Associated Board of the Royal School of Music now permits Adventist youth in Bermuda to take on Fridays or Sundays written examinations previously scheduled only on Saturdays.

✦ The Dexterville, New York, congregation recently completed a new home for the pastor in a rural area near the church. It is a three-bedroom ranch-type home with a full basement and ample yard. Percy W. Lamb is currently the pastor of the Dexterville-Roosevelt district.

EMMA KIRK, *Correspondent*

## Canadian Union



### Canadian Goes as Student Missionary to Panama

Sponsored by the Missionary Volunteer Society of Canadian Union College, Allan Freed, a junior theology major, has gone as a student missionary to Panama. En route, he observed the mission program in Guatemala, Nicaragua, and Costa Rica.

Before attending CUC, he worked as a surveyor for a gold mine in Red Lake, Ontario. He will use his skills during the summer to help in building a new school in Panama.

**HERBERT LARSEN**  
*Departmental Secretary*  
*Alberta Conference*

## Central Union

✦ Mrs. Robert Lawry and her daughter gave a *Signs* to Joseph Montoya six years ago in Dacono, Colorado. Since that time he has studied, become an Adventist, and been active in missionary work. He became a literature evangelist and through his missionary endeavors has won 41 people to the church.

✦ The Denver Park Hill SDA church was dedicated May 25. R. H. Nightingale, Central Union Conference president, was the speaker for the special service. W. W. Fordham of the General Conference delivered the final service of the special weekend services on Sunday evening. Through the leadership and guidance of W. S. Lee, Central States Conference president, and the pastor, J. R. Wagner, the church was completed and made ready for dedication. C. S. Myles, former pastor, began the project.

CLARA W. ANDERSON, *Correspondent*

## Columbia Union

### Washington Spanish Members Conduct Week of Prayer

Gilberto Bustamente, pastor of the Spanish church in Corona, California, was the guest speaker during the recent MV Week of Prayer of the two Washington, D.C., Spanish churches. The theme was "Christ Is the Answer."

During the week the youth made posters to show how Christ is the answer to special problems they face. Many people met at six-thirty every morning to study and pray and met again at eight o'clock for an evening service.

Five young people were baptized on the last Sabbath and several others expressed their desire to be baptized. Leonardo Gerometta and Roberto Silva, pastors of the two churches, will prepare this group for baptism.

MANUEL M. CARBALLAL  
*Accountant, GC Insurance Department*

## Lake Union

### Funeral Director Won Through SDA Funeral

The untimely death of one of God's people resulted not long ago in placing the gift of eternal life in the hands of another—the funeral director.

Shortly after Harold Dubois joined the Hammond, Indiana, church late in 1966, he was informed by his doctor that he was

suffering from terminal cancer. He passed to his rest less than six weeks later.

Arrangements for the funeral were placed in the hands of Robert Dellenbach, a Roman Catholic funeral director. I was asked to conduct the funeral services, both at the funeral home and at the cemetery in nearby Illinois.

During the three-hour drive to the cemetery Mr. Dellenbach and I discussed various doctrinal beliefs. The Biblical support for our belief regarding the state of the dead so impressed him that he quickly accepted the offer of weekly Bible studies. I studied with him for several months, until I was called to another district.

Following some additional studies this year with E. R. Taylor, Gary district leader, Mr. Dellenbach was baptized May 11 into the Glen Park Seventh-day Adventist church.

R. H. BLODGETT  
*Pastor, Wolf Lake District, Indiana*

✦ Indiana Academy had an important day recently. In addition to the Educational Fair, IA Career's Day, and Academy Day, an Art Exhibit was held. Senior art students displayed their work, which ranged from the abstract, through the moderately realistic, to the severely representational mood paintings. Next year the academy plans to offer an extended art program, with classes in many of the art areas.

✦ The Aledo, Illinois, congregation, with a membership of 60, now meets in a new church home, which replaces the building destroyed by fire in November, 1966. The Aledo church was organized in 1871 by J. N. Andrews, with 30 charter members. The congregation met in the Marsh schoolhouse until they erected a church building in 1884.

✦ Adelpian Academy (Michigan) was recently rated by the State Educational Department as a model school. The committee made only three recommendations: (1) dormitory enrollments should be limited to the present levels, (2) a second egress should be provided for the boys' worship room, and (3) present health and fire safety standards should be continued.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ Fifty-three persons have been baptized since the close of the It Is Written crusade held recently in Spokane, Washington, with H. F. Hannah as the speaker. The churches of the Okanogan Valley gained six new members in a baptism held April 27.

