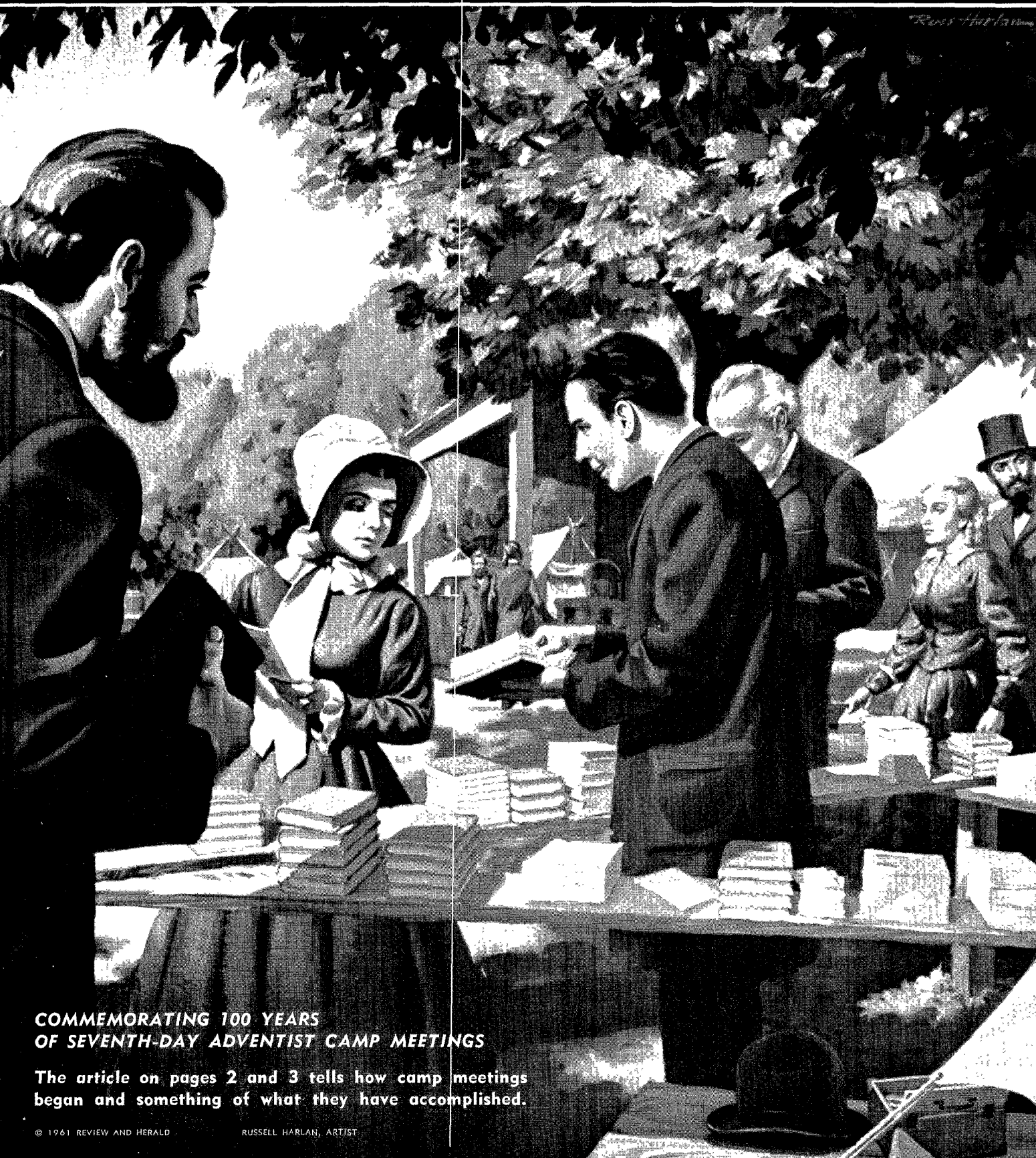




# Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## COMMEMORATING 100 YEARS OF SEVENTH-DAY ADVENTIST CAMP MEETINGS

The article on pages 2 and 3 tells how camp meetings began and something of what they have accomplished.

