



## Needed—

# A REVIVAL

By H. J. HARRIS

*OUR CHURCH* needs a revival, a reawakening, a resurgence of power, and a new vision of Christ's will for it as a corporate body and for its members. The revival should touch every area of church life and work.

First, we need a revival of the Biblical concept of the church. It is not enough for the church simply to sit smugly on the corner of First and Broadway, all decked out in brick and bur-nished brass, and declare itself a church. The church's big task is to tell everyone about the love of God and the imminent return of His Son. Although the church is in the world and its work is for the world, it must not be of the world. If the church were to become like the world it would lose its distinction and the reason for its existence.

Second, we need a revival of love for people—all kinds of people, red and yellow, black and white, educated and un-educate-d, refined and crude. When I speak of love I do not mean mere tolerance or acceptance or an ecumenical spirit. I mean the love that registers concern for the soul of the man across the street, in the office next to ours, the man who runs the service station, or the waitress at the café where we eat our noonday lunch. What do they know about Christ? How much of the Bible and its teachings do they understand? Is there anyone who loves them, anyone who cares whether they live or die? The church should, and if it doesn't, is it really a church?

Love is the only power that will compel us to drop our work, disrupt our plans, do "the undesirable," and go tell someone about God and His love. We need love that understands and forgives, love that cares and is concerned, love that communicates, love that loves when all others have ceased to care. We need a revival of love.      \*\*

*"The great day of the Lord is near,  
and hasteth greatly."*

**D**URING the past decade, and particularly within the past two or three years, there has been a sharp escalation in the fulfillment of the signs outlined by Christ as evidences of His imminent return (see Matthew 24, Mark 13, and Luke 21). It is becoming increasingly evident that "the great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us?"—*Evangelism*, p. 219.

Scoffers have pointed out that some of the things mentioned by Christ—wars, famines, and earthquakes—have always existed to some extent. Yet Christ specifically cited these things as signs, declaring, "When you see all these things, you know that he is near, at the very gates" (Matt. 24:33, R.S.V.).

Could it be that skeptics have missed completely part of the thrust of Christ's statement? Could it be that when "all these things" occur in a manner without parallel in history they become unmistakable signs of the imminent return of Christ?

Take famines, for example. Near the end of 1967 a front-page article in the Los Angeles *Times* (Nov. 17, 1967) quoted a Stanford University biologist, Paul Ehrlich, as warning that it is already too late for the world to avoid a long period of famine. He said that the "time of famines" is already upon us and will be at its worst and most disastrous by 1975!

"At the moment it is shockingly apparent that the battle to feed humanity will end in a rout," Mr. Ehrlich said. He added that we can only hope that the world famines of the next 20 years will not lead to thermo-nuclear war and the extinction of the human race.

Each 24 hours the population of the world increases by 180,000 people. That's 65 million additional people every year. At the present rate the next decade will see an increase of over 700 million people—the equivalent of more than 2½ continents the size of Africa.

And yet, according to a key American spokesman on problems of food and population, despite technical ad-

vances in agriculture, world food production is standing still.

Shortly before his death Admiral Chester W. Nimitz was asked, "Do you feel that World War III is inevitable?" The former commander of the U.S. Pacific fleet replied, "I'm afraid it is, for one reason—population. If man is not able to control population growth, and that battle is being lost now, the pressures in the coming decades will be immense. When people are starving, uneducated, without housing, they will eventually explode."—Los Angeles *Herald-Examiner*, Feb. 24, 1966.

As recently as ten years ago most of us read Matthew 24 without giving undue thought to the word *famine*. Now the problem of famine and its attendant side effects may well be the number one specter stalking the earth today.

Jesus also mentioned earthquakes as signs. As with famines, there have always been earthquakes, volcanic eruptions, tornadoes, and floods. Such manifestations, however, "will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction" (*Patriarchs and Prophets*, p. 109).

Could it be that we are currently witnessing such an escalation?

Since 1950 there has been a sharp rise in the number of tornadoes and earthquakes in particular. Previous to 1950, for example, the average number of tornadoes in the United States was about 200 a year. Since 1950 the number has risen to more than 800 annually—a 400 per cent increase! (See "Earthquakes and Eternity," *Youth's Instructor*, April 18, 1967, pp. 13, 14.)

As to earthquakes, the Alaska upheaval of 1964 tore the earth's surface worse than any previous recorded tremor. The Caltech Seismological Laboratory, in Pasadena, California, reported that more of the earth's surface "was permanently distorted than has been documented for any other known earthquake. The vertical extent of the faulting that triggered it was at least 10 times greater than any

# Signs Without Parallel

By JOE ENGELKEMIER

other on record." Energy released during the quake and its aftershocks "was equal to 500,000 times the nuclear bomb dropped on Hiroshima in World War II" (*The Riverside Press*, Feb. 25, 1965, p. A-5).

Mercifully, most of its force was beneath the ocean. What would happen if a force equal to 500,000 nuclear bombs should strike a thickly populated area such as Los Angeles or Tokyo?

Thus far disasters of this kind have been tempered with mercy. Will this always be so?

But perhaps the changes taking place within society itself are the most ominous portents of all. Just before the end society will be like that of "the days that were before the flood" (Matt. 24:38). Two evils that distin-



guished antediluvian times were immorality and violence. "Every imagination of the thoughts of his [man's] heart was only evil continually" (Gen. 6:5). "And the earth was filled with violence" (verse 11).

Toward the end of 1967 *Newsweek* magazine mentioned "the swiftness with which the old restraints are losing their force." A "revolution in manners and morals" has produced a climate that "has changed more dramatically in the past year than in the preceding 50," the article stated.

Proclaimed the 23-year-old guitarist of one musical group idolized by teen-agers, "We are not old men. We are not worried about petty morals." The article quoted the historian and columnist Max Lerner as saying, "We're living in a Babylonian society perhaps more Babylonian than Babylon itself." —*Newsweek*, Nov. 13, 1967, pp. 74-76. Movies, stage plays, and literature have become so explicit about sex that even nonreligious people are becoming increasingly alarmed.

Paralleling this moral decay have been unprecedented outbursts of violence. Assassination has followed assassination. Burning has followed burning. Writing in *Reader's Digest* concerning the "inferno of urban anarchy" that blazed across the country in 1966, Richard M. Nixon asked, "Why is it that in a few short years a nation which enjoys the freedom and material abundance of America has become the most lawless and violent in the history of free peoples?" —Oct., 1967, p. 49.

Mr. Nixon wrote that "just three years ago this nation seemed to be completing its greatest decade of racial progress and entering one of the most hopeful periods of American history." And then—the blazing infernos! In April of 1968 whole areas of large cities were put to the torch. And who can even begin to document the violence that has disrupted education on university campuses!

### Perplexity of Nations

Perplexity on the international scene has escalated sharply also. The Arab-Israeli war of June, 1967, for example, settled nothing—and left, in the words of *Newsweek*, "an incalculable legacy of hatreds in the Middle East and beyond" (June 26, 1967, p. 24).

"On earth nations will stand helpless, not knowing which way to turn," said Jesus (Luke 21:25, N.E.B.).\* "Men will faint with terror at the thought of all that is coming upon the world" (verse 26, N.E.B.).

Through the influence of the angels commissioned to hold back the winds of strife (see Rev. 7:1), the forces of destruction have been restrained. "We hear not the voices,

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we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 5:11, p. 967.

Yet even as holy angels keep their vigil, the build-up continues. "The mathematics of wars and preparations for wars are staggering," News Columnist James Reston wrote in 1967. The world, he pointed out, is spend-



ing more than \$130 billion annually on war and preparations for war.

The Armistice Day celebration, he said, was "bitter irony." The Soviet Government had just displayed five new missile systems in Red Square—following which came a disclosure that the U.S.S.R. was testing a new technique for delivering nuclear weapons by orbiting bombs in outer space.

America's secretary of defense then matched the Soviet announcement by disclosing that this country, "in the last six years, 'excluding those forces added because of operations in Vietnam,' had produced a whole family of new apocalyptic weapons, increased its Army combat divisions by 45 per cent, its guided missile surface ships by 200 per cent, its Air Force tactical fighter squadrons by 40 per cent, its helicopter troop lift capacity by 300 per cent, its fixed-wing aircraft capacity by 340 per cent, its nuclear weapons in Europe by 100 per cent, and its number and total megatonnage of nuclear weapons in the strategic alert forces by 160 per cent."—Los Angeles *Herald-Examiner*, Nov. 21, 1967, p. B-2.

On one side, the chilling prospect of orbiting nuclear bombs—with each such bomb, capable of destroying a city at the press of a button, speeding overhead several times a day; and on the other side, "a whole family of new apocalyptic weapons"—plus an increase of military forces within the past six years which, even without Vietnam, ranges from 40 to 340 per cent.

Toward the end of 1967 a well-known author was protesting the war in Vietnam. Someone suggested that he should wait until the next election and then express his concern by vote instead of by street demonstration. The protester replied that by then it might be too late.

His opinion, though extreme, illustrates the growing perplexity with which people are watching current events. "Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us" (*Education*, p. 179). They are becoming increasingly convinced that something is about to happen. As one author commented earlier this decade, "It is as if free men everywhere now 'feel' a monster threat."

Something is about to happen. "My spirit shall not always strive with man," the Lord declares (Gen. 6:3). "The time is at hand when there will

be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn."—*Prophets and Kings*, p. 277.

Has the evidence of this ever been more striking? An influential magazine speaks of morality changing more dramatically in the past year than in the preceding 50 years. A national leader wonders how America can so quickly "become the most lawless and violent [nation] in the history of free peoples." A biologist warns of world famines that will be at their worst by 1975. Statesmen speak of the inevitability of World War III.

Such illustrations might be multiplied many times over. The signs of Matthew 24 are being fulfilled in a manner that is *without parallel*. The escalation in the tempo of events can mean only one thing—Jesus is coming soon. "This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street."—*Evangelism*, p. 218.

Certain conclusions are inescapable. Of first importance is our need to seek the Lord. Let us not rest until we can declare, with Paul, "I know whom I have believed" (2 Tim. 1:12). And even as the Holy Spirit is being with-

drawn from the world, let us seek most earnestly for the outpouring of heavenly grace needed to finish the work of God.

Second, if we really believe what we say we believe, we will devote every talent and resource to proclaiming this message to others. The "end of the world" (Matt. 24:3) means *the end*—the end of commerce and business, the end of earthly pleasures, the end of all earthly possessions, the end of all opportunities to win others. Do we really believe this? Our neighbors sometimes wonder. Said one to a church member, "If I really believed what you say you believe, I would be shouting it from the housetops."

Of what value will be palatial homes or status symbols when the Lord appears? Shouldn't we avoid extravagance and luxury, keeping our possessions at a minimum so we can put everything possible into the finishing of the work?

Last, shouldn't the excitement and joy of seeing Jesus take possession of us? Inspiration speaks of hearts beating "with quickened action" in anticipation of the great events just ahead. As we see more and more evidence that the signs mentioned by Christ are being fulfilled, shouldn't this be our experience? ♦♦

## The Wayside Pulpit

By HARRY M. TIPPETT

*"For the kingdom of God is not in word, but in power." 1 Corinthians 4:20.*

Apathy is one of the deadly sins of the church. Solemn is the adjuration "I would thou wert cold or hot." A current religious observer has said, "Today's Christianity has little emotional richness. It has plenty of cool heads; it has few burning hearts. It has an abundance of poise; it has a poverty of passion." The message for these times is couched in a remarkable body of interrelated truths, but unless implemented with power by men and women filled with the Spirit of God they could be but the mouthings of a forlorn cause.

Sometimes the mere striving for a good image so as to make the teachings of our faith respectable robs us of the power to stir men's hearts. In one of his essays Robert Louis Stevenson wrote, "To equip a dull, respectable person with wings would be to parody an angel." Certainly there was nothing contrived in the witness of Paul. He spoke as the Spirit gave him utterance. In pointing

out that Christ's apostles are "stewards of the mysteries of God" he cites his own example and that of his fellow evangelists who made themselves "fools for Christ's sake." Are our spiritual fires banked with secular concerns? Do we try to seize the horns of the altar with the cold hands of a formal profession?

Perhaps an awakening will come that will banish our indifference if we pray for the dedication and experience of Paul. Listen to his testimony: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (1 Cor. 4:11-13). The kingdom of God can come only with the travail of soul of those who love the truth. There can be no church triumphant if there is no church militant. In this power age let us pray for the only power that can advance the kingdom of God.

*Doubt and dialog have their place,  
but there is still something to*

# Proclaim With Authority

By R. R. BIETZ

OUR twentieth century poses many and varied problems for which no neatly packaged solutions are available. Many of the suggested solutions do not seem to work. This, however, does not mean that the search for adequate solutions should not continue. Scientists are searching diligently for solutions. The money spent in search of cures for disease alone reaches astronomical figures. We rejoice every time we hear that another disease has been conquered. But there are still many questions unanswered, many solutions that have not been found. No doubt some answers will never be found. However, the search must go on.

In the realm of religion also there are unanswered questions. Here, too, we don't find the answers all prepared, alphabetized, and ready to be taken off the shelf. There has been prayerful searching through the years. Much light has come to mankind. Discoveries in archeology have made the Bible a new book. There are rich rewards for all who search the Scriptures. The promise of the Holy Spirit, "He will guide you into all truth" (John 16:13), has been fulfilled in the lives of many thousands.