✦ Walla Walla College now offers four new sociology courses recently approved by the Academic Standards Committee: crime and delinquency, population, sociology of the community, and racial and ethnic relations. The program, now offering a minor with 15 courses representing 46 quarter hours of credit, meets requirements for entrance to graduate study in sociology.

✦ G. S. Balharrie, dean of the school of theology at Walla Walla College, will participate in Andrews University's archeological expedition at Heshbon, Jordan, July 12 to August 30.

✦ Summer session registration for the eight-week term at Walla Walla College was 605 as of July 1. This does not include those registering for the workshop in science instruction held July 9-19.

✦ For the past four years the Shelton, Washington, Sabbath school has conducted Vacation Bible School at Camp Grisdale, where there are no church facilities. Each year more than 40 children have attended VBS in the permanent, year-round logging camp located in the Olympic mountains.

IONE MORGAN, *Correspondent*

## Northern Union



### Hutchinson Church Dedication

The new Hutchinson, Minnesota, church was dedicated May 11, with W. P. Bradley, associate secretary of the General Conference, as guest speaker.

The Hutchinson congregation records contain names of many denominational leaders, among them L. H. Christian, J. Reising, N. P. Nielsen, M. L. Andreasen, Frank Yost, and Reinhold Bietz.

The building project was begun under the leadership of L. L. Murphy, and carried forward by Kenneth Juhl and Charles Felton successively. The church building, seating 750 and built at a cost of approximately \$125,000, is situated on the edge of the woods just north of the Maplewood Academy campus.

The congregation will include the student body and members of the community.

✦ A citation for Meritorius Service was presented to Mrs. Erma Hanson Overby, prominent Seventh-day Adventist laywoman, by Gov. William Guy, of North Dakota. The award was based on her community services as a volunteer. Mrs. Overby is a member of the Valley City, North Dakota, church.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Their goal was \$600. But members of the San Jose Spanish church in Central California felt a great burden for the Thirteenth Sabbath Offering for Spain this past quarter. They raised \$721.37—the largest Thirteenth Sabbath Offering in the church's history.

✦ Representatives of 19 convalescent hospitals and nursing homes recently met with conference and union officials to plan for a Health Care Chapter of the Association of Self-Supporting Institutions in the Northern California Conference.

✦ Evangelistic meetings held by G. N. Banks, Pacific Union regional secretary, closed March 29 with a baptism of five persons who became members of the Seaside, California, company.

✦ Jacob Duran, Bible teacher at San Gabriel Academy in southern California, will conduct an eight-week evangelistic program among the Navajo Indians during the summer months.

✦ Erling Calkins reports more than 50 baptisms in the Santa Barbara church during the past three months. The coordinated evangelism plan of the church leading to these baptisms included home visitation by members, It Is Written television evangelism, meetings held by Philip Knox in February, and a recent Barron-Turner campaign.

✦ San Pasqual Academy in southeastern California now offers a class in contemporary world problems, designed to help students develop skills in reading, critical thinking, and analysis of current affairs.

HERBERT FORD, *Correspondent*

## Southern Union

✦ Fifty-six persons were awarded certificates from the Layman's Leadership Class conducted by V. W. Schoen, associate secretary of the Lay Activities Department of the General Conference, at the South Central Conference camp meeting.

✦ Twenty theology students from Southern Missionary College have joined Douglas Bennett, of the department of religion, for a series of special evangelistic meetings in the Civic Auditorium at Jacksonville, Florida.

✦ Evangelistic meetings were launched in 11 cities of the South Central Conference on June 30.

✦ A record-breaking \$75,000 evangelism offering was taken at the Kentucky-Tennessee camp meeting held at Highland Academy.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ The pastor of the First Baptist church of Waurika, Oklahoma, brought 21 teenagers and their four sponsors to the Ad-dington Adventist church to hear Norman Wagness, district pastor, present the main Adventist doctrines. The visit was part of the youth movement program in the First Baptist church in which young people attend many churches to find out what the members of these other churches teach and believe.

✦ Members of the Arkansas-Louisiana Conference have given \$16,650 for missions and evangelism at the Baton Rouge and Gentry camp meetings this year.