*Hoping  
to break away  
from secular traps  
and cages? Thousands  
have found  
camp meetings to be—*

# Workshops for Spiritual Revival

By J. R. SPANGLER  
Editor, The Ministry

## First of Two Parts

**S**ABBATH milk tickets! Book sales! Canvas and sawdust! The big tent! Folding chairs and cots! Wide-pine-board floors! Prayer tent! Mission pageants! Altar calls! Prophetic sermons! Add to these a host of other related memory stimulants and you create an Adventist camp meeting.

A member who has this section of his memory-file vacant, whether by choice or by unavoidable circumstance, has lost much. The tragedy is

that in certain places some of these camp-meeting memory excitors are fading away. A camp-meeting transition is taking place, from big tents to permanent auditoriums, from family tents to cabins, from sawdust to cement, from cots to foam-rubber beds. Yet, the aims and objectives, benefits and blessings, are still preserved and available in our present-day camp-meeting program.

## Nearly 80 Years Without a Miss

A great-uncle of mine was practically a permanent fixture at the Ohio Conference camp meetings. His usual position was on the front row just to the left of the platform. The only reason he didn't attend more meetings during the day was that there were no more meetings to attend!

It was no rarity for the preacher to look down at my uncle and boom out, "Brother Francis, I've preached at this camp meeting a number of times during the years, and I have never failed to see you sitting in that same spot. How long have you been attending camp meetings?"

My uncle's clear, loud voice would always give the same answer. "My parents brought me as a baby in arms to the first camp meeting ever held in the Ohio Conference, which was in 1869. I haven't missed one since then!" My uncle's record nearly reached the 80-year mark. Death was the only thing that could separate him from attending camp meetings, always for the entire encampment.

## One Dominant Theme

The history of the camp-meeting program reveals one dominant theme. The purpose for attending, on the part of the majority, was to seek a deeper experience with God. Curious spectators were also in attendance, but the main group, largely comprised of families, was there to find and worship God more fully. The term *camp meeting* became synonymous with words such as *confession, repentance, conversion, consecration, and dedication*. The dominion of the Spirit was extended during these seasons of re-

freshing. Those who attended sensed the supremacy of heavenly things over the earthly.

The church today is in no position to bypass these commanding benefits. Who among us would dare say that the objectives and goals of the camp meeting are no longer valid? The business cares and social burdens, which are breaking the backs of so many of us, need to be laid aside, not just for a vacation but for a spiritual revival. We need to break away from our secular traps and cages to seek the freedom of spirit that can come through a camp-meeting experience.

## Where Did It All Start?

The most ancient counterpart of our modern-day camp meeting dates back to the Feast of Tabernacles in Old Testament days. (Discussion on this point will be reserved until next week.)

The forerunner of the American camp meeting dates back to the Great Revival of 1800, decades before the beginnings of the Seventh-day Adventist Church. One segment of this religious stir was labeled the "Great Revival of the West," or the "Kentucky Revival." It centered in Presbyterianism but soon spread to the Baptists and Methodists. Words such as "shakes," "jerks," "laughing," and "barking" were coined and applied to the excited, emotional manifestations that frequently accompanied these revival meetings.

In July of 1800 the first large, planned camp meeting was held in Logan County, Kentucky. Some of the hardy settlers traveled 100 miles to hear the gospel preached. In the same State the next year a gigantic week-long camp meeting attracted 20,000-30,000 people.

Some of the people camped in tents or brush shelters, but most used their wagons for living quarters. One of the most amazing facts surrounding this meeting was the closing up of businesses and homes while the people attended this spiritual feast.

Results were both favorable and unfavorable. Emotional excesses were



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Here and on our cover is an artist's recreation of the first camp meeting conducted by Seventh-day Adventists. It was held at Wright, Mich., Sept. 1-7, 1868.

evident in the faintings and hysteria. Yet there was a turning to God on the part of many.

### Camp Meetings Lead to Church Splits

The frequently exhibited orgies of emotion helped to paint a negative image for camp meetings in general. Camp meetings conducted in England in defiance of the Wesleyan Methodist circuit authorities led to the organization of the Primitive Methodist Church in 1811.