However, there are still many questions unanswered. Job was asked millenniums ago, "Canst thou by searching find out God?" "Where is the way where light dwelleth?" (Job 11:7; 38:19). "Knowest thou the ordinances of heaven?" (chap. 38:33). Who knows the answer?

"The word of God, like the character of its Author, presents mysteries that can never be fully comprehended by finite beings. . . . He has not removed the possibility of doubt; faith must rest upon evidence, not demonstration; those who wish to doubt have opportunity; but those who de-

sire to know the truth find ample ground for faith."—*Education*, p. 169.

## Basic Questions Are Answered

We should not be surprised or discouraged, nor should our faith shrink and wither away because we don't know the answer to all of our questionings. Because not all the answers are found on the surface, the search must go on. However, let us never forget that the basic questions are answered in the Bible. There should be no hesitancy to speak positively about the truths that are so plainly revealed in the Word of God. It seems that some feel that in the realm of doctrine we are not supposed to speak with authority. If we do we become suspect. Some would have us believe that we should live forever in a state of suspended judgment.

Even though in the field of science there are problems for which there are no answers, the scientist does speak with authority in regard to the truth he has discovered, proved, and tested. Those who have discovered, experienced, and tested the truth of God should speak with the same assurance as did the apostle Peter when he said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:16-21).

There is danger that we shall spend too much of our time on the unanswerable and thus neglect the study of that which has been revealed. "It

may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. . . . Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity."—*Patriarchs and Prophets*, p. 113.

It is neither wise nor profitable to spend too much time on that which never will be known this side of heaven, and too little on that which will help us reach heaven; too much time on subjects that create doubt and too little time on those that build faith; too much time on the ephemeral and too little on the eternal; too much on theories, too little on proved facts. Nor should we be caught in the fallacy that revealed truth does not require much mental exercise. As a matter of fact, revealed truth requires even greater and more diligent study than truths that are hidden.

## A Positive Message Essential

In a day when so many have lost faith in religion, Seventh-day Adventists should live, teach, and preach a positive message. Ours is a message that is specific, incisive, and clear. Why not come forth with the answer the world is waiting for? Let's not fear that we will be dubbed dogmatic. Dogma is prescribed doctrine or teaching. The teachings of Jesus constitute that which needs to be pro-

claimed. We should be proclaimers without equivocation of the doctrines of Christ. If preaching Bible truths brands us dogmatists, let's cherish the title. After all, was not Jesus dogmatic when He said, "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9)? And again, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (chap. 7:13, 14).

No one cherishes the title of either dogmatist or neutralist. A dogmatist could be an arrogant person, but not necessarily. Paul was very positive. In one sense of the word he was a dogmatist when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

The devil would certainly be pleased if we would express hesitance and doubt in regard to the doctrines of the Word. He would be delighted if we would spend all our time in dialog and discussion without ever reaching conclusions or without ever preaching these doctrines positively. Discussing doctrine is profitable if the discussion results in a proclamation of the teaching of Christ. Merely to expound a variety of ideas in dialog without ever coming to a conclusion reminds one of Paul's statement where he alludes to people who are running but are not certain just why; who are fighting but without purpose. Dialoguing about matters that have little or nothing to do with our salvation may be a titillating experience for the mind, but it leaves the heart cold and unsatisfied.

This does not mean that we should not study theology. We should. In fact, there is too little of this kind of

study. However, our discussion should concentrate not only on problems but on solutions. It does not take the intellect of a Solomon to pose problems. However, to find solutions takes mental, physical, and spiritual effort—studying, fasting, and praying.

#### Lost Faith Causes Doubt

Much of the doubt and skepticism in the world today has come about because educational leaders and teachers in the various institutions of learning have lost faith in the Word of God. In the early days of America these institutions did much to instill faith and confidence in the Word of God. Today the opposite is true. Speaking about today's university, B. Gray Allison said, "Many come to the university attempting to find answers to life but become disillusioned, concluding that they are getting more questions than answers. Many quit; some join hippie colonies; others become 'loners' and seek the meaning of life elsewhere."—"The American Campus as a Spiritual Force," in *Christianity Today*, May 10, 1968, p. 6.

It was the English philosopher Sir Walter Moberly who, in his book *The Crisis of the University*, pages 16, 17, said: "The academic mind is prone to reach a state of permanently suspended judgment of conscientious indecision. . . . Many a scholar spends his life in accumulating data for some *magnum opus* which he never writes or if he does write it, his book consists of prolegomena. Perhaps most students go through our universities without ever having been forced to exercise their mind on issues which are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and moral status quo and in a secularism on which they never have seriously reflected. Fundamentally, they are un-

educated."—Quoted in *Life's Hidden Power*, by Louis H. Evans, p. 91.

In the Seventh-day Adventist system of education the teacher should always build confidence in the Word of God. Our churches and schools exist to build confidence. It is a loss of absolutes in education that has developed the "lost generation." Anything new in religion that leads to a better understanding of the Word of God and a deeper experience in Christ should be gladly received. Everything that undermines or attacks the everlasting truths should be rejected. Our problem is not necessarily more light, good as that is, but living up to the light that has already been revealed. It was Edmund Burke who said, "The only thing necessary for the triumph of evil is for good men to do nothing." A genuine Seventh-day Adventist cannot be neutral. The best way for the church to default on its God-given commission is for the members to keep on dialoguing on the unanswerable and stop preaching the answers God has already revealed.

#### More Study Needed

In this day of exploding knowledge it would be senseless to talk in terms of not exercising our mental powers to understand more and more of the Word of God. There should not be less, but more, study. However, more study should lead to more conviction, more preaching, and less neutrality and doubt.

In one of his books Pastor David H. C. Read asks some rather pertinent questions. "Can you imagine that the gospel would ever have reached beyond the walls of Jerusalem, let alone travel around the world, if the apostles had nothing really vital to say? Can you imagine that the authorities would have bothered about them for a moment if all they were doing was discussing the virgin birth, or arguing about the Trinity? Suppose their answer to the threat had been, 'All right, we'll give up speaking about Jesus Christ. We are going to have a dialogue.' What I am saying is that if we stand in any sense in the succession of these apostles we cannot be content simply with the free and open discussion of our problems—important though that truly is—there is still something to be proclaimed."

Peter and John gave us a good example when they said, "'Is it right in God's eyes for us to obey you rather than God? Judge for yourselves. We cannot possibly give up speaking of things we have seen and heard'" (Acts 4:19, 20, N.E.B.).\*      ♦♦

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Upon the potter's wheel it spun,  
A lifeless lump of clay;  
Plunging his hand into its soft heart,  
He coaxed its form to obey.

How worthless would this vessel be  
If fashioned from without;  
The inside held the valued part  
In walls so firm and stout.

He asks to plunge into our hearts,  
This Man of Galilee.  
If we but let Him mold our lives,  
How precious we will be!

## the Potter's Hand

By KATHY SAUNDERS GODDARD



# Freedom in the SDA Church

By RAYMOND H. WOOLSEY

**C**ERTAIN currents in the religious and sociological world have called attention to a moral question of immediate interest to all Christians: Where may the line be drawn between church authority and personal liberty of conscience?

Since the dawn of the Reformation, Protestants have in varying degrees held the concept that the personal conscience is free. At the same time they have recognized that as long as there is church organization there must be loyalty to that organization.

That the Bible teaches the principle of a direct relationship between the soul and God can hardly be denied. Jesus taught that when we pray we are to go into our closet or secret place and there pray to God directly. And He who numbers the hairs of our head and knows the steps we take will answer us directly.

The apostle Paul alludes to this personal relationship when he counsels Christians to work out their salvation with fear and trembling (Phil. 2:12). His hearers at Berea were commended because they searched the Scriptures for confirmation of his teachings (Acts 17:10, 11). Paul was able to say of his own relationship with God, "I know whom I have believed" (2 Tim. 1:12).

Said John, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27). This is an interesting observation concerning the individual Christian's being taught directly by the Holy Spirit.

During the Dark Ages the spirit of intolerance grew to hideous proportions. Men and women were brutally killed for no more "crime" than hav-

ing in their possession copies of the Lord's Prayer in the vernacular. The Reformation began to restore the concept that Christians are individually accountable to God. John Calvin enunciated that the same Spirit who was responsible for the writing of Scripture was also the chief interpreter of it. "Nothing, therefore, can be more absurd than the fiction that the power of judging Scripture is in the Church, and that on her nod its certainty depends."—*Calvin's Institutes*, vol. I, p. 69. We are individually to go to Scripture in the Spirit to learn God's will for us. The church does not replace the Spirit but is to be used by the Spirit.

## No Control Over Another's Mind

Ellen G. White consistently upheld the inviolability of the personal conscience. "In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. 'Every one of us shall give account of himself to God.' No one has a right to merge his own individuality in that of another. In all matters where principle is involved, 'let every man be fully persuaded in his own mind.' Rom. 14:12, 5."—*The Desire of Ages*, p. 550. "Those who seek to be conscience for their fellow men, place themselves above God."—*Testimonies*, vol. 9, p. 234.

Freedom of the conscience has always been the position of Seventh-day Adventists. In its formative days the church arrived at its fundamental points of faith through diligent study. Among the pillars of our faith were such doctrines as the Second Coming, the Sabbath, the nonimmortality of the soul, and the sanctuary.

These fundamental beliefs we hold as essential to salvation. They are

what constitute the basis for membership in the Seventh-day Adventist Church. When one is in harmony with them and is baptized he is eligible to join the church. Having joined from his own choice, he is still free to disagree or to renounce his acceptance of these points. But if he does, he removes the basis for fellowship.

However, there are areas of faith and practice that are not in this category. Upon these the church has taken no official stand. A member may not be in harmony with the majority on one or more points in this category, but still his standing in the church is not prejudiced. Included might be questions such as whether to observe Christmas, to practice birth control, or to accept or reject a particular version of the Bible. Certain points of Bible interpretation would also come in this category.

There are those who would like to have the church be their conscience, for example by prescribing the length of women's skirts or by deciding which television programs are acceptable. The leaders have wisely refrained from stepping into areas where each is accountable to God.

This personal freedom of faith and action brings about a certain degree of diversity in the church. But there is nothing wrong with diversity per se. After all, we do not find two trees alike in God's creation, nor even two leaves exactly alike on the same tree. It is only man who turns out articles in assembly-line production, each identical to the other. God finds a certain beauty in diversity.

The apostle Paul says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:4-6).

## Christian Unity

As important as freedom of conscience in God's church is Christian unity. Our upreach to God must be accompanied by our outreach to our fellow man. Jesus prayed that His followers might all be one. While God leads individuals through the personal guidance of His Spirit, He is also leading the church. He will not lead individuals on a different path than He takes the church as a whole. Consequently, if a person finds himself at a tangent with the church in regard to a central issue, he can be sure that he has lost God's leading.

Writes Ellen G. White: "But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law,

each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, *His people must draw together.*"—*Testimonies to Ministers*, p. 489. (Italics supplied.)

The head of the Bible department in a certain Adventist college wrote to a student, a young man some of whose opinions diverged from those of the church as a whole: "Members of our church may hold views not essential to salvation which differ from the main body. But when they promulgate these views so as to cause dis-

sension, they cannot be given a free hand."

It is one thing to hold private opinions; it is another to promulgate them in such a way and to such an extent as to divide and distract the church of God.

In one sentence Mrs. White combines the two principles of personal accountability and Christian unity: "There are victories to be gained if we present a united front and individually seek the Lord for strength and guidance."—*Ibid.*, p. 505.

A man who thinks that he alone is right, that the church has apostatized, is like a soldier in the ranks who

claims that everyone is out of step but him. Elijah had this feeling, but God revealed to him that there were thousands who had not laid down their allegiance to God. The Holy Spirit is working in His church, working on people who seem to be at variance, drawing them into one entity. Like the members of the human body, the members of the church may differ from one another in certain respects, but they form one body.

### Limits of Private Independence

Defining the limits of private independence, Mrs. White says, "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."—*Testimonies*, vol. 3, p. 492.

Thus there are three areas, one where the individual conscience makes decisions, one where the church makes decisions, and an overlapping, middle ground where the individual and the organization come together and work together in Christian unity and fellowship.

We are to welcome new light, but some teachings that purport to be new light are actually darkness. We must be able to recognize genuine new light. We must remember that God does not lead the church contrary to the way He has led it in the past. He does not gainsay the messages He has already given us, and He is not the author of any message that creates discord, confusion, and lack of confidence in His leaders.

The church has need for men of strong will power, who will stand for right and fight the battles of the Lord. Saul of Tarsus was such a man, but he had to have his will rechanneled into working for the Lord instead of against Him. A strong will must be trained, not broken.

But some may be so self-centered that they cannot be trained. They seem to be interested only in exalting self (while self-deluded they think they are doing God's work), even if it means tearing down the church. Such a spirit cannot be allowed in the church. After laboring patiently with those at variance with the church in the method outlined by Christ in Matthew 18:15-17, if they persist in their work of disruption, in the name of Christ and for the sake of His church, their fellowship must be discontinued.