J. N. MORGAN, *Correspondent*

## Andrews University

✦ On-location filming and recording by Faith for Today and the Voice of Prophecy was conducted in nearby Pokagon, Michigan, while members of the two religious broadcasts were on the Andrews University campus recently helping conduct a class in religious broadcasting. Pokagon is the site of the first singing of America's most popular religious song, "The Old Rugged Cross"—so named in last spring's favorite-hymn poll. The university arranged for members of the first choir who sang George Bennard's hymn to be present for the filming.

✦ Employees from 11 academies, one public school, two colleges, 14 hospitals, and 11 nursing homes attended a three-week food-service training institute leading to membership in the Hospital Institutional and Education Food Service Society (HIEFSS). The institute, which met from June 23 to July 11, was directed by Dorothy Christensen, associate professor of home economics and a member of the American Dietetic Association (ADA), the accrediting organization for the institute.

## Loma Linda University

✦ New Loma Linda University Alumni Federation officers for 1968-1969 were elected recently by the Alumni Federation board of governors. They are Dr. Roy V. Jutzy, assistant professor of medicine, president; Dr. Herbert W. Henken, assistant professor of anatomy, vice-president; and Karen F. Breckenridge, president-elect of the Physical Therapy Alumni Association, secretary. The objective of the Alumni Federation is to foster unity by providing a common bond among the various alumni organizations.

## TRENDS AND CROSSCURRENTS

(Continued from page 2)

interchurch aid, problems of justice and peace, efforts toward liturgical reform, and discussions on the laity, mixed marriages, and religious liberty. A meeting jointly sponsored by the Roman Church and the WCC, held at Beirut, Lebanon, in April of this year, was so successful in considering plans for world development that recommendations for "a permanent continuing joint effort" in the development field are being considered. Dr. Eugene Carson Blake has described this as the "most visible and largest item of international collaboration that has so far developed."

In this connection I might mention that the booklets prepared for delegates to the fourth assembly contained repeated references to cooperation with the Roman Church. All of this made the Pope's message seem ill timed, to say the least. Greetings sent by the Pope to Dr. Blake after the assembly began perhaps were designed to offset, to some extent, the unfavorable reaction to the pre-Assembly statement.

Concerning the other point of special interest at the news briefing—the Swedish art—I gathered that pressure had been applied from some sources to remove a few of the paintings. I can only say that I would consider a number of the paintings entirely out of place in any Christian setting.

### The Viking Buffet

Adventists, with their program of healthful living, have a rather difficult time at some social events connected with meetings such as the fourth assembly. This became immediately apparent at the Viking Buffet, served in Uppsala Castle for the press. As I glanced at the menu I noted such items as smoked pig's head, smoked reindeer steak, shrimps, herring prepared in ten ways, ten kinds of sausage, beer, and light beer. Fortunately, a wide choice of breads, potatoes, omelettes, tomatoes, and fruits were in generous supply. The menu, provided to each guest as a permanent memento of the occasion, was printed on an 8-1/2-by-11-inch piece of Swedish masonite—a wood fiberboard product.

At the buffet I was in good company. On one side of me at the table was Gösta Berglund, long-time SDA editor in Sweden and now pastor in Örebro. On the other side was Gösta Wiklander, president of our South Sweden Conference. Next to him was Olavi Rouhe, editor from our publishing house in Finland.

The buffet offered an opportunity for WCC leaders to review the progress of the ecumenical movement, and to set forth their hopes for the fourth assembly. Among those who spoke were Dr. Ernest Payne, of Pitsford, England, and Dr. Blake. Charles C. Parlin, a corporation lawyer from New York, was chairman. Mr. Parlin, a Methodist, is the only layman among the six presidents of the WCC. The others on the presidium are Dr. Michael Ramsey (archbishop of Canter-

bury), Greek Orthodox Archbishop Iakovos, of New York, Dr. Akanu Ibiam, of the Presbyterian Church of Nigeria, Dr. Martin Niemöller, of Germany's Evangelical Church, and Dr. David G. Moses, of the United Church of Northern India.

The opening worship service was held in Uppsala's 700-year-old Gothic cathedral, largest edifice of its kind in Scandinavia. Though the service was not scheduled to begin until ten-thirty (on the morning of Thursday, July 4), the crowd began gathering more than an hour before. Seats were at a premium. Only official registrants were admitted. Tourists made pathetic appeals for entrance, but were firmly turned away—kindly but firmly.