In 1848 the Old German Baptist Church, one of the most conservative branches of the Brethren Church, labeled "Dunkards" because of their trine baptismal beliefs, took the following action: "Can it be considered prudent, or profitable, for members to frequent camp meetings, or protracted meetings, from time to time? Unanimously considered, not to be profitable for members so to do."—*Minutes of the Annual Meetings of the Brethren*, p. 115.

A seeking after holiness, especially within the Methodist Church, led to the setting up of class meetings and testimony services. The desire for fellowship among those of intense spiritual longing led to the development of "bands," which eventually grew into holiness camp meetings. Ultimately, organizations such as the Nazarene and Pilgrim Holiness churches developed. Perfection, holiness, was the central theme.

The National Holiness Movement assumed large proportions in 1867, when the first general Holiness camp meeting was held at Vineland, New Jersey. Success of this venture resulted in the holding of other camp meetings, until a National Camp Meeting Association for the Promotion of Holiness was formed under Methodist leadership. This action led to various groups that set up housekeeping for themselves. Large inroads on the Methodist membership were made. Pentecostal groups developed, and the concept of complete and instantaneous sanctification originated.

### Millerites and Camp Meetings

The Millerite era was a time of giant camp meetings. Thirty were held in four months' time, and more than 124 in the two years of 1842-1843.

The first Millerite camp meeting convened at Hatley, Quebec, beginning June 21, 1842, and lasted a week. Josiah Litch reported that "waves of people have flowed in upon us, day after day, until our arena within the circle of the tents has been almost crowded with a living mass of beings, eagerly inquiring 'Watchman, what of the night?'"

The last week of that same June the first Millerite camp meeting in the United States was undertaken at East

Kingston, New Hampshire. This eight-day convocation reported attendance varying from 7,000 to 15,000. A special 90-cent train fare for the 44-mile trip from Boston was given to these early Adventists. The cost of "board and lodging in tents" was "\$2 per week."

This meeting paved the way for the purchase of a giant tent to protect the eager listeners from heat or rain. A special \$1,000 offering was received, and a 120-foot-diameter tent, with a 50-foot-high center, was made. One newspaper reported that this was the "largest ever erected in the United States or probably anywhere else."

The public was impressed with the order and decorum that pervaded these tremendous camp meetings, and they probably did more than anything else to direct the attention of the public to the judgment-hour message. Multiplied thousands heard the truth in this canvas cathedral.

A source of inspiration for attending camp meeting can be found in the comprehensive index to the Spirit of Prophecy writings. Check the references under the heading "camp meeting." Practical advice on getting the most out of camp meeting is available. The Spirit of Prophecy makes it plain that the great object of camp meetings is to keep us from being overcharged with the cares of this life. Ellen White refers to the three-times-a-year assemblage of God's people in Old Testament days. If God's children needed these holy convocations then, surely in the light of our degenerate and devaluating times, our need is nearly insatiable today!

It is interesting to note the positive and compelling directions given concerning camp-meeting procedures. Ellen White declared that business matters are to be put aside, and as far as possible the camp program is to be wholly devoted to spiritual interests. Instruction in canvassing, Sabbath school work, and the conducting of cooking schools is not to occupy camp-meeting time. The ministerial forces are to be relieved of camp duties so that time can be used in teaching and working with the members and interested ones. The sheep are to be taught how to come to the Lord and how to lead others to Him. Standards are to be elevated, and the people are to be taught how to elevate them. The whole program is to center on showing the people the practical results of communing with God. In short, the camp meeting is to be a school where ministers and laity alike can learn how to be more like the Master.

Prayer is to play a major part in the camp-meeting program. Ministers are to meet together for both prayer and counsel. Ellen White referred to earlier times when the ministers

"would often go away and pray together, and they would not cease until the Spirit of God responded to their prayers. Then they would return from the place of prayer with their faces lighted up; and when they spoke to the congregation, their words were with power. They reached the hearts of the people because the Spirit that gave them the blessing prepared hearts to receive their message."—*Testimonies*, vol. 6, p. 50.