While we stand for principle and for truth, let us stand together with one accord. ♦♦

## The art of living

By MIRIAM WOOD

*when you're Young*

**LIFE STYLES—** During the past two weeks we've discussed some of the life styles, or philosophies of living, that originated in ancient times, attempting to assess both their strengths and weaknesses. Before leaving the subject of ancient philosophy we should mention Socrates. He envisioned life as an endless search for knowledge, knowledge of one's own self and knowledge of the world about us. Sufficient knowledge will inevitably make a man good, Socrates declared, because man is a creature motivated by self-interest; in looking out for himself and accumulating a vast body of information, he is bound to decide on rational action, and in so doing will become virtuous. (I wonder what Socrates would have thought of Hitler and his concentration camps—Hitler was an omnivorous reader, hence was highly informed.)

Plato, Socrates' disciple and later a famous philosopher himself, carried the theory further by categorizing basic virtues into four types—justice, wisdom, bravery, and temperance. All of man's actions inevitably would be based on these virtues, since he has, by his search for knowledge, found them to be the guidelines to successful living.

Many of the principles of both Socrates and Plato are undeniably true. The glaring weakness, it seems to me, is in their assumptions (a) that knowledge ensures right conduct, and (b) that without aid from a higher source man is capable of effecting necessary reforms in his life. For that matter, the assumption of both these men that all other human beings *wish* to be good, to be virtuous, has been refuted by history.

These ancient philosophers represent only a few of many life styles that have been devised and are still being devised. I think, though, that we'll leave a discus-

sion of modern philosophies for another time. We said two weeks ago that we hoped to make clear, by comparison and contrast, just how the philosophy of Christ is the only one that meets all of man's needs.

First, basic to a Christian life style is the recognition that man is God's creation, formed for God's glory. As a son of God he is in the favored position of having the aid of the dynamic force that produced him in the first place, to be used in his lifelong struggle against the opposite force in the universe. Good on the one side, evil on the other. Man can and does change sides in the struggle by accepting Christ's sacrifice on the cross, by internalizing the blinding truth that he can be saved by nothing else.

But what does he need to be saved from? From eternal death. From despair. From obsession with himself. From sin in all its forms—lust, greed, pride, selfishness, cruelty.

Having accepted the Christ philosophy that man is not the answer to his problem, that knowledge, no matter how extensive, lacks inherent power to effect basic character change, a young person moves on in his evaluations to other conclusions. Pleasure, so important to the hedonists and epicureans, quickly palls, in the same way that materialism fails to satisfy, as the unrest in affluent society today clearly demonstrates. And who but Christ can ever set up guidelines for "the happy medium," or golden mean, in a world with so many options? Stoicism? Skepticism? The missing ingredient here is the great law of the universe, lived out by Christ—love for God and love for others.

When one is young it is appropriate that he examine his life and adopt a life style. Philosophies are numerous, but one alone is flawless: "The fear of the Lord is the beginning of wisdom."



# Can God Destroy Sinners?

By F. C. WEBSTER

**P**ASTOR, do you believe that God will really destroy sinners with fire in the last days? I cannot conceive of a kind God destroying those whom He Himself has created. The God in whom I have believed is a God of love, a God of mercy, a God who saves life rather than destroys it."

These words were directed to me recently by a visitor at one of our camp meetings.

I asked my questioner if he had ever seen a person whose health had declined to the place where he was bed-ridden and in constant pain, and where life seemed an unendurable burden to him.

I further asked, "When such a person's life comes to an end, did you not agree that it was best for him, that God was merciful?"

He answered, "Yes. Many times I have thought it an act of mercy when God allows such a person to rest in death."

"Might it not be that for a similar reason God will destroy the wicked at the end of time?" I continued. "Life will become unbearable for those who reject God."

The followers of Satan will be most miserable when in the outworking of the great controversy they will ultimately see the results of their choice in accepting the worthless tinsel of Satan. Each moment of life will be an agonizing psychological and moral affliction so great that death will come as a relief to the sinner and be a merciful act of God.

When men who have rejected God come face to face with the majesty and power of their Creator, it will be for them a most agonizing experience. "As . . . the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see . . . just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire."—*The Great Controversy*, p. 666.

In addition to the full consciousness of sin man will recognize about him the results of unrestrained evil and the despair that comes with complete separation from God. "The whole wicked

world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse. . . . It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion."—*Ibid.*, p. 668.

Those who have taken lightly the instruction of God and have by word or action chosen the way of Satan will sense a despair, kindled by guilt and frustration, that will make death more desirable than life.

Bible writers refer to the final destruction of the wicked as "the day of vengeance," "the day of his indigna-

tion." God has determined to obliterate from the earth sin, its author, promoters, and adherents. He has set Himself to do away with all of the evil effects that sin has left on this planet. Yet in this final act of God toward those rebellious to His government He reveals to the inhabitants of the universe His attribute of mercy. Those who are outside the city see vividly that their choice has been wrong. The full recognition that those things that they had once thought to be of great value were, in reality, worthless, now floods into their consciousness. But now their hearts are cut off from access to Heaven's pleadings. They feel no remorse for sin, only an incurable frustration and an unbearable mental agony. It is in this unhappy state of mind that Heaven's last mercy is revealed toward the degenerate sinner. God metes out eternal death to them, and in the same act purifies with fire the earth now cursed by sin, and restores it to the state of perfection it had when it came from the hand of the Creator. ♦♦

## A Story FOR THE YOUNGER SET

### Faithful Topsy

By JOYCE WILLES

BILLY was a very little boy when this happened, but he still remembers the lesson he learned that day.

The three of them, Billy and his mother and daddy, lived near a small creek. There was a bridge over which people could walk, but it was too narrow for the cars that were just beginning to be seen on the roads in those days. When Billy walked over the bridge he was so close to the water that he could see his face reflected in it.

There was a side rail just over Billy's head, and the space below it was open, for this bridge was built for grownups, not little boys three years old. That was why Billy's mother and daddy had warned him not to go near it alone, for he might fall in. Many times he wished he could go up on the bridge by himself. He was sure that he wouldn't fall in. But he always had to go over it holding onto someone else's hand.

Topsy was always very watchful when Billy was outside. She was a beautiful collie dog and she loved Billy with all her heart. Whenever Father had to punish Billy for something he had done wrong, Topsy had to be taken outside the house and tied or chained up. She would come between Billy and his father and bark loudly and try to bite to "protect" Billy. Of course this kind of protection wasn't needed.

One day Billy listened to the temptation to go to see his face in the water under the bridge. That is, he decided to go alone. He knew what Mother would say, but he just felt like going anyway. He would be careful; furthermore, he was now almost four, and a big boy. As he started toward the bridge, Topsy came running up and walked by his side. "Go 'way, Topsy," Billy said, for he didn't want her to spoil his fun. But Topsy just came along anyway. Again Billy tried to get Topsy to go back to the house. But she kept on. After all, wasn't she his protector? She didn't know about guardian angels that God sends to take care of each one of us. She knew only that he was her very special charge and she must see that nothing happened to him.

Billy climbed up on the bridge, and was going to the edge to see his face in the water, but Topsy walked in front of him and stopped. She was between him and the picture he wanted to see in the dark water. He said, "Move, Topsy," but she just stood there. He moved to one side, and she walked in front of him. He went to the other end of her, but she backed up and stood in front of him again.

Many times he tried to get around her, but she would not let him near the edge. He turned and ran toward the other side, but Topsy was faster and was blocking him before he reached the other side. He pulled her fur and hit her, but Topsy wouldn't move. All this time she was barking loudly and Billy didn't want Mother to know where he was. After trying once more to see his face in the water, Billy tired of the "game" and started toward home.

Of course, we all know what might have happened if Billy had slipped off the edge of the bridge into the water.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## How Do You Rate as a Wife?



COOKING
CLEANING
CONSIDERATION
THRIFT
BRAINS
GROOMING
EFFICIENCY
PATIENCE
DRIVING
TEMPER
PROMPTNESS

**H**AVE you ever wondered how you rate as a wife in the eyes of your husband? When he's at work, does he look forward to a pleasant, relaxed evening at home? When he's on a business trip, does he miss you terribly? Can he hardly wait to get home to share his experiences with you? Is he proud to introduce you to his friends? When you catch his eye clear across a crowded room, does his face light up with gladness? Does he consider you an asset to his profession, his personal happiness, his spiritual life?

The list of attributes that might be considered musts in the ideal wife no doubt could go on and on, depending a great deal upon the likes and interests of the husbands involved. However, I believe it would be good for each one of us to find out for ourselves just how we rate. Here are ten wifely virtues as a starter:

1. *Are you loving?* Many people have tried to define love, but Paul's

words in 1 Corinthians 13 cannot be excelled. Genuine love is patient and kind; it does not demand its own way. Actually, Paul lists nine characteristics of love that every wife should ponder, pray about, and then put into practice in her own life. Do you express your love in little ways, such as making his favorite foods? Do you deny yourself something in order to give him a gift that you know would especially please him? Do you respect his taste in the way you dress? Do you say "I love you" often? Do you do everything you possibly can to make your home a haven of love?

2. *Are you loyal?* I cannot think of anything more important to a marriage than absolute loyalty. Certainly there is nothing more embarrassing to friends than to hear a wife criticize her husband. This is such a damaging thing to do, for rehearsing personal problems only serves to make matters worse between husband and wife. Disloyalty is inexcusable in any

marriage. Do you show your loyalty to your husband by expressing your approval of him both privately and publicly?

3. *Are you forgiving?* No one is perfect. Therefore we should be "kind one to another, tenderhearted, forgiving" (Eph. 4:32). Do you make it your business to initiate forgiveness by saying, "I'm sorry"? Can you forget past mistakes and then never mention such matters again? It takes humility and love, but the wife who possesses these qualities is doing her part in cementing a strong marriage.

4. *Are you adaptable?* Can you cope with the truly difficult situations that arise in any household? Can you do simple home repair jobs? Are you good at first-aid treatment? Can you make do with few conveniences if you have to? Can you change your plans at a moment's notice without first putting on a scene? Can you whip up a meal for unexpected company without panicking? Being able to adapt sweetly to a given situation is a wonderful wifely attribute.

5. *Are you attractive?* Your husband wouldn't have married you if he hadn't been attracted to you. Do you try just as hard to be attractive now as you did during your days of courtship? Or do you go around the house with stringy hair and dowdy clothes? There simply is no excuse for a wife to become careless in her appearance. A husband likes to feel proud when he introduces his wife to his friends. Do you continue to be well groomed whenever possible?

6. *Are you gracious?* The dictionary defines the gracious person as one characterized by charm, good taste, and generosity of spirit. Many women appear to meet these requirements, for they can create a comfortable, warm aura in their homes whenever there's company around. But what about home folks? Do your children feel free to bring their friends home? Do you do the pleasant little extras just for the family? Cleanliness may be next to godliness, but do you make such a fetish of it that your family cannot relax at home? Are you just as courteous to and thoughtful of family members as others?

7. *Are you intelligent?* I've heard it said that a man would rather have a wife that could bake a good apple pie than a wife who could speak French. But when you come right

down to it, most girls don't know too much about cooking when they get married; but if they are intelligent, it doesn't take them long to learn how to turn out delicious balanced meals. In the long run the intelligent wife learns the art of homemaking and at the same time keeps herself knowledgeable on important matters. This type of wife is interesting, stimulating, and a helpful companion to her husband. Do you seek ways to improve your talents?

8. *Are you feminine?* By this I don't mean the sweet, helpless-little thing type of wife. Rather, have you mastered the art of making your husband feel like a man? Do you defer to your husband as often as possible on even small matters? Do you seek his advice and counsel in all major decisions? (Or are you so "capable" at handling things that you make him feel insecure?) He expects you to do certain womanly tasks better than he; in fact, you should master these feminine duties. But are you competing with him in his work? Do you dress like a woman, avoiding a mannish appearance at all times? Are you satisfied with your role as a

woman, seeking to complement your husband rather than to supplant him?

9. *Are you communicative?* The most important single ingredient in a marriage, the experts say, is the ability to communicate. A sound marriage means togetherness, but at the same time there should always be respect for the rights of the other. Couples who are secure are honest with each other about their feelings, their likes and dislikes, and about things that are important in their marriage relationship. Do you have complete confidence in your husband? Are you able to exchange ideas, thoughts, and actions without fear? Do you always keep in mind, however, that you should speak "the truth in love" (Eph. 4:15)?

10. *Are you spiritual?* As two people relate to God and His Word they relate to each other. If you are not consistent in your relationship to God, you will not be consistent in your mental and physical relationship to your husband. Acting piously in church and behaving just the opposite at home is a form of hypocrisy. Do you seek God's direction daily?

Do you spend a little time each day in reading the Bible and in meditating upon God's words? Do you pray together? United prayer strengthens the bonds of love through the years. A wife's consistent Christian example is the greatest gift she can give to her husband. Are you wholly committed to Jesus Christ, as well as to your husband?

As you have considered these ten attributes, no doubt you have thought of others that the ideal wife should have—thriftiness, patience, efficiency, promptness, a sense of humor are just a few that have come to my mind.

But even if we do not possess all these fine characteristics, our homes can still be happy, for we have the promise from the pen of inspiration that where the Spirit of God reigns, there will be no talk of a marriage failure, for "Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband." I recommend pages 117 to 120 of *The Adventist Home* to every wife who wants to make her home a place where angels love to dwell.