A few minutes after ten the bells in the tower pealed a thunderous welcome for Sweden's King Gustaf VI Adolf. As the audience stood, the elderly, well-respected king was ushered up the central aisle to the royal red-velvet chair. Behind him, with measured step, came the procession of 800 delegates garbed in clerical and academic robes. After readings from the Old and New Testaments, responses from the congregation, and prayers, Dr. D. T. Niles, Methodist from Ceylon, preached the keynote sermon on the assembly theme, "Behold, I make all things new" (Rev. 21:5, 6).

The sermon was thoughtful and well reasoned, but, as might be expected, its emphasis was on the here and now, together with what man himself can do for world renewal. Far too little was said, in my opinion, on the importance of fulfilling the gospel commission, and of what "all things new" meant to John, the writer of Revelation. At one point Dr. Niles said:

"The Christian has to learn to be a good neighbor, the Christian community has to learn serious involvement in the life of the world, the Christian news has to be recognized as good news in the secular culture of our time; but none of these will be authentically Christian if they to whom these belong do not at all times point beyond themselves to Him—certainly not to some private Christian deity who is collecting Christians, but the God of 'all things.'" This statement on a "private Christian deity collecting Christians" sounded like a minimization of the uniqueness of Christianity, and a downgrading of the importance of Christ's challenge to make disciples of people all over the world.

I asked Dr. Niles about this at a news conference later that afternoon. I also asked him what he meant when he declared that "the eternal city [the New Jerusalem] is a secular city."

His answer on the first point was somewhat evasive. It was clear, however, that he considered direct evangelism far from the main assignment of the church. To him the message of Christianity is to be carried to men by restructuring the social order.

As for his reference to heaven as "the secular city," he explained that since the Bible says there is no temple in the holy city (Rev. 21:22), this means that "the symbol of the sacred is not needed any

more because it has accomplished its mission." I tried without success to get a clear answer as to whether he considers this city real or merely symbolic.

Adventists, of course, consider it very real. Along with the second coming of Christ, the judgment, the resurrection, and other eschatological events, the truth about the future life helps provide the dynamics and thrust of the Advent message. Jesus said, "I go to prepare a place." If words mean anything, the eternal city is more than a symbol; it is a place to which God will take His people at the Second Coming. The absence of any clear declaration on this fact at the fourth assembly seemed to me like one more lost opportunity to bring hope and courage to a world in chaos.

### Secretary's Report

Before closing this article I want to comment briefly on the report of the council's general secretary, Dr. Blake. The report, presented on July 5, the first full day of the assembly, served as a kind of position paper on World Council hopes and objectives. It took note of the fact that the World Council of Churches has been subjected to sharp criticism both from its member bodies and from churches outside for its involvement in social, political, and economic issues; but it made clear that the World Council of Churches leadership believes this program to be right. In asking that the assembly approve a plan to combat world poverty, in cooperation with the Roman Catholic Church, Dr. Blake declared that "this kind of activity has always been the proper business of the church." What is new, he said, is the kind of world we live in.

No one can deny that the Christian message creates a concern for the poor, nor that it leads its exponents to minister to human need in all forms. Among Christ's commands to His first disciples was one that said, "Heal the sick." In line with this, church members—both individually and corporately—have throughout the centuries endeavored to share their substance with the disadvantaged; they have provided medical aid; and have tried to treat all men as brothers. But uppermost always has been an urgency to share their unique possession—the gospel of Jesus Christ. They have sought to become centers of spiritual power, hoping thus to change the world.

This approach is now passé, according to the World Council of Churches. Now the church as an organization must apply pressure on governments and other blocs of power. It must take as its overriding assignment the task of correcting racial injustice, improving the economic status of the poor, and restructuring the social order. Unfortunately, this calls for recreating the church in the image of the contemporary world, making it a man-centered religio-political-economic institution instead of a Christ-centered spiritual fellowship.

Somehow it is all very sad. It also is very startling. For present trends seem to be moving toward a swift fulfillment of Bible prophecy.

K. H. W.

(To be continued August 8)

## Oakwood College— Yesterday and Today

By O. A. BLAKE  
GC Undertreasurer

The dream that resulted in Oakwood College took shape in 1895. In that year the General Conference sent three men into the South, commissioned to find a site for a school for Negro youth. They were authorized to spend \$8,000.