### New Goals a Dividend

From the very beginning the camp meeting has been associated with revival, with changed lives, with renewed dedication, with new goals.

Most likely you have heard the story of the woman who was preparing to go to camp meeting, as was her custom each year, when she overheard her husband and her son in conversation. She heard her son say, "Why does mom go to camp meeting every year? It doesn't do her any good."

She was deeply hurt by this reference to her quick temper, and determined that this year it would be different. When she came home with a new experience, all went well for a few days.

Then a particularly exasperating situation arose. She was in the midst of a thorough housecleaning when word came that a relative was to visit them. Her husband expected the usual verbal explosion. But she said calmly, "That's all right. We'll just do the best we can."

The husband, surprised by her quiet reaction, left to bring home the relative's trunk. As he carried it in, he struck an expensive chandelier and shattered it. Instinctively he waited for the expected verbal blast, which never came. She only said, "That's all right, dear. It was an accident."

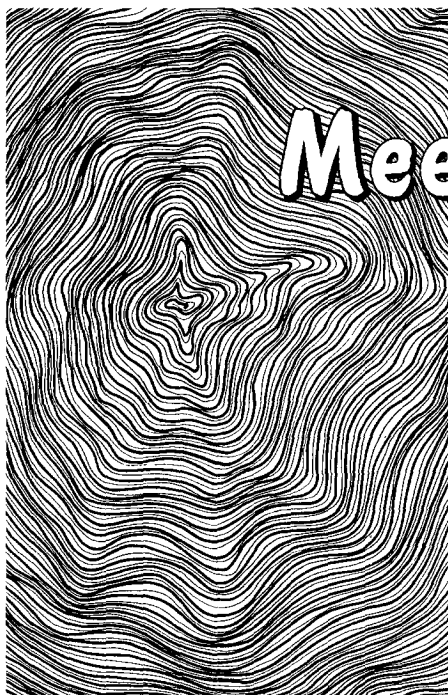
He carried the trunk upstairs and sat down upon it. He was still there a half hour later when his wife sought him out to ask, "What's the matter? Are you sick?"

"No," he replied. "I was just trying to figure out what has happened to you."

It reminds us of the words of the Lord's servant. She says that the Lord Jesus "is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."—*Testimonies to Ministers*, p. 18.

Is there a more likely, a more logical, place for such a transformation to begin than at camp meeting? Evidently not!

(Concluded next week)



# Meeting the Challenge of Pornography

By C. B. HOWE

THE rapid and prolific rise of pornography within the past few years is an alluring device of Satan to involve the youth in the general ruin that is coming upon the world. A lascivious, lecherous, sadistic influence threatens to sweep away every vestige of decency and morality that is left in the world. The feeble hands of a decadent Christianity are no longer effective in staying the tide. Some influential voices are defending pornography on the grounds that what people see and read does not hurt them. They ask, Who is to say what is moral and what is immoral? With the law of God held in disrepute by many, is it any wonder they raise such questions?

The October, 1965, issue of the *Current Medical Digest* (p. 876) carries an article by Dr. Max Levin, clinical professor of neurology at the New York Medical College, in which he answers a statement in a *Time* magazine essay entitled "The New Pornography."

*Time* says: "As for psychiatrists, they are great believers in the Jimmy Walker dictum that no girl was ever ruined by a book; asserting, in effect, that no one is harmed by pornography who is not sick to begin with."—April 16, 1965, p. 29.

Dr. Levin answers: "This is a favorite argument of the publishers of pornography, and of the experts who defend them. I doubt that this view is widely held by psychiatrists, but whether it is or not is immaterial here."

"The statement that no girl was ever ruined by a book is deceptive," asserts Dr. Levin, "since it wears the façade of logic. What it says is true enough, but what it doesn't say is equally true."

"The statement is related to the question of predisposition in the cause of disease," he states. "Consider tuberculosis or any other infectious disease. In a given population not everyone comes down with tuberculosis, so we say it's a matter of predisposition: a man with severe predisposition is more likely to contract the disease. But, however severe the predisposition, *no man will contract the disease if the germ never gets into his system*. The argument that no girl is ever ruined by a book is like the contention that there is no need to control the spread of germs, since the only people who succumb to germs are those with the predisposition to the disease."