D. E.

## Unselfish Service Characterizes Young Woman of the Year

Lavaun W. Sutton, assistant professor of nursing at Loma Linda University, was named California's Outstanding Young Woman of the Year for 1968.

Cited for her work with the Loma Linda University open-heart surgery team, Mrs. Sutton was chosen for the honor from among the hundreds of California women included in the 1968 edition of *Outstanding Young Women of America*.

After receiving a Master of Science degree in nursing education from LLU in 1965, Mrs. Sutton was instrumental in initiating the first regional nurses' course in electrocardiography at the Loma Linda University Hospital. Her faculty appointment includes teaching senior nursing students the proper care of critically ill and injured patients in the intensive- and coronary-care hospital units.

As a member of the University heart team, she has visited many countries of the world. In 1963 she was the only nurse member of the heart-team mission to Pakistan, where 55 operations were performed. In 1967 she accompanied a seven-member heart team to Greece, where she supervised the care of 30 heart-surgery patients and trained nursing staffs in skills for forming their own cardiac program.

For her outstanding work she received the personal thanks of President Ayub Khan of Pakistan, King Constantine of Greece, and former President Lyndon B. Johnson.

Mrs. Sutton and her husband, Arthur, a public affairs officer at the University of California at Riverside, live in Redlands with their two daughters, Cheryl, 11, and Loree, 9. The Suttons are members of the Loma Linda University church.

(1) Lavaun Sutton chats with Nguyen Tni Sen, who flew from Saigon for surgery. (2) Mrs. Sutton demonstrates defibrillator machine to a Greek nurse. (3) She poses with some of the open-heart surgery patients during her last day in Greece.

PEGGY HANSON



# From the Editors

## KUDOS TO SDA EDUCATION

A recent Gallup poll revealed that the No. 1 topic of serious discussion among Americans is no longer the Vietnam war; it is the growing unrest and violent disorders on school campuses. Thoughtful people of all ages are appalled by the fact that students are evicting deans and presidents from university buildings, scuffling with police, and disrupting school functions.

After a handful of hoodlums had made it impossible for the mayor of San Francisco to proceed with his speech at Georgetown University, the *Washington Post* editorialized that "it is long past time for an end to this kind of nonsense." The editorial declared that "there is room on every college campus for dissent and for criticism of the status quo," but added that "there are limits on protest, whether by faculty, students or nonstudents."

It referred to two recent actions of the Supreme Court, then set forth these guidelines: "Students must be free to air their complaints and grievances, real or imaginary, in meetings, speeches, handbills, newspapers, conferences, and any other form of nonviolent persuasion," but "they ought not to be free to disrupt classes, destroy property, deprive others of the right to speak, bar anyone from going into or out of a building, or interfere with the normal functioning of any part of a university's activities."

The editorial was not a mindless attack on students who are discontented with the status quo; rather, it was a reasoned, concerned effort to prevent two catastrophes: first, the destruction of some great educational institution; second, the development of a backlash that will not merely confine protest to reasonable bounds but will be aimed at eliminating it entirely.

Adventism does not exist in a vacuum. Inevitably some cross-currents of contemporary culture will be felt within the church and its institutions. This is natural. It should not cause undue alarm. It should not produce despair. It should not be interpreted, out of hand, as evidence of apostasy.

For example, on our college and university campuses Adventist youth are asking and discussing some rather pointed questions. They want to know why the church does some things the way it does. They want to know the reasons for the church's positions on doctrine and policy. They want to know how to harmonize the results of today's explosion of knowledge with the teachings of the Bible and Spirit of Prophecy writings.

We think this is good. We think it is encouraging that Adventist youth are interested in their church. If young people ask questions with a sincere desire to obtain answers, if they are willing to discuss the issues in a climate where the rights of all are respected, if they express dissent through legitimate, orderly methods, we see no reason why both the youth and the church will not be better for the dialog and exchange of ideas.

### Contrast to "the World"

But while Adventist schools may feel the influence of contemporary trends, their basic spirit must stand in sharp contrast to that of the world. They must be "in the world, but not of the world." That this condition actually obtains was impressed upon us not long ago when we spent a short time on two of our college campuses. What we saw

and felt and heard was heartening. On one campus members of the senior class participated in the Sabbath school program. As one of the features, several students told of their plans for service. In a straightforward, artless way they expressed their determination to witness successfully for the three angels' messages, and to help advance the cause of God.

What a contrast these students presented to the young people of the world who seem to feel that life has no meaning, and whose activities seem to lack constructive purpose. Insistently the thought came to us: The future of God's cause is bright with young people such as these developing for posts of leadership.

At a vesper service a large number of youth testified to their love for God, their appreciation for the uplifting influence of their teachers, and their gratitude for the encouragement of their parents.

On another campus we observed the students in the cafeteria bowing their heads reverently—not surreptitiously, but naturally and openly—before partaking of their food. No rule or regulation requires this; it is purely voluntary. How wonderful, we thought, that Adventist educational institutions provide the kind of climate that enables students to feel comfortable in their personal spiritual exercises.

It is difficult to define the difference in atmosphere between church-related schools and those of "the world." Yet the difference is very real. A kind of spiritual essence seems to pervade Christian campuses, an essence that makes these schools a refreshing oasis in today's moral desert.

At this time of year Adventist schools are graduating hundreds of youth. These graduates deserve our confidence, as do the dedicated educators who are helping Adventist youth prepare for service. Our denomination's educational program has problems and deficiencies; but in spite of these it deserves the fullest support of every church member. It is performing an essential service, with superb skill.

K. H. W.

## SHOULD THE BIBLE BE REWRITTEN?

The famous author and Biblical commentator Dr. William Barclay, professor in New Testament Studies at Glasgow University, recently made a unique suggestion. Speaking to the men at the spring rally of the Baptist Men's Movement at Bloomsbury Central Baptist church, London, he said, "It might be that we have got to rewrite the Bible for the present generation to express first-century things in 20th-century language."

Explaining his statement, he went on to say that he did not mean that the Bible message should be changed, but rather the words and pictures.

"If Jesus came to London today," he said, "He would not talk in terms of shepherds and vineyards, but He would talk about motor cars, aeroplanes, engineers, businessmen, and shorthand typists." "You and I have got to find new ways of making the gospel message real to our present generation."

Dr. Barclay is concerned that the Bible, a book highly potent to change men's lives, the only one studied day by day and week by week by millions of people, should operate with maximum effectiveness.

We do not feel that we can agree with Dr. Barclay that the Bible should be rewritten, but we do share his concern that the message of the Bible effectively reach today's generation. We feel that a big step in this direction has already been taken in the modern-speech translations. While we have cautioned against the use of these new versions for critical Bible study involving word analysis, for general reading, especially for the young, we feel these versions have much to recommend them if rightly employed. The present generation is drifting farther and farther away from an acquaintance with the language of the Elizabethan era, a language so full of beauty and charm for the older generation.

This unfamiliarity with the English language of four centuries ago on the part of the younger generation is easily demonstrated, especially if there are children in the home. We need simply to read to them a passage from the King James Version and then ask them to explain its words and phrases and general teaching. We have tried this with our youngest children, one of whom is in grade seven and the other in grade eight. Both have had all their education in church schools, and until a year ago, when their teacher asked them to buy copies of *Today's English Version*, have owned nothing but King James Versions. Their inability to grasp the ancient language became strikingly apparent. When we use one of the modern-speech translations they grasp the language without difficulty.

At the same time we want our children to become familiar with the wording of the King James Version, to learn to use it as well as other versions employing formal equivalence. We repeat again, for one not familiar with the languages in which the Bible was originally written, it is important for careful, critical study to use translations using formal equivalence. The newer Bibles may be used as commentaries.

The recent modern-speech translations are principally New Testament versions. However, Dr. J. B. Phillips has translated a portion of the Old Testament. And the *New English Bible* translators are working on the Old Testament. There is also the Torah, a new translation of the five books of Moses published in 1962 by the Jewish Publication Society of America. This translation is carefully done and uses current English. We are reading this in our evening worship. We found Genesis and Exodus fascinating. When we came to Leviticus we hesitated, wondering whether the minute details of the ancient laws would hold much interest for the children. But we read on and found their interest was maintained and their learning enhanced. The older members too grasped points they had missed in the earlier versions.

Thus we feel that there is definitely a need for making God's Book meaningful to today's generation by presenting it in a language that modern man understands. If Dr. Barclay wishes to go beyond this and change the figures and the parables, we hope he will not call his new venture the Bible. We agree with him that if Jesus came to our cities today He wouldn't speak of shepherds and vineyards. But Dr. Barclay's rewrite, if he should ever undertake one, should be published under his name. The Bible should be left intact.

#### Ellen G. White Amplifies Bible Themes

Interestingly, in the writings of Ellen G. White Seventh-day Adventists have had something similar to what Dr. Barclay suggests. While these writings are not an addition to the Bible, they do amplify the Bible themes. New figures and illustrations have been used and new symbolism given in the visions. At least her messages were given in language current to her generation. While we agree that the English language has undergone changes since her day, the changes are not nearly so great

as those between our day and the days of James I of England.

Furthermore, any work that Dr. Barclay or anyone else would undertake in rewriting the Bible would be a human book, involving much interpretation, whereas the writings of Ellen G. White bear the mark of inspiration. Through them God is speaking to the church today. "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue."—*Testimonies*, vol. 5, p. 661.

The Bible as we have it today is a unique book, whose author is God. True, God used human penmen, but the messages are His and bear His authority. Any rewrite would be a human book, which could be useful as a commentary, but never as the Word of God. D. F. N.

### UNIVERSITY CHAPLAIN— PASTOR OF THE CHURCH'S FUTURE

At a time when the chaplains of major American colleges and universities are seeking to redefine their function and when there may be a trend toward abolishing chaplaincies, Seventh-day Adventists are inaugurating the office of chaplain at Loma Linda University (May 1 REVIEW).

For years the pastor or associate pastor of our college churches has tried to respond to the spiritual problems of students, but he has usually had more than enough pastoral work to do in the community. He has not been able to give his full energies to meeting the spiritual needs of the students. The action taken by Loma Linda University is a commendable step in giving even greater attention to these needs.

In church-related colleges and universities of former years the president himself filled the chaplain's role. But internal and external pressures of academic development, finance, and staff leadership have long since made it impossible for him or any other administrative officer to shepherd the flock even if he should feel himself qualified.

The appointment of chaplains for universities followed naturally as specialization entered the educational world. At first these ministers found themselves occupying a central position in university affairs, but increasingly in recent years they have found themselves pushed by circumstances to the periphery of the complex and confusing multiversity. In searching for identity many have joined or encouraged student activist movements or have become outspoken critics of the administration. Some admit having drifted so far from the chaplain's original role that they are hardly preachers anymore.

A chaplain, it seems to us, ought to be someone who is there when a student needs him—not "there" simply in a physical sense but "there" in a moral and spiritual sense. Instability abounds in the world of today's youth. All around him the roles of human beings in their relationships are changing—husband-wife, parent-youth, teacher-student, government-citizen, man-woman. Of course, the expression and understanding of religious truth must adapt to these confusing and rapid changes, but in and through it all there must be something stable. That something is God. He says, "I am the Lord, I change not" (Mal. 3:6). The chaplain, as God's representative, must say to students, "In the midst of all these pressures and changes, I am here to help you anchor your personality to what is eternal."

Some youth say they will not trust anyone over 30. The chaplain must capture youth's trust. Some youth say that the grownups have made a mess of the world. The chaplain must gain their respect while showing them that it is the *sin* of humanity that is destroying the world. Some youth see most clearly the abysmal moral inconsistencies of our times. The chaplain must help those he counsels to capitalize on these perceptions for the good of mankind. He will succeed best when he recognizes spiritual needs as they actually exist.

Almost every youth in our schools will find a chaplain for himself, whether there is one so named or not. That "chaplain" may be a man or a woman, an adult or a fellow youth, a clergyman or a layman, a professional or a tradesman, but he will be someone "you can talk to." Not every student will choose to talk to the officially appointed chaplain, but if there is a chaplain, students will more likely seek him out. He will fill the needs of many who want to talk about God with someone who knows Him well.

F. D. Y.

## LETTERS to the Editor

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

### FEDERAL AID TO SCHOOLS

This is my expression of appreciation for the frank and informative articles on church-state relationship by the editor in the first two issues of March.

Now that our confidence in our denominational leaders has been vindicated by their conscientious and fearless stand on the matter of Federal aid to our schools, it seems to be our responsibility, as laymen, to vindicate *their* faith in the loyalty of the flock God has given them to tend.

How else can we uphold their hands in this effort to maintain Christian schools for our children than by definite and concrete evidence of our faith in Christian education? Considering the higher standards demanded and rising costs for schools, anything but our utmost falls short of such evidence. We dare not fail.

Mrs. ANNA HALL

Battle Creek, Michigan

With interest I have been following the "Response From Readers" and the Letters to the Editor on Federal aid to schools.

In the area that is now called Malaysia, government aid was for years given to church-operated schools with absolutely no strings attached. For years we received aid to support a number of our schools, and there was no control.

In one of our schools a Seventh-day Adventist teacher committed adultery. We were denied permission by the government to drop this teacher. In another school we were finally forced by the government to employ several staff members who were non-Seventh-day Adventists, or former Adventists not living up to our teachings, and we could do nothing about it. Finally, we closed several church schools and gave massive subsidies to keep other schools open and take them off government aid. During those years of transition the other branches of our work suffered from a cutback in funds.