They stopped at Chattanooga and moved on into Alabama. In Huntsville they learned of a 360-acre farm five miles out of the city. As they looked over the land, the three felt deeply impressed that this was the place they were looking for. As they walked under 65 oaks that towered majestically over the landscape, they decided the new campus should be called Oakwood. The price? The now unbelievably low sum of \$6,700.

Evidently the dream had the approval of the Lord. Although Ellen White did not visit the school until July 4, 1904, she wrote in *Testimonies*, volume 7, published in 1902, "In the night season I was taken by my Guide from place to place, from city to city, in the South. I saw the great work to be done—that which ought to have been done years ago. . . . One of these places was Graysville, and another, Huntsville, where we have industrial schools. These schools are to receive encouragement and help, for the Lord led in their establishment. Each has advantages of its own. . . .

"We must provide greater facilities for the education and training of the youth, both white and colored, in the South. Schools are to be established away from the cities, where the youth can learn to cultivate the soil and thus help to make themselves and the school self-supporting. . . . Let means be gathered for the establishment of such schools. In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ."—Pages 231, 232.

The history of Oakwood College is one of contrast and change. When the land was purchased in 1895 it boasted only a dilapidated manor house, a well that was choked with debris, an old leaning barn, and a row of nine cabins, all falling apart. Today the physical plant at the col-

lege includes 13 major buildings, 22 teachers' cottages, 30 apartments for married students, a modern laundry and dry cleaning plant, and a central heating plant. A college center is now under construction that will include student activities, administrative offices, and a cafeteria.

But here is a still more significant contrast. The school opened on November 16, 1896, with about 20 students and four teachers. Last autumn 2,000 applications were processed. Only 642 students could be admitted; 1,358 had to be turned away because of lack of space.

Ellen White envisioned Oakwood College as a training center for soul winners. That was the dream of the pioneers. That dream has been generously fulfilled in the steady stream of workers that has gone forth from Oakwood to share in the gospel commission. But in this land of opportunity is it necessary in one year to close the doors of Oakwood College against an army of 1,358 students, potential soul winners?

How would you like to study at a table jammed between bunk beds? Is this the best we can do? As a prominent politician would have said, I believe we can do better.

Why not keep the needs of Oakwood College upon your heart, and give generously when the special offering is received in your church.

## Newspaper Article Lauds The Great Controversy

By W. J. GRIFFIN  
Departmental Secretary  
Southwestern Union

The *News-Herald* of Borger, Texas, recently published extensive quotations from *The Great Controversy*. This is how it came about:

Pastor Harold Kaufmann, of Pampa, Texas, and the members of his church purchased 600 copies of *The Great Controversy* to distribute on a loan basis. "This plan encourages people to read the book," the pastor says. "Nearly every day some new and wonderful experience comes to us as a result of someone's reading this book."

Among those who received a copy was J. C. Phillips, editor and manager of the

*Borger News-Herald*. Soon an article concerning the book appeared in the newspaper. The title was "We Wonder." The article began on page one and took up all of the first column and continued on column one of page two.

Here are selections from the article:

"We cannot but wonder just what Sunday School pupils of today (in those churches preaching the so-called social gospel) who spend most of their time learning how to play and are told that the Bible is a myth and that Christ is just another good man, will do with the Christian religion. Even more important, what will this next generation, being fed this social gospel pap *do with God?* This is much more of a serious question than the political hierarchy forming the National Council of Churches would like for anyone to attempt to explain for the benefit of the general public.

"There has come to our attention a book entitled *The Great Controversy Between Christ and Satan*, by Ellen G. White. This famous multimillion best-selling classic has been translated into forty languages. . . .

"This book has been loaned to us by Pastor Harold Kaufmann, of Pampa, Texas. We find the book most interesting and informative.

"We would like to share something particularly pertinent to be found on pages [584-586]."

[The quotations deal with the importance of God's law in maintaining an orderly society.—Eds.]