Dr. Levin continues: "The reading of a pornographic book—or any book—will generate a stream of fantasies. How destructive are the fantasies that are induced by a pornographic book? It would be foolish to try to give a precise mathematical answer. When a youngster commits a delinquency, or thinks of committing it, his behavior is the culmination of his entire life up to that moment. A jury of psychoanalysts could spend years in a vain attempt to pin down the specific role of a given traumatic incident. But no one can doubt that some youngsters are affected adversely

by the torrent of pornographic and sadistic literature that overflows the paperback shelves in the corner drug store—even those youngsters who are so 'sick to begin with.'"—*Current Medical Digest*, October, 1965, p. 876.

Even the hardest rock will wear away under the constant drop. Solomon once asked: "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27). We are living in an age of delusions, when men's reasoning is being bewitched by the hypnotic power of Satan.

## Plain Warning

The warning of God is plain. "Exciting love stories and impure pictures have a corrupting influence. Novels are eagerly perused by many, and, as the result, their imagination becomes defiled. In the cars, photographs of females in a state of nudity are frequently circulated for sale. . . . This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions."—*Testimonies*, vol. 2, p. 410.

"Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is practiced in the

world. We should carefully guard the sight of our eyes and the hearing of our ears so that these awful things shall not enter our minds. . . . Those who would have that wisdom which is from God must become fools in the sinful knowledge of this age. . . . They should shut their eyes, that they may see and learn no evil. They should close their ears, lest they hear that which is evil and obtain that knowledge which would stain their purity of thoughts and acts."—*The Adventist Home*, pp. 403, 404.

The youthful Joseph is cited as an example for the young person of today, surrounded as he was with corruption, lust, and vice in most alluring ways. "The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects."—*Patriarchs and Prophets*, p. 214.

Today's youth will need the sustaining hand of God to withstand the subtle influences of the "new morality" age. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). In a thousand unsuspected ways he seeks to implant in the soul the seeds that will corrupt and destroy. Only those who have Christ within shall be able to stand.

"A terrible picture of the condition of the world has been presented before me," wrote Ellen G. White. "Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. . . . Many men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself."—*Testimonies*, vol. 2, p. 346.

Paul writes: "Professing themselves to be wise, they became fools. . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts. . . . For this cause God gave them up unto vile affections. . . . Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:22-28).

Days similar to those of the antediluvian world are upon us, when wanton sensuality and illicit pleasure dominate the thinking of men. Of that licentious age God said: "The wickedness of man was great in the earth, and that every imagination of

the thoughts of his heart was only evil continually. . . . The earth . . . was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:5-13).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

## LETTERS TO THE

# Fellowship of Prayer

## DESPERATE NEEDS

EDITORS: I am writing because I need the combined prayers of true followers of Christ at this time. I have received word that my daughter is being flown home. She has serious kidney trouble, and without a transplant she has only a month or two at most to live. I want only God's will to be done. Pray that my daughter's mind will be clear and that she will make her calling and election sure.

Also pray for four sons and three other daughters to come back to the church. The boys have started The Family Bible Plan. They have all had at least eight years in our schools.—Mrs. J., of California.

EDITORS: Pray that God will help me spiritually. I need renewal. I am slipping and feel I am almost gone. Pray that God will help me with difficult studies. Also pray for my unbelieving relatives and friends.—Name Withheld.

## PRAYER REQUESTS

EDITORS: My brother is ill with a most serious blood condition. The doctors say something must be done immediately—either an operation on his spleen or radiation. Please pray for his healing if it is the Lord's will. Also pray that if he passes away he will be ready to meet Jesus at His second coming. His family are in need of prayer as well.—Mr. T., of South Carolina.

EDITORS: Two of my teen-age grandsons have been influenced by wrong associates. They attend questionable places of amusement. The younger one wants to go to public school and the older one plans on leaving home. They doubt that their parents love them. They have been baptized and still go to church. May the prayers of our consecrated members be answered so that these boys will

"This will require earnest prayer and unceasing watchfulness," according to the counsel given us of God. "We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things."—*Patriarchs and Prophets*, p. 460.