This experience leaves me with no question in my mind that receiving government aid eventually leads to some form of gov-

ernment control. It is still perfectly legal to receive government aid for our schools in Malaysia. In fact, the government officials in some states of Malaysia, not understanding our reasons for not accepting government aid, think we are foolish.

It is not that we do not need funds. In Sabah and Sarawak (both states in the Federation of Malaysia) the greatest drain on the mission budgets is the support of our schools. Other needs cry for the funds going into support of these schools. We could, and at times are urged to, take the easy road for the present and again accept government aid. But I for one hope we have learned an all-time lesson.

DANIEL R. GUILD

Singapore

I believe that the SDA denomination is able to support its own schools. For example, if each member of the church set aside at least ten cents a week year after year, it would go a long way toward taking care of our financial needs. Ten cents a week means

\$5.20 a year. One million members contributing this amount would total \$5,200,000. Two million members would contribute \$10,400,000.

My husband and I are now setting aside ten cents each week. We have mentioned this plan to some of our friends. They think it is a good idea.

Mrs. C. S. TARGE

Poplar, Montana

### THE PRAYER OF FAITH

The March 13 issue of the REVIEW carrying the lead article on faith was excellent. How is it possible that for so many years I have missed this facet of faith, namely, that our plans may fail in order for God's plans for us to succeed? To me the REVIEW is becoming more meaningful. I was delighted with the long-awaited statement on the aid-to-education issue and religious liberty. The reports of Elder Beach as he traveled around the world to me were an armchair circuit. Thank you for so much every week.

GEORGE GREEN

Huntsville, Alabama

### Don't Be Too Hasty—2

## Preaching One Thing, Living Another?

By C. L. PADDOCK

In a certain town where we made our home for a time, there lived a loyal Seventh-day Adventist couple who spent most of their waking hours helping somebody. It was no use to go to their home during the day, for they were out visiting the sick, the aged, the needy, and lending a helping hand wherever possible.

One elderly woman, who lived alone, they visited most every day, running errands for her, doing her washing, and caring for her needs. She had no way of going to the stores, so they either took her or did her shopping for her.

One morning she gave Brother Black a list of items she needed from the supermarket. He picked these items from the shelves and placed them in a shopping basket, happy in the thought that he was being a help to someone. This elderly woman was not an Adventist, and on this list were coffee and pork chops. Brother Black had pointed out that these items were not healthful, but she had not yet accepted his views.

As he shopped, Brother Black met another Adventist, and they stopped to visit for a minute or so. While they talked, this sister took several quick glances at the shopping basket. Imagine her consternation when she saw coffee and what she was sure was pork!

She could hardly believe it, so she took several more glances to be sure. Then she hurried home with a heavy heart. It did look rather bad for Brother Black. Was he preaching one thing and living another?

He completed his shopping and delivered the groceries to the woman, who rated him and his wife highly, for they had been so good to her. To her his Christianity was the real practical kind, and the kind she admired.

It is good for us to remember that God is our judge. "The Lord alone is the judge of man's work, and He will give to each his just reward."—*The Acts of the Apostles*, p. 276.



Left: Royce Williams speaks under a palm tree on Sabbath morning at the conference. Right: A U.S. Army physician addresses the group in the officers' club at Long Binh.

## Far Eastern Division Holds Medical Conference in Saigon

By D. A. ROTH  
Assistant Secretary, Far Eastern Division

For the second consecutive year a medical-surgical conference has been held in Saigon, South Vietnam, for physicians serving 18 Far Eastern Division medical institutions.

Thirty-four American and Asian physicians attended the four-day meeting held at the 93d Evacuation Hospital at Long Binh, the world's largest military base. The professional lectures were presented by staff physicians of the United States Army, Republic of Vietnam, and the program was coordinated by the medical department of the Far Eastern Division.

Twenty Army physicians addressed the conference and told about up-to-date procedures in medicine as viewed by American military medical experts. Arrangements for the speakers were made by Brig. Gen. Spurgeon Neel, M.C., Col. William F. MacDonald, M.C., and Lt. Col.

Andre Ognibene, M.C., all of the U.S. Army stationed in Vietnam.

Directing in the planning and execution of the session were G. Clarence Ekvall, M.D., medical secretary of the Far Eastern Division; Merle H. Peterson, M.D., medical secretary of the Southeast Asia Union Mission; and C. A. Miller, assistant medical secretary of the division. Last year the session was sponsored by the Southeast Asia Union, but this year the entire division was incorporated into the professional meeting.

During the session a delegation representing the entire group met with the premier of South Vietnam, Tran Van Huong. The prime minister called in his Minister of Health, Dr. Tran Lu Y, to be at his side as he talked with the visiting physicians and church officials. Heading the delegation was Dr. J. C. Holm, medical director of the Saigon

Adventist Hospital situated in Vietnam.

In the 35-minute conference the premier urged the Adventist Church to do all it can to "alleviate suffering and sickness among the millions in rural areas of South Vietnam." He commended the Saigon Hospital for what it is doing in the middle of a raging war in Vietnam. He told the group, "Because of the war, misery is big. Much of the suffering is due to lack of adequate medical facilities. You can help by relieving the suffering of those in low-income brackets."

The delegates to the conference heard several denominational officials during vesper periods and on the Sabbath. They included E. W. Tarr, secretary of the Bureau of Public Relations of the General Conference; Royce C. Williams, Ministerial Association secretary of the Far Eastern Division; and Vernon Bretsch, newly appointed president of the Viet Nam Mission.

A high light of the weekend program was a visit on Sabbath afternoon to the Orphan Village, where a Vacation Bible School graduation was held for more than 1,600 war orphans. More than 500 certificates were given by the Sabbath school department of the Viet Nam Mission.

The session was climaxed on Sunday with a tour of the Tan Son Nhut Air Base and the Combined Material Exploitation Center.

### COLOMBIA:

## Ecumenical Attitudes Aid Evangelistic Efforts

With the new ecumenical attitudes prevailing in Colombia, doors long closed are being opened for Protestant evangelism.

An example of this was recently told by union evangelist Eliezar Benavides, who had recently conducted evangelistic meetings in Barbosa.

Barbosa, about 200 miles from the capital, Bogotá, is a city of only 15,000 people. Pastor Benavides said, "With optimism and faith in God we launched out, trusting that the Lord would give us enough of an audience to warrant two meetings a night."

Two meetings were planned and advertised. And before the first session at seven o'clock in the evening, the hall was packed; at eight-fifteen it was packed again.

The news of the large meetings spread through the city, and the next morning the manager of the radio station called the evangelist and told him of the stir he had caused. Would he come that afternoon and give a half-hour talk on the radio? Naturally, Elder Benavides used the opportunity to invite the radio public to his meetings that evening.

Again the hall was packed for both meetings.

The topic that night was about the sanctity of the home and the serious problems people have when they live together without being married. Three

Marilyn Bennett, serving for two years as director of the nursing school at Saigon Adventist Hospital, directed the nurses' choir as they sang at the medical meeting.



Catholic priests attended that night.

The next day the loud-speaker on the Catholic church was on full volume admonishing people to bring their marital status into harmony with God's plan and requirements. Reference was made to Elder Benavides' meetings.

Thirteen couples were married that day by one priest alone.

That night our workers ran into trouble—they couldn't cope with the crowds even in two sessions. Early the afternoon of the next day a commission arrived at the house where Elder Benavides was staying. Their spokesman said, "We want you to know that we all feel this is the kind of orientation our city needs. The hall you have is far too small to accommodate all who want to come. We are here to invite you to transfer to the large Catholic church. You will have no problem whatsoever with the priest." Elder Benavides thanked them politely, but told them that he thought it would be better not to accept their kind offer.

For the coming Saturday night a special musical program was announced in connection with the meetings. So great was the turn-out that every available space for sitting or standing was taken for the first session, and some 600 people remained standing outside in order to be sure of a place at the second meeting. At the beginning of the second meeting a delegation from the crowds outside came backstage asking for a third meeting that night. A third meeting was held.

Every night for three weeks the interest continued. And at the end of the campaign more than 200 took their stand for baptism.

E. W. PEDERSEN  
General Field Secretary  
General Conference

**INDONESIA:**

**New Congregation Forms Quickly After Studies**

Those who are tempted to feel that we will never finish the work should hear the story of the Tondano church in Indonesia.

In April of 1968 the Tondano church decided to do some active evangelism, and they chose a village about four miles away for public meetings. The district leader, H. Mamanua, visited the village chief of Suluan, who invited him to hold the meetings in his home. The interest of this village chief and his neighbors was so great that they soon requested two Bible studies each night, and at the end of a month more than 30 persons were ready for baptism.

The mission president came for a visit, and a new church was organized immediately.

Enthusiastically this new congregation set themselves to the task of finding a place where they could build a permanent church home. Within six months they had already secured a place, and now preparations are under way for the erection of a church building.

Their enthusiasm has not stopped,



The newly baptized members of Suluan, Indonesia, await the construction of a church on the site where they stand. They anticipate that building will begin shortly.

however, with preparations for a church building. Within seven months of the time when the first Adventist sermon was preached in this village, the Suluan church was preparing for a series of lay meetings in a neighboring village. Those meetings are now in progress.

A. M. BARTLETT  
President, East Indonesia Union

**SIERRA LEONE:**

**Prime Minister Visits Hospital; Hears Report**

The Masanga Leprosarium in Sierra Leone recently played host to Prime Minister Siaka Stevens. While he was there, he heard an address given that reported progress during the past year in the institution.

This 300-bed leprosy hospital, situated on 600 acres of land near Magburaka, is owned by the government and operated by the Seventh-day Adventist Mission. It was established in 1965 and is the only one of its kind in Sierra Leone.

In addition to serving as a hospital with special attention to the physical well-being of the patients, there is a strong rehabilitation program. It is the plan that all patients should be trained in a handicraft. The medical staff realizes that it is important for lepers to feel that they are still useful citizens and that they don't have to beg for a living. Among the trades taught are carpentry and joinery, masonry, tailoring, baking, printing, vegetable gardening, and poultry farming.

All patients attend classes in hygiene and fundamental nutrition. They learn much about their disease, its cause, prevention, and cure. In the area are nine Peace Corps Volunteers who teach the compulsory literacy classes.

Within the past year there have been nine major gifts from all over the world

that have improved the institution. Included among the gifts was the school dormitory from the Adventist churches in Sweden and 50 sewing machines from SDA churches in Finland. A surgical operating light and 160 beds came from the German Leprosy Association; and a printing press was given by the Pacific Press Publishing Association.

With the acreage available it is hoped that soon the hospital will be able to care for 1,000 patients, as recommended by the leprosy advisers. This past year, with the help of the Peace Corps Volunteers, the rice yield was among the highest in Sierra Leone. A new tractor has just been purchased, the vegetable and nut crops are being expanded, and recently 300 citrus trees were acquired from government nurseries.

Each child afflicted with the disease is "adopted" by a family in the British Leprosy Association. The family pays all of his expenses and provides him with clothing on a yearly basis.

Plans for 1969 include the building of a unit to house 75 beds, emergency rooms, isolation ward, and other standard hospital rooms.

TH. KRISTENSEN, President  
West African Union Mission

**PHILIPPINES:**

**Baptisms Result Despite Evangelists' Hardships**

Recent evangelistic meetings in Masbate Province resulted in 228 baptisms in spite of the hardships to the evangelists' families during the campaign.

The capital town has had a small church of about 35 members, who met in a borrowed church building. When recent typhoons destroyed a part of the building, the owner said that he no longer would let our members use it. It was time to move and build for themselves, but with only 35 members, the





The members of the evangelistic team together with singers and ushers rejoice in the results obtained at the meetings held in Masbate, Masbate Province, Philippines.

task would be almost impossible. So they decided to hold a series of evangelistic meetings and increase the membership.

Four workers of the Central Visayan Mission and a ministerial intern were sent to Masbate. The first night more than 3,000 attended and could not all be accommodated.

Then the hardships began. One Sabbath morning a thief broke into the living quarters of one of the evangelists and stole many valuable things. Soon another team member received word that his brother had died suddenly, so he had to leave for a time. Another member had to leave twice to care for an ailing mother. Finally he brought her back to Masbate where he could see that she had the care needed, but one week later she passed away.

Near the close of the series the wife of another team member had a miscarriage, and she and her husband left quickly for Miller Sanitarium and Hospital. They arrived just in time to save her life, but they lost the child. No sooner was that crisis past when word came that the husband's father had passed away also.

But in spite of losses and sadness, the work continued there, and it prospered. Among the 228 who were baptized, two women are now licensed magazine colporteurs, two are public school head teachers, one is a government auditor, one a jail warden.

When the jail warden was converted, the change in his life was so outstanding that it led his wife and daughter, members of a strongly militant sect in the Philippines, to be baptized with him. This stirred the members and ministers of their old church, and time after time they challenged the Adventist ministers to hold a public debate with them. Finally, there was no recourse, and the date was set.

One of the local church elders faced their two leading ministers one at a time in two separate encounters, with the municipal judge as the moderator. The Adventist elder was so convincing in his arguments that the other ministers requested that the judge not announce his verdict. The immediate result was a decision for Adventism by one person present at the debate.