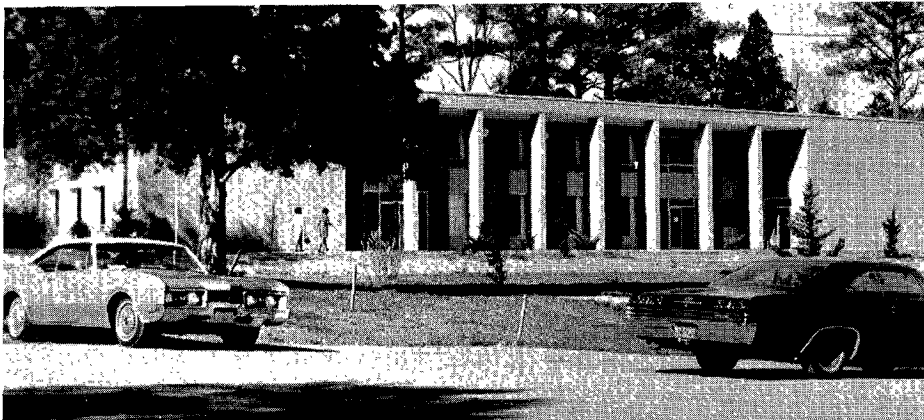
"What we have just read, taken from *The Great Controversy* by Ellen G. White, should cause all Christian people to cling closer to the gospel with which the older generation should be well acquainted. It is indeed a sad thing to contemplate the great loss to our little children attending those Sunday Schools wherein the social gospel instead of Christ is taught.

"When our little ones in those Sunday Schools influenced by the political hierarchy of the National Council of Churches and its social gospel are taught only how to play and to romp around instead of at a VERY EARLY AGE being given the true story of the birth, crucifixion, resurrection, and the second coming of our Lord and Savior Jesus Christ, what chance do they have to know what it is to be a Christian and to carry forward into the future for the benefit of their own children and all generations to come the eternal story of the saving grace of Jesus Christ?"

I was in the Texico Conference conducting a publishing survey when G. H. Rustad, conference president, showed me clippings of this article. As soon as possible we drove to Pampa and visited Elder Kaufmann. He was busily preparing for an evangelistic series. He had not heard that Mr. Phillips had printed the article about *The Great Controversy* three days before, nor was he surprised concerning this write-up. He told us of the success of his program of distributing *The Great Controversy*.

We left Elder Kaufman and drove to Borger in the hope of meeting Mr. Phil-

One of the modern structures on the campus of Oakwood College, Huntsville, Alabama, is Peters Hall. It is used for instruction in the fine arts and has filled an urgent need.



lips. When we arrived at the newspaper office, we introduced ourselves by explaining that we were representatives of the publishing department of the Seventh-day Adventist Church, the organization that had produced the first copy of *The Great Controversy* more than 100 years ago. We were immediately ushered into Mr. Phillips' office. He said, "I have not read all of that book yet, but I really appreciate the information that it contains."

While we were there I asked Mr. Phillips if I could send him a copy of *The Desire of Ages* and *Steps to Christ*. He seemed eager to get these additional volumes by the same author. Before leaving, I noticed other of our Seventh-day Adventist publications in his bookcase. They gave evidence of much use.

Borger is a city in west Texas with 30,000 to 35,000 population. Because one pastor took time to lend a copy of *The Great Controversy* to one newspaper editor, hundreds of people have learned of truths contained in this book.

## 1968 CAMP MEETING SCHEDULE

<b>Canadian Union</b>		
Alberta	Peace River (8 miles south of Wanham)	July 25-28
	Beauvallon (on Highway 45, 2 miles west)	July 25-28
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
<b>Columbia Union</b>		
Chesapeake	Catonsville, Maryland	
	24 Fusting Avenue (21228)	July 18-27
New Jersey	Garden State Academy	
	Box 10, Tranquility (07879)	July 18-27
<b>Lake Union</b>		
Illinois	Little Grassy Lake	
	Route 1, Box 228, Makanda (62958)	August 14-17
Indiana		
Wisconsin	SDA Campgrounds, Portage (53901)	August 1-10
<b>Pacific Union</b>		
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		
	Philo	July 24-27
	Fortuna	July 30-August 3
	Lodi	August 9, 10
<b>Southwestern Union</b>		
Oklahoma	Oklahoma City	August 2-10

## Church Calendar

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

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

The report on the fourth session of the World Council of Churches by our editor, who is at the session (see cover), reached us in part by teletype. This modern method of communication enabled us to bring you this news direct from the council soon after it happened.

Drawing a lesson from the failure of today's discordant society to set forth well-defined issues, Howard B. Weeks challenges the church to be forthright in its proclamation of the one grand, compelling issue that in the last days will call for a decisive alignment of earth's inhabitants (see page 8).

Elder Weeks is vice-president for public relations and development of Loma Linda University. He had previously held the post of secretary of the Bureau of Public Relations of the General Conference.

After graduating from La Sierra College he began work for the denomination as a minister in the Michigan Conference in 1946. Transferring to the Oklahoma Conference, he was soon made press secretary for the conference. In 1950 he came to the General Conference as an assistant secretary in the Bureau of Press Rela-

tions, eventually becoming the secretary. Leaving his post in 1962, he attended Michigan State University, Lansing, Michigan, and earned his Ph.D. degree.

By now hundreds, perhaps thousands, of REVIEW readers have not only read R. R. Hegstad's reports of the religious liberty tour in Europe; they have also heard firsthand reports from the tour members. A few days ago, for example, Carl P. Anderson, president of the Northern New England Conference, shared with an overflow camp meeting audience his experiences on that tour. Other members of the group have edited their slides and are lecturing. The final report by Elder Hegstad begins on page 15.

A new name now appears in our masthead (below). Rosemary Bradley comes to us from the Missionary Volunteer Department of the General Conference, where she has served as assistant editor of the *MV Program Kit*.

Born to missionary parents in Kenya, Miss Bradley was graduated from Pacific Union College in 1964 with a Bachelor of Arts degree in English. In addition to working as a secretary in the Northern California Conference office she served one year as dean of girls at Auburn Academy in Washington. She came to the General Conference in 1966.

Her editorial background, her youthful zest, and her creative approach to life and its tasks will make her an appreciated addition to the staff.

## Review and Herald

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

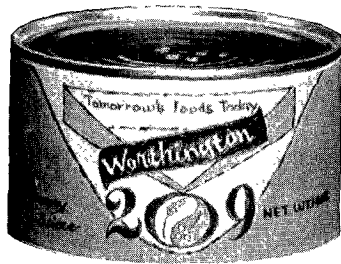
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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts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

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## Philippine Union College Reorganization Plan Studied

A reorganization of Philippine Union College's educational program was considered at the Far Eastern Division executive committee meeting in Singapore June 3-6.

Under the proposed arrangement the North Philippine Union would continue to operate the undergraduate college, but the graduate program would come under the direct sponsorship and control of the Far Eastern Division. The entire enterprise would be formed into a university-type organization with the graduate program made up of two divisions—the school of graduate studies and the theological seminary.

W. P. BRADLEY

## Civilian Chaplain Begins Service in Seoul, Korea

Elder and Mrs. T. V. Zytoskee have arrived in Seoul, Korea, where he will be civilian chaplain for Adventist American servicemen.

With 35 servicemen meeting on the union mission compound each week, the needs are great. A new building now nearing completion will provide a chapel, sleeping quarters, and an area for food service.

Elder Zytoskee has spent the past 19 years working with youth in educational and MV activities, five years of that time in Korea. His four and one-half years in the Army, including a long period in the Philippines, gives him insight into the needs of Adventist youth in military service.

C. D. MARTIN

## Denominational Guided Tour Announced by White Estate

The 1968 guided tour of New England and New York, August 27 to September 24, begins this year from the campus of Andrews University in Berrien Springs, Michigan, and ends in New York City.

The tour is open to laymen as well as to professional people. Coming as it does in the summertime, the tour offers vacation opportunities for travel, also educational and inspirational guidance, particularly for those interested in early American history and denominational backgrounds.

Each tourist will provide his own car or indicate an interest to be a passenger in another car. The eight-day tour should cost each tourist about \$110. This includes food, hotel, and travel expenses.

Places to be visited include Boston, New York City, Rochester, N.Y., and Portland, Maine, towns famous in early Adventist as well as national history; also small rural communities such as Washington, New Hampshire, site of the

first Sabbath-keeping Adventist group; Gorham, Maine, the birthplace of Ellen G. White; and Hampton, N.Y., home of William Miller. The tour will include stops at Niagara Falls, N.Y., and Sturbridge Village, Massachusetts.

For further information write to Ellen G. White Estate, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012.

D. A. DELAFIELD

## New President Selected for Washington Conference

W. L. Murrill was elected president of the Washington Conference on July 11. He replaces W. J. Blacker, who was recently invited to serve as president of the Pacific Union Conference.