When the team was finished with the campaign, not only had there been 228 members added to the church, but a local elder had donated a lot valued at \$3,000 for the church building. The new building is now under construction. At the time of this writing, all the members are unitedly working on a ₱1,000 Ingathering goal.

L. E. MONTANA  
Ministerial Secretary  
Central Philippine Union Mission

#### TANZANIA:

### All-Night Prayer Bands Support Public Meetings

Two hundred and one people have been baptized in Awanza, a busy port town of 30,000 people on Lake Victoria, in less than a year. Most of them joined as a result of meetings held by workers from the Tanzania Union and students from Bugema Missionary College, Kampala, Uganda.

Each Saturday night members of the church and team gathered for special

prayer, sometimes praying all night that God's power might be felt in that city. The church members believe this was the reason for the thousands who attended and for the large number of baptisms.

DAVID DOBIAS  
Evangelist, Tanzania Union

#### AUSTRIA:

### First VBS Leaders' Training Classes Held

The first training classes for Vacation Bible School leaders in Austria were held in Salzburg, April 1-6. These classes were cosponsored by the Southern and Central European divisions.

Samuel Monnier, Sabbath school and lay activities secretary for the Southern European Division, was director. J. Hildebrandt, Sabbath school and MV secretary of the Central European Division, and Fernon Retzer, associate secretary of the General Conference Sabbath School Department, shared the teaching responsibilities.

Delegates represented the German Swiss Conference and the 45 churches in Austria.

Detailed instruction was given on VBS organization and the daily program. Mrs. Samuel Monnier discussed the potentials of child evangelism throughout the week. Hans Selinger, Sabbath school secretary of the German Swiss Conference, taught the craft classes. W. Shultschik, Sabbath school secretary of the Austrian Union, served as general coordinator and kept the various parts of the program moving smoothly.

During 1968 the Southern European Division conducted 50 Vacation Bible Schools with a total attendance of 1,086. In 1969 the division is aiming to have more than 150 schools.

FERNON RETZER  
Associate Secretary  
GC Sabbath School Department

#### Participation in crafts—an integral part of the Vacation Bible School in Salzburg, Austria.



## VOP Team Holds Meetings in Tennessee, California

The Voice of Prophecy recently completed two crusades, the first in Chattanooga, Tennessee, March 1 to 22, and the second in Lodi, California, March 23 to April 12. The combined total attendance has been estimated at 45,000.

The Chattanooga crusade was organized with the cooperation of the local churches and of nearby Southern Missionary College as a follow-up to the daily broadcast, which has been sponsored in that area by Mr. and Mrs. W. C. Starkey since 1967. Two thousand were present at one evening meeting.

More than 130 made decisions for Christ, according to Gordon Henderson, coordinator of the crusade team. "Particularly heartening to us," reported Elder Henderson, "was the large number of young people from Southern Missionary College who committed their lives to full-time Christian service." Speaker was H. M. S. Richards, Jr.

From Chattanooga the crusade team hurried to Lodi, California, where H. M. S. Richards was featured as speaker the first 12 nights, to be followed by H. M. S. Richards, Jr.

Organized by the local pastors, this San Joaquin Valley Bible crusade was attended by as many as 2,200 at a single meeting. More than 150 gave their hearts to the Lord.

"The success of these two crusades," says H. M. S. Richards, Jr., "confirms my belief that, for many reasons, now is the time for us to proclaim the three angels' messages. The ecumenical movement alone has alienated many Bible-believing Christians from their churches, and they are, as a result, looking for something basic as a foundation for their faith."

GARY B. SWANSON  
Associate, Public Relations  
The Voice of Prophecy

## Atlantic Union

### New York's Spanish Churches Grow Through Evangelism

The Spanish churches in Greater New York are growing through several types of evangelism.

D. A. Rodriguez reports that 30 are receiving Bible studies regularly. Five were baptized the last Sabbath in March. Eighteen others are planning on baptism in June. Three hundred people now fill the Mott Haven church to overflowing each Sabbath.

Jose Gil, of the Spanish Bay Shore church, baptized five in February and seven in March. Meetings are being held in Freeport.

The Spanish Prospect church is carrying on an active literature distribution campaign. Pastor Ruben Ruiz tells of two people who are now attending church

regularly because of this literature, and one who is now preparing for baptism.

Conrad Visser and his associate, John Kelley, report from the Spanish Broadway church that during the past three years the membership has risen from 70 to 150. A baptism is planned for the near future.

The Spanish East Brooklyn church, under the direction of Pedro DeJesus, carries on an active program. A church school was established this year, and a choir has been formed. The young people of the church work in teams and conduct their own meetings. At their recent Week of Prayer two were taken into membership, and others are in a baptismal class and will be joining the church at an early date.

✦ A new schoolhouse in Bennington, Vermont, is nearing completion. At present, one room is ready. Plans are to have a basement all-purpose room with kitchenette. Another schoolroom will be added sometime in the future. Adele Lastine has been the teacher for the past two years.

✦ The primary department of the Jamaica, Queens, New York, Sabbath school raised \$200 for the recent Thirteenth Sabbath Offering. The money was displayed in the form of a dress made of one-dollar bills.

✦ In four and one-half days four large camp meeting buildings were erected recently at Camp Berkshire, Wingdale, New York, by the Greater New York Conference workers. Several large concrete slabs formerly used for game courts became ready-made foundations. Roof trusses had previously been constructed. These new buildings will house the various young people's divisions during camp meeting.

✦ A two-story addition, 32 by 74 feet, will be built this summer at the Pine Tree Memorial Intermediate School in Freeport, Maine. Included in the new facilities will be two classrooms, a large hall, and a multipurpose room. This expansion program is the first phase of the program to provide a full senior academy in Northern New England.

✦ Literature evangelists of the Greater New York Conference gathered April 19 at the Staten Island church for an all-day rally. It was under the direction of Chester Shumaker, conference publishing secretary, and William Goransson, church pastor. The speaker for the morning service was Don Hawley, conference director of communications.

✦ Seventy-two Atlantic Union College seniors receive baccalaureate degrees this spring. Lowell L. Bock, president of the Southern New England Conference, is the consecration speaker; W. J. Hackett, vice-president of the General Conference, speaks at the baccalaureate service; and the commencement address is given by Wilber Alexander, of the Theological Seminary at Andrews University.

✦ O. J. Mills, Hartford district pastor, recently represented the church at the Connecticut State House during a hearing on

an educational bill involving State aid to parochial schools. His presentation—opposing the bill—was covered by television on the six o'clock news that evening and was summed up in a news story the following day in the *Hartford Courant*.

✦ Seventy-five academy young people participated in a Bible conference at Pioneer Valley Academy, April 24-26. The three-day conference was attended by student representatives from South Lancaster Academy and Greater Boston Academy, as well as the sponsoring school.

EMMA KIRK, Correspondent

## Columbia Union

### College's Theology Students Serve as Assistant Pastors

Each week 113 Columbia Union College theology majors serve 47 churches in the Washington-Baltimore area. Of these, 17 are upper-division students who are ordained deacons or elders in the churches where they are assistant pastors.

These 17 student elders and deacons attend all the functions of the local church, becoming involved in all aspects of the ministry. They are present at board meetings and business sessions, attend functions of the Pathfinders, and assist or at times officiate at funerals. Prayer meetings, Sabbath services, MV programs, and home visitations are other areas in which they participate.

Lloyd Logan, one of these 17 student elders is my next-door neighbor. "I conducted my first funeral service," he called across to me as we watered our lawns. Lloyd explained step by step the funeral program and the words of comfort he had spoken to the family.

A few days later, standing beside a table in the college library, I listened to another student elder explain why he could not function as a college Sabbath school superintendent.

"I'm assistant pastor in my father's churches," Duane O'Fill told me. "I preached Sabbath at Front Royal [Virginia]. Dad preached at Charlottesville." I could imagine the thrill a father would experience as his second son, a theology major, occupied one of his pulpits. (Elder and Mrs. O'Fill's oldest son, Richard, is a CUC theology graduate. He and his wife are serving as teachers in Pakistan Union School in West Pakistan.)

Junior theology major Lloyd Scharffenberg is conducting a baptismal class at Spencerville, Maryland, as the result of a Week of Prayer that he, Darrell Griffin, and Thom Juarros conducted at the Spencerville Junior Academy.

Theology majors at CUC are invited to become members of the Student Ministerial Association. At its weekly meetings students listen to guest speakers from the General Conference.

This year the Student Ministerial Association invited former CUC students who are interns in the New Jersey Conference



Three sets of brothers—all pastors' sons—are studying theology at CUC. They are (from left): Tom, Jr., and Dan Ipes; John and James Appel; and Ted and John Toms.

to return to the SMA meetings and talk about what is really expected of an intern in the field. Columbia Union Conference ministers of wide experience have been speakers at these meetings. Tom Ipes, Pittsburgh Shadyside church pastor, spoke at the March 24 meeting. Elder Ipes, a CUC graduate, has two sons in CUC, Tom, Jr., and Dan, majoring in theology.

Two other ministers also have two sons each majoring in theology at CUC. They are Ted and John, sons of Elder and Mrs. Harold Toms, Buena Vista, Virginia, and James and John, sons of Elder and Mrs. Alva Appel, of the Columbia Union Conference.

ZELLA HOLBERT  
Office of College Relations

✦ John Bernet, associate publishing secretary of the union, announced that the following literature evangelists sold \$1,000 or more in one week during April: N. K. Samuel, Roy Campbell, and Charles Reep, Potomac; Leroy Byrd, Ohio; May Todd, West Virginia; Sandy Dancek, Art Miller, Paul Ward, Marion Calhoun, and Franklin Huntsman, Pennsylvania.

✦ Under the direction of Alva R. Appel, association secretary for the union, about 390 seniors in academies throughout the union have completed a one-week course covering the book *Counsels on Stewardship*. The object of the course is to educate Adventist young people concerning the underlying principles of stewardship, including tithing, systematic benevolence, and deferred giving.

✦ The Pennsylvania and Chesapeake conferences, which led the world in per capita giving for *Liberty* last year, have exceeded previous achievements. Pennsylvania reports a total of \$18,508 through March, or \$2.62 per capita. Chesapeake's total is \$17,670, or \$3.81 per capita.

✦ A Pennsylvania youth rally was recently held at Blue Mountain Academy with Dale M. Ingersoll directing. Guest participants on the program were Robert Spangler, associate Ministerial Association secretary of the General Conference; Emilio Knechtel, president of a private school in New Canaan, Connecticut; Pauline Goddard, a literature evangelist from New York City; and E. M. Peterson, MV secretary of the union.

✦ Members of the Philadelphia North church have strengthened their inner-

city ministry by opening a new health and welfare center. Kavanozo Hyde, deputy welfare commissioner for the city, was special guest at the opening ceremony. Others present were C. E. Guenther, associate lay activities secretary of the General Conference; D. L. Davis, Allegheny East lay activities secretary; and W. A. Thompson, Allegheny East president.

MORTEN JUBERG, Correspondent

## Lake Union

### Founder of Hinsdale San Quoted in Chicago Newspaper

David Paulson, M.D. (1868-1916), founder of Hinsdale Sanitarium and Hospital, is back in the news because of his 1909 warning against the evils of cigarette smoking.

Chicago *Daily News* columnist Robert J. Herguth recently wrote that 60 years ago Dr. Paulson had told the Cook County Teachers Association that "we are going to have a tremendous awakening on the evils of . . . cigarette smoking."

And now, 60 years later, the five-man team of Hinsdale Sanitarium and Hospital continues the battle for health by conducting the Five-Day Plan to Stop Smoking. The team's ten-day NBC videotaped production, "Decision: Stop Smoking," was shown Monday through Friday, March 17-28, on WMAQ-TV in Chicago. The same series has been or will be shown by WRC-TV, Washington, D.C., beginning April 14. WKYC-TV, Cleveland, May 12. WNBC-TV, New York City, June 9; and KNBC-TV, Los Angeles, July 7.

The Hinsdale Five-Day Plan team appearing in the television series are Charles L. Anderson, M.D., psychiatrist; Charles L. Dale, M.D., pathologist; Willis C. Graves, chaplain; Gordon T. Hewlett, associate chaplain; and Ben Lau, Ph.D., clinical microbiologist.

This is what Dr. Paulson said as it appeared in the March 13, 1909, Chicago *Daily News*: "We are going to have a tremendous awakening on the evils of this cigarette smoking. We are only just rounding out the first generation of cigarette

smokers, but give us another generation or two, descending from the present, and the result will be appalling."

EVERETT BUTLER  
Hinsdale Public Relations Director

## North Pacific Union

✦ Clyde Payne is Oregon's first literature evangelist to have a \$1,000 week. Last month in a 60-hour week and 32 presentations, he totaled \$1,386.40 in sales. He also gave away 882 pieces of literature, enrolled 28 in the Bible course, had prayer with 30 families, and conducted seven Bible studies.

✦ The Skokomish Indian community in western Washington has been afforded limited free dental service one Sunday afternoon a month by cooperating dentists for more than a year and a half. Thanks to the donation of a complete second dental unit and supplies by a retired Shelton dentist not of our faith, two SDA dentists were able to hold clinic simultaneously, treating more than 15 patients, on April 20. As a result of this medical ministry a Bible study group has been meeting for the past nine months with between 15 and 25 attending. The class is taught by George Adams, a local elder of the Shelton church.