Under the chairmanship of W. J. Hackett, North Pacific Union president, the Washington Conference executive committee made this selection a few hours before the opening session of the 1968 camp meeting.

Elder Murrill served in Burma for about 15 years as hospital administrator, secretary-treasurer of the Burma Union, and also as union president. For the past two years he has been secretary-treasurer of the Washington Conference.

NEAL C. WILSON

## Investment Honor Roll for North American Field

Twenty-one conferences in North America report a per capita for 1967 Investment of more than \$5. Last year the number was 16. This, in part, accounts for the gain of almost a quarter of a million dollars, reported here earlier.

Those on the 1967 honor roll are:

	Per Capita	Total
Alaska	\$16.17	\$ 12,842.57
Montana	8.74	21,107.01
North Dakota	7.51	20,908.36
Idaho	7.45	21,992.72
British Columbia	7.01	28,834.05
Potomac	6.90	78,064.46
Upper Columbia	6.80	77,800.82
South Dakota	6.50	11,433.29
Hawaiian Mission	6.32	15,514.31
Minnesota	6.07	28,377.24
Alberta	6.00	20,324.42
Iowa	5.90	20,795.61
Washington	5.60	47,388.11
Oregon	5.56	99,307.93
Chesapeake	5.53	22,032.66
Wisconsin	5.42	27,877.06
Wyoming	5.42	7,843.17
New Jersey	5.38	17,718.02
Nebraska	5.21	27,777.11
Arizona	5.13	18,166.73
Carolina	5.01	25,941.05

Conferences that contributed the largest totals are:

	Per Capita	Total
Northern California	\$4.94	\$106,670.99
Oregon	5.56	99,307.93
Potomac	6.90	78,064.46
Upper Columbia	6.80	77,800.82
Central California	4.61	74,622.74
Southeastern California	3.11	70,198.31
Michigan	3.75	67,522.27
Southern California	2.52	62,148.11

G. R. NASH

## Conference for Physicians Held at Saigon SDA Hospital

The Saigon Adventist Hospital staff hosted the Southeast Asia Medical-Surgical Conference for SDA physicians, held in the 93d Evacuation Hospital in Saigon, Vietnam, May 16-18. The three-day program featured the treatment of trauma with special consideration of physiological changes that occur in massive injury.

Lt. Col. Gene Aaby, brother of Ogden Aaby, business manager of the Youngberg Memorial Hospital in Singapore, arranged for a panel of medical and surgical lecturers, each a specialist in his field.

Dr. and Mrs. Jess Holm, Dr. and Mrs. Carlyle Welch, and Mr. and Mrs. Charles Harris of the Saigon Adventist Hospital, with Pastor and Mrs. Ralph Neall and Mr. and Mrs. David Gouge of the Viet Nam Mission, organized the meetings and arranged for food and lodging to meet the needs of the visiting doctors. Missionary physicians from Adventist hospitals in Indonesia, Singapore, Malaysia, Thailand, Philippines, Guam, Taiwan, and Korea attended.

Paul H. Eldridge, president of the Far Eastern Division, and D. R. Guild, president of the Southeast Asia Union Mission, were Sabbath speakers.

RALPH F. WADDELL, M.D.

## New Director Selected for Times Square Center

The Greater New York Conference has called Herbert Silver to be director of the Times Square Center at 410 West 45th St., New York City (not to be confused with the New York Center at 227 West 46th St.). For many years he served as pastor of the Jewish Seventh-day Adventist congregation in Manhattan and also as associate director of the center.

Jay M. Hoffman, for many years in charge of our work for Jews in New York City, has accepted a call to serve as an evangelist in the Southeastern California Conference.

More than 2 million people of Jewish origin live in New York City. The Times Square Center exists to try to bring to them the message of salvation through Christ.

WESLEY AMUNDSEN

## Memorial Service Held at N. New England Camp

In a memorial service during camp meeting Northern New England paid tribute to four of its young men who have laid down their lives in Vietnam.

Forrest Ward and David Farley were students at Atlantic Union College when called into the service. Earl Garrison and Dwight Price were both members of the Bath, Maine, church. All four were killed in action while ministering to the needs of their wounded comrades.

On July 6, K. W. Hutchins, the MV secretary of the conference, assisted by the pastors of the two districts from which the men came, led out in a simple but impressive tribute to these youth. Corsages were presented to their mothers, who were present.

D. W. HUNTER