✦ The Bronze Star Medal has recently been presented to Sp 5 Michael J. Bighaus, son of Mr. and Mrs. Daniel Bighaus, of Scappoose, Oregon. He spent almost seven months in the combat areas. Under difficult situations with enemy attacks continuing about him, he assisted wounded men and on several occasions carried a man upon his back while the area was still under heavy enemy shelling.

✦ Follow-up services are being held weekly both in Waldport and in nearby Siletz, according to James R. Kilmer, pastor of the Newport district of the Oregon Conference. White Bible evangelism has produced 50 or more definite interests. The pastor is assisting two lay evangelists in these meetings—Earl Erickson at Siletz and R. J. Cobia at Waldport.

✦ Nineteen were baptized at Canyonville, Oregon, following a reaping series by Edwin G. Brown and Manley Miles for people interested by the laymen. Now in Longview with Pastor Harold Kurtz, Evangelist Brown begins with Pastor Miles at Glendale, June 1. This will be the first Glendale series in many years.

✦ Sixteen of the 22 baptisms in Sutherlin, Oregon, were Gift Bible interests.

### WALLA WALLA COLLEGE

✦ Mrs. Reinhard Czeratzki, senior secretarial science major at Walla Walla College, was named Secretary of the Year to climax events of National Secretaries' Week on the campus.

✦ William Wohlers, senior religion and history major, was awarded the Charles E. Weniger Fellowship, a \$1,500 scholarship grant by Andrews University. He will do graduate study in history.

✦ An arrangement of Verdi's "Te Deum" by Lloyd Leno, assistant professor of music on study leave, was performed by the University of Arizona Symphonic Band in an April 10 concert on that university campus.

✦ During the spring quarter 40 students are doing practice teaching in 19 secondary schools in the Northwest, according to Robert Wagner, director of student teaching.

IONE MORGAN, *Correspondent*

## Northern Union

✦ The Aberdeen, South Dakota, members reached a victory total of \$489 for Investment in 1968. Lillia Fauss led in the project, conducting a rummage sale in her garage that netted \$115. Young people raised potatoes to help swell the fund.

✦ The Dorcas Society of Spearfish, South Dakota, made more than 20 quilts last winter, 12 of which have been given away.

✦ At Easter time the Lemmon, South Dakota, Dorcas Society entertained the patients at a local nursing home. The story of the resurrection was presented with parts being taken by the patients.

✦ Recently an 18-year-old Minnesota boy was jailed for stealing to buy food. Three Dorcas women visited the young man, taking treats, as well as clean clothing and a Bible correspondence course. As a result, the boy is active in doing his correspondence lessons and expressed the desire to give his heart to the Lord.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Spanish Believers Hold Camp Meeting at Lynwood

More than 3,500 attended a Spanish camp meeting held in the Lynwood camp meeting auditorium on April 18 and 19. This meeting served the Spanish believers of both the Southern California and the Southeastern California conferences.

Caris H. Lauda, secretary of the North American Missions Committee, was the speaker Friday evening. During the Sabbath morning worship service V. W. Schoen, associate secretary of the Lay Activities Department of the General Conference, gave the sermon.

Other speakers were W. J. Blacker and D. L. Olsen, of the Pacific Union Conference; H. C. Retzer and J. Branson

Chrispens, of the Southern California Conference; John Osborn and Kenneth Livesay, of the Southeastern California Conference; and F. Baer, of the Pacific Press Publishing Association.

Inspirational musical features included a massed choir and orchestra under the direction of Lorenzo Ruiz.

The entire program was planned by a group of Spanish ministers under the leadership of D. L. Olsen, of the lay activities department of the Pacific Union.

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

✦ Power from a new electrical substation of the Navajo Tribal Utility has recently come to the Monument Valley Mission and Hospital in Southern Utah. It replaces the mission's noisy and sometimes faulty generators and provides dependable and more powerful electricity for its needs.

✦ First disbursements from the Pacific Union's Flood Relief Fund are going to help church members in the Loma Linda area who were hard hit by recent heavy floods.

✦ A grandmother who wishes to remain anonymous is giving the last days of her life as a volunteer at the White Memorial Medical Center. Afflicted with terminal cancer, this former patient of the hospital wanted to "do something worth while for others," though she has no particular church affiliation.

RUTH WRIGHT, *Correspondent*

## Southwestern Union

✦ A new company of ten charter members was organized in Forrest City, Arkansas, on April 12. E. F. Sherrill, Arkansas-Louisiana Conference president presided. He was assisted by P. I. Nosworthy, conference secretary-treasurer, and Pastor Charles Fryling. More than 60 persons have completed the Bible in the Hand studies there recently, and the believers hope for a baptism shortly. They are also looking for a building site.

✦ Literature sales in the Arkansas-Louisiana Conference have had a \$19,705 increase over the first quarter of last year. Total sales to date have reached \$58,118.74.

✦ Mrs. Emma Head, of Oswald, New Mexico, has completed 100 large quilts and 25 small ones during the first quarter of 1969. These are to be used for welfare purposes.

✦ Fifty-four baptisms were reported in the Texico Conference during the first quarter. Because of strong emphasis on evangelism this figure may double during the second quarter of 1969.

✦ The Kingfisher, Oklahoma, Lions Club has learned firsthand about the disaster-relief work of Seventh-day Adventists. A recent program by conference leaders and

a guided tour of the disaster van helped the Kingfisher residents become better acquainted with the church's work.

J. N. MORGAN, *Correspondent*

## Andrews University

### Church History Professor Publishes Five More Books

Kenneth A. Strand, professor of church history at Andrews University, has recently published five scholarly books of which he is author or editor: *Brief Introduction to the Ancient Near East; Essays on the Northern Renaissance; Essays on Luther; Duerer's Apocalypse; The 1498 German and 1511 Latin Texts in Facsimile plus Samples of Duerer's Woodcuts and Graeff's Copies; and Woodcuts to the Apocalypse from the Early 16th Century.*

He wrote *Brief Introduction to the Ancient Near East* to fulfill a need for an Old Testament history textbook suitable to the State of Michigan Bureau of School Service accreditation standards.

The publication of these books brings to 14 the total of Dr. Strand's books. He has written in the areas of Renaissance, Reformation, German Bibles, and early church history.

## Loma Linda University

### West African Girl Undergoes Heart Surgery at Loma Linda

Loma Linda University Hospital physicians successfully performed open-heart surgery in April for a West African child.

Kadiatu Suma, a nine-year-old girl from Sierra Leone, was referred to the university open-heart-surgery team by Dr. Samuel L. DeShay, medical secretary, West African Union, and an LLU graduate.

Through the cooperation of the American ambassador in Freetown, Sierra Leone, the United States Department of State arranged for Pan American World Airways and Trans World Airlines to fly Kadiatu to America free of charge. She was accompanied by David A. Gronert, director of physical therapy at the Masanga Leprosarium in Sierra Leone, where she was first examined.

Loma Linda University's open-heart-surgery team donated their services; hospital expenses are being taken care of by friends of the university.

This is not the first time that Loma Linda University has cooperated with Seventh-day Adventist mission hospitals halfway around the world. Last October a 19-year-old South Vietnamese girl, Nguyen Thi Sen, was brought from Saigon Adventist Hospital for similar surgery.

RICHARD WEISMAYER



From Home Base to Front Line

Australasian Division

K. E. Watts, to be secretary-treasurer, Central Pacific Union Mission, Suva, Fiji, Mrs. Watts and two children, left Sydney, March 15.

George Scott, to be carpenter, Bismarck-Solomons Union Mission, Rabaul, Territory of Papua and New Guinea, and Mrs. Scott, left Sydney, March 17.

Carol Carlson, to be office worker, Cen-

tral Pacific Union Mission, Suva, Fiji, left March 20.

Lionel A. Smith, returning as president, Sepik Mission, New Guinea, Mrs. Smith and three children, left March 30.

North American Division

Max J. Church (EMC '42), returning as departmental secretary, Congo Union, Lubumbashi, Congo Republic, Mrs. Church, nee Irma Pearl Wrate (GS&H '45), and four children, left Washington, D.C., March 25. Two children, Lowell and Jan, preceded them, to enter school, having left New York City, January 21.

Robert E. Adams (attended PUC '34-'36; CUC '39-'41), to be lay activities secre-

tary, South American Division, Montevideo, Uruguay, Mrs. Adams, nee Mildred Maria Wheeler (WWC and PUC '29-'36), of Silver Spring, Maryland, sailed on the S.S. *Mormacbay* from New York City, April 3.

Joseph C. Johannes, M.D. (PUC '23; CME '29), to be physician, Benghazi Adventist Hospital, of Sanitarium, California, left Washington, D.C., April 4.

Sue Snyder, to be united in marriage to Marvin J. Robinson, an accountant in the Trans-Africa Division office, Salisbury, Rhodesia, of Takoma Park, Maryland, left New York City, April 14.

Gabriel I. Arregui (attended LSC '37-'40; PUC '42; attended SDATS '58), to be district pastor, Atlantic Colombia Mission, Barranquilla, Colombia, and Mrs. Arregui, nee Doris Elisabeth Mattison (PVH School of Nursing '43), of St. Helena, California, left San Francisco, California, April 14.

Victor Pierre Kluzit (Helderberg College '54; LSC '62), returning as evangelist, Southern Union, Johannesburg, Transvaal, South Africa, Mrs. Kluzit, nee Jean LeVerne Pratt (Helderberg College '51), and three children, left New York City, April 15.

Maxine Atteberry (WMH School of Nursing '34; PUC '38; University of Southern California '50), to be assistant medical secretary, Far Eastern Division, of Redlands, California, sailed on the M.S. *Tarantel*, from San Francisco, April 17.

W. R. BEACH AND C. O. FRANZ

1969 CAMP MEETING SCHEDULE

Atlantic Union	
Greater New York	
English, Camp Berkshire, Wingdale	June 26-July 5
Spanish, Camp Berkshire, Wingdale	July 6-12
New York	
Union Springs Academy	June 26-July 5
Northeastern	
Camp Victory Lake, Hyde Park	June 26-July 5
Northern New England	
Pine Tree Academy, Freeport, Maine	June 26-July 5
Southern New England	
South Lancaster, Massachusetts	June 26-July 5
Bermuda Mission	June 12-15

Canadian Union	
Alberta	
Canadian Union College, Lacombe	July 11-19
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope, British Columbia	July 18-26
Manitoba-Saskatchewan	
SDA Campground, Saskatoon	July 4-12
SDA Campground, Clear Lake, Manitoba	July 16-19
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10
Ontario-Quebec	
Oshawa, Ontario	June 27-July 5

Central Union	
Central States	
Camp Shady Hill, Edwardsville, Kansas	June 12-21
Colorado	
Campion Academy, Loveland	June 20-28
Kansas	
Enterprise Academy, Enterprise	June 3-7
Missouri	
Sunnydale Academy, Centralia	June 13-21
Nebraska	
Platte Valley Academy, Shelton	June 10-16
Wyoming	
Mills Spring Camp, Casper	August 12-17

Columbia Union	
Allegheny East	
Pine Forge Academy, Pine Forge, Pennsylvania	June 19-29
Allegheny West	
Mount Vernon Academy, Mt. Vernon, Ohio	June 29-July 5
Chesapeake	
Catonsville, Maryland	July 10-19
New Jersey	
Garden State Academy, Tranquility	June 27-July 6
Ohio	
Mount Vernon Academy, Mt. Vernon	June 20-28
Pennsylvania	
Blue Mountain Academy, Hamburg	June 27, 28
Pittsburgh	June 20, 21
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 12-21
West Virginia	
Parkersburg	June 13-21

Lake Union	
Illinois	
Broadview Academy, La Fox	June 12-21
Little Grassy Lake	August 6-9
Indiana	
Indiana Academy, Cicero	June 13-21
Lake Region	
Cassopolis, Michigan	June 26-July 5
Michigan	
Grand Ledge Academy, Grand Ledge	July 3-12
Upper Peninsula	June 13-15

Wisconsin	
SDA Campground, Portage	August 14-23

North Pacific Union	
Idaho	
Gem State Academy, Caldwell	June 12-21
Montana	
Mount Ellis Academy, Bozeman	June 19-28
Oregon	
SDA Campground, Gladstone	June 26-July 5
Upper Columbia	
Walla Walla College, College Place	June 5-14
Washington	
Auburn Academy, Auburn	June 26-July 5

Northern Union	
Iowa	
Oak Park Academy, Nevada	June 6-14
Minnesota	
Maplewood Academy, Hutchinson	June 20-28
North Dakota	
Sheyenne River Academy, Harvey	June 13-21
South Dakota	
State Fairgrounds, Huron	June 6-14

Pacific Union	
Arizona	
Prescott	August 7-16
Central California	
Soquel	June 19-28
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 5, 6
Maui	September 12, 13
Molokai	September 19, 20
Nevada-Utah	
Provo, Utah	June 30-July 5
Northern California	
Paradise	June 25-28
Sacramento	June 18-21
Philo	June 18-21
Fortuna	July 29-August 2
Lodi	June 27, 28
Southern California	September 20

Southern Union	
Alabama-Mississippi	
Bass Memorial Academy, Lumberton, Mississippi	May 30-June 7
Carolina	
Mount Pisgah Academy, Candler, North Carolina	June 6-14
Florida	
Forest Lake Academy, Maitland	June 6-14
Georgia-Cumberland	
Southern Missionary College, Collegedale, Tennessee	June 4-8
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 6-14
South Atlantic	
Hawthorne, Florida	June 12-21
South Central	
Oakwood College, Huntsville, Alabama	June 12-21

Southwestern Union	
Arkansas-Louisiana	
Baton Rouge, Louisiana	June 5-7
Ozark Academy, Gentry, Arkansas	June 11-14
Oklahoma	
Oklahoma City	July 11-19
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 7
Texas	
Keene	June 6-14
Texico	
Sandia View Academy, Sandoval, New Mexico	June 13-21

NOTICE

Correction

In the April 17 issue under brief news from Atlantic Union it was incorrectly stated that Bessie Stott had given 20 years of service at Fuller Memorial Sanitarium. She has given 25 years. Additional names that should have been listed as receiving service pins and awards are Ann Stott, 20 years, and Anna Jackson, 20 years. Four others received awards for 15 and 10 years of service.

Church Calendar

Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering (South American Division)	June 28
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6

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

H. J. Harris, author of "Needed—A Revival" (see cover) is the lay activities secretary of the Columbia Union Conference. A native of South Dakota, Elder Harris received his Bachelor of Science degree in religion from Union College in 1950 and then worked as a pastor in the Oklahoma Conference for six years.

After serving one year as a departmental secretary in the Rio-Minas Conference in Brazil, he accepted the presidency of the Minas-Gerais Conference in that country. Family illness forced the Harrises home in 1958.

Since that time Elder Harris has served as pastor in the Chesapeake Conference and as a departmental secretary in the New York, the Wisconsin, and the South-eastern California, and recently the Columbia Union conferences.

The name Joe Engelkemier is a familiar one to thousands of readers of SDA publications and to hundreds of students whose lives he has touched in the classroom. This week he writes "Signs Without Parallel" (page 2).

Elder Engelkemier, who is an Adventist as a result of taking the Voice of

Prophecy Bible Correspondence Course when he was 16, was ordained to the ministry in 1964. He received his college education at Union College and his Master's degree from Andrews University. He has begun work toward his Bachelor of Divinity degree from that institution.

Thirteen years of his service to the church were spent at Glendale Academy in California. He is now Bible instructor at Auburn Academy in Washington.

Elder Engelkemier has written many articles that have been published in *The Youth's Instructor*, *Signs of the Times*, and the REVIEW. His two books, *Ready to Answer* and *Really Living*, were both chosen as MV Book Club selections.

Each week this office receives about a dozen poems. We are delighted that readers are interested enough in the REVIEW to send us their verses. When the writer sends a stamped self-addressed envelope, we are able to inform him of our decision on his brain child. However, as often happens, no such envelope is sent, and the author is left in doubt.

Because of our policy, we have undoubtedly left many wondering what every writer wonders: Did they accept my poem?

Unfortunately, our space for poetry is limited, and when we do accept a poem we usually cannot predict how soon it will appear. Sometimes seasonal poetry is received too late, and we have to hold it over for another year.



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

### 500 BRAZILIAN PRIESTS RESIGN

RIO DE JANEIRO—More than 500 Roman Catholic priests have left the active ministry in Brazil during the past three years, according to official figures published by the Brazilian hierarchy.

### CHURCH GIVES CITY \$500 IN LIEU OF TAXES

MILWAUKEE—The City of Milwaukee has received \$500 from Faith United Church of Christ as a contribution to offset the cost of services provided by the city. It was the first such payment made by a church here.

The congregation maintains one church in the city's inner core—its original location—and another in a newer section of Milwaukee.

In a letter to city officials, Dr. Silas G. Farmer, president of the church council, commented that church officers were aware of the city's serious fiscal problems.

Church members, he said, are disturbed at rising taxes, and many older members are suffering because they live on fixed incomes. "The church staff and members of our council see a close connection between the property-tax problem and the vast amount of land and building off the tax rolls, property held by religious, charitable, and quasi-charitable institutions and organizations," Mr. Farmer said.

He said that if all churches and charities paid taxes the revenue would help pay for city services and relieve the overburdened taxpayer.

### AMISH FATHERS FACE CHARGES

MONROE, Wis.—Charges have been lodged against three Old Order Amish fathers for failure to permit their high-school age children to attend public school.

### GUEST HOUSE FOR ALCOHOLIC CLERGY

ROCHESTER, MINN.—Guest House Sanatorium, which will treat and rehabilitate alcoholic Roman Catholic priests and Brothers, opened here in late April.

### SIT-IN STAGED IN PARIS CHURCH

PARIS—Approximately 100 Spanish exiles staged a sit-in at a Catholic chapel here to protest the Franco Government suspension of human rights and the failure of the Spanish bishops to speak out against repressive measures.

They charged that stringent new measures contained in the declaration of "a state of emergency" by Spanish authorities permit the arrest, torture, and deportation of Spanish citizens without due process.

The group condemned Catholic prelates in Spain for endorsing the new measures and condemned those bishops who, they said, have accepted "political" duties specified by the Spanish Government.

# 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.

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD  
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Special Contributors: W. R. BEACH, K. H. EMMERSON  
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Circulation Manager: SHERMAN L. CLARK

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

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## Jan Worth Recommends...

Spring is coming and I imagine you may be wondering what sort of dishes might be appropriate to perk up warm weather appetites. Presented below are three prize-winning recipes from our most recent recipe contest. As you can see, each lady has used SOYAMEAT FRIED CHICKEN STYLE in a different way. Perhaps you, too, will develop an original recipe idea after trying these dishes. If you do, send it to me, Jan Worth, in care of the address given below. It may appear in a future Jan Worth Recommends column or recipe booklet.

Sincerely,

*Jan Worth*

### SKEWERED SOYAMEAT (CHICKEN) AND FRUIT

Spiced crab apples (canned whole)  
2 cans (13 oz.) SOYAMEAT FRIED CHICKEN STYLE cut in  
1 inch pieces  
Pineapple slices, quartered (1 large can)

#### Sauce:

1/2 cup catsup  
1/3 cup orange Marmalade  
2 tablespoons finely chopped onion or  
Lawry Season Salt to taste  
2 tablespoons salad oil  
1 tablespoon lemon juice  
1 to 1 1/2 teaspoons dry mustard

Thread crab apples, SOYAMEAT cubes, and pineapple alternately on skewers. For sauce, combine remaining ingredients. Broil SOYAMEAT and fruit over low coals or in oven 12 to 15 minutes, brushing frequently with the sauce. Turn skewer frequently during broiling.

Makes 6

Mrs. Arthur Oakely  
Dearborn Heights, Michigan



### CUCUMBERS ORIENTAL

Cool, crisp and quick!

1 can (13 oz.) SOYAMEAT FRIED CHICKEN STYLE, Diced  
2 cups pineapple tidbits, drained  
2 cups diced cucumber (leaving part of the peeling on adds to the appearance, as well as taking the burp out of the cucumber)

#### Dressings:

2 tablespoons salad dressing or mayonnaise  
1 tablespoon honey  
1/2 tablespoon lemon juice

1/4 cup sour cream

Decorate with finely chopped chives and maraschino cherries split four ways to resemble a rose.

Mrs. Shelley Garner  
Hinckley, Minnesota

### TINY MOCK TUNA CREAM PUFFS

1/2 8 1/2-ounce package (1 stick) cream-puff mix  
1 teaspoon instant minced onion  
1 1/2 teaspoons lemon juice  
1 can (13 oz.) SOYAMEAT FRIED CHICKEN STYLE, grated finely  
1 4-ounce can Tartex (a sandwich spread available at health food stores)  
1/2 cup salad dressing or mayonnaise  
1/2 teaspoon curry powder

1 5-ounce can (2/3 cup) water chestnuts, drained and finely chopped  
Prepare cream-puff mix and bake according to package directions for bite-sized puffs. Cool and split. Let onion stand in lemon juice 5 minutes. Combine with remaining ingredients and mix well. Add salt to taste. Fill puffs. To serve, heat on jellyroll pan at 400°F. for about 3 minutes.

Mrs. Sharon Westcott  
Gardena, California



WORTHINGTON FOODS INC.



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**Three Divisions Choose Men for Major Responsibilities**

Several new leaders have been elected to fill existing vacancies in the Central European, South American, and Southern Asia divisions.

Three new leaders have been elected for the Central European Division. They are H. Vogel as secretary; H. Werner as temperance secretary; and Erick Amelung as World Foods Service secretary. Elder Vogel was formerly president of the West Berlin Conference; Elder Werner is also currently secretary of the division's department of education; and Mr. Amelung is manager of the German Health Food Factory in Hamburg.

L. D. Wood has been elected treasurer of the South American Division. He was treasurer of the Peru Mission and later of the Inca Union before assuming his new duties.

Two new division leaders have been elected for the Southern Asia Division. They are M. S. Prasada Rao, as stewardship and development secretary, and J. M. Curnow, as publishing secretary. Elder Prasada Rao has held many positions of responsibility including that of assistant division treasurer. Elder Curnow has recently served as the publishing secretary of the South India Union and later as the principal of the Lowry Memorial School.

EDWIN GIBB

**Far East Publishing Leaders Meet for Training School**

Publishing house managers, editors, and publishing department leaders of the unions of the Far Eastern Division met recently in Singapore for a special training school and council.

E. A. Brodeur, division publishing department secretary, and Melvin Lyon, his associate, laid plans for an expanding program. Soon they expect to have 2,000 literature evangelists in the division.

Last year the eight publishing houses

in the Far Eastern Division produced well over 275 million pages of literature, most of which was distributed by the 1,600 literature evangelists in that field. From Korea in the north to Indonesia in the south came reports of conquests for Christ. During the past two years an average of 120 persons were baptized each month as a result of literature evangelists' contacts.

W. A. HIGGINS

**Two-Union Camporee in East Breaks Attendance Record**

A tent city that sprang up overnight May 8 on 49 acres of farm land at Blue Mountain Academy, in Pennsylvania, housed 2,650 Pathfinders and staff. This is the largest number ever assembled in a Pathfinder Camporee.

This two-union weekend camporee drew clubs from as far away as Maine in the Atlantic Union and Ohio in the Columbia Union. Despite the bitter cold, rain, and wind that persisted much of the time, not one club returned home early.

Ed Peterson and Wayne Griffith, youth leaders of the Columbia and Atlantic unions respectively, and their teams of MV secretaries planned a program that included nature discovery directed by Horace Tuttle, drum and bugle corps exhibitions, tumbling by Blue Mountain Academy students, a rocketry demonstration, fireworks display, and a sky drop of 35 pounds of peanuts.

What a sight it was to see this great mass of junior and teen youth with flags and guidons march down to the huge green natural-amphitheater hillside for the general assemblies. Lawrence Maxwell, editor of *Guide*, told the story of Samson on Friday night, and John H. Hancock, of the GC MV Department, presented the Sabbath morning sermon with the aid of eight Pathfinders. The Sabbath school was directed entirely by the boys and girls themselves.

This largest of all camporees indicates

the continued growth of Pathfinder work in the eastern part of the United States. A host of dedicated youth leaders in the local churches, with the support of interested parents, are helping write this success story.

JOHN HANCOCK

**World VBS Program Reaches Thousands of Boys and Girls**

Nearly 2,800 Vacation Bible Schools were held during 1968 in the various world divisions. Attendance totaled 141,074.

Hundreds of children have had their first contact with Seventh-day Adventists through Vacation Bible Schools. In many of these schools the largest percentage of students attending were from non-Adventist homes. World reports indicate that 468 baptisms in 1968 were the fruitage of Vacation Bible Schools.

Many of these schools have been followed up with story hours, branch Sabbath schools, and neighborhood Bible clubs. More than 6,000 children are now in the regular Sabbath school and more than 8,000 in branch Sabbath schools as a result of these Vacation Bible Schools.

FERNON D. RETZER

**U.S. Servicemen in Korea to Hold Retreat in Seoul**

A retreat is being conducted June 13-15 for all Seventh-day Adventist U.S. servicemen in Korea. The facilities of the Eighth U.S. Army retreat center in Seoul have been made available, and all men in the area are invited to attend.

The retreat will be under the direction of T. V. Zytoskee, civilian chaplain, who is also responsible for the operation of our Korean Union Servicemen's Center in Seoul. Registration will begin Friday afternoon.

Relatives of servicemen in Korea are encouraged to urge these young men to attend this retreat and others like it. September 26-28 has already been set up for a second weekend retreat this year.

C. D. MARTIN

**IN BRIEF**

★ A man in Manila, Philippines, whose family had been treated 40 years ago by Dr. H. W. Miller, recently gave ₱20,000 (\$5,000) for the Cagayan Valley Hospital. Dr. Miller and E. L. Longway, who have been involved in fund-raising work in Hong Kong, had taken a break to help gather funds for Cagayan when they met this former acquaintance.

★ Deaths: Gosta Berglund, president, Finland Swedish Conference, about May 7, at Turku, Finland; J. W. Allison, newly elected head, health and inner-city departments, Southern California Conference, and his wife, May 9, in a car-truck collision in Grants, New Mexico; Gerald H. Minchin, retired college teacher, of Australia, England, Canada, and the United States, May 11, in Singapore.



Workers attending the Far Eastern Division's publishing training school in Singapore.