In this overwhelming flood of iniquity that is engulfing the world, we can be secure only as we remain totally dedicated to God. He has given us directions in His Book as to how we may escape Satan's snares, and has promised us divine power for complete victory.

do right. Please pray for my youngest son and his family and all my dear ones that they will be ready to meet Jesus at His soon coming.—Mrs. P., of Washington.

EDITORS: Will you please pray for our home and family? My husband is not an Adventist but shows interest from time to time. My children need the opportunity of attending Sabbath school. Because of illness and mismanagement, we have serious financial difficulties. I sometimes find it hard to have faith. God has been merciful to us in many ways, but I am afraid we will not be ready when Jesus comes.—Mrs. L., of New Zealand.

EDITORS: Please pray that my husband will return to God. He finds himself in disagreement with what the church teaches. He has become careless in Sabbathkeeping and has taken up card playing. He says he no longer wishes to attend church or pay tithe. He has always been a good, sincere person. I do feel God can bring him back to his senses. I am begging you to join me in praying for this.—Name Withheld.

## MORE FAITH NEEDED

EDITORS: Several years ago I asked you to put the names of my son and daughter on the prayer circle list. I am sure that this was done and with good results. I, too, have added my prayers to the circle every Friday night. I am happy to tell you that my daughter has rejoined our people. She sings in her church choir. My son is trying to stop the tobacco habit. I am sure he will eventually do it, as he wishes very much to be a member of the last-day movement. He has been having trouble about Sabbath employment, not having faith that God can work things out for him. He has a daughter in college, which takes money. Please continue to hold him up before the Lord.—Mr. S., of California.

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



# The art of living

By MIRIAM WOOD

*when you're Young*

## UNDOING SELF-MADE PROBLEMS

In our March 28 column I discussed a young man, the treasurer of a campus organization, who'd yielded to the temptation to "borrow" club funds for his own needs. When he was suddenly confronted with the necessity of producing the funds for a purchase that the club members directed him to make, he wondered how he could solve his terrible dilemma. My solution to the problem was that he should legally borrow the requisite amount of money from a bank, a relative, or a friend, sign a note, agree to pay interest, call an emergency meeting of the club, confess the entire episode, and resign as treasurer, after giving the money into the hands of the other club officers. Then, of course, he would pay back the money he had borrowed. In this way he would have made restitution to those who had trusted him.

After writing my opinion on this heart-breaking incident, I had a rather clear-cut "premonition" that some readers would think me unduly harsh. Feeling that other viewpoints might prove helpful, I invited opinions from readers. Reading the letters that came in has been instructive and profitable. (I started to write that reading the letters has been "enjoyable"—but some of them took me to task a bit too strenuously for that adjective to be completely accurate! One correspondent stated flatly that she hadn't realized I ever questioned my judgment in *anything*! Since she didn't sign her name, I have only the avenue of this column to tell her that I *regularly* question it—at least once a day!)

A number of writers felt that the young man need not make his sin public knowledge. One said: "If the money is returned, the wrong that he did is taken care of, so at that point there is no sin. . . . The matter becomes one between him and the Lord, to whom he should pray for forgiveness and strength to resist any further such temptation. . . . If the money has been returned before he is found out, there seems to be no reason why he should have his good reputation ruined and become a subject for discussion over a matter which, while wrong, was righted before it caused any harm to anyone." This summary of one reader's letter carries the same strong emphasis on the importance of preserving the young man's reputation, as does another letter:

"Let me tell you of a similar experience with myself. I was an officer of a large church and was put in charge of the money from . . . [a certain church organization]. I was single at the time and had to pay a high rent for my apart-

ment besides paying on my college bill. My money just didn't stretch far enough, and Satan tempted me to take some money from the funds under my care. Well, I yielded, intending to pay back; but of course, as Satan would have it, I just couldn't do it. My conscience kept nagging me, and it took me two years to pay back what I owed and more besides.

"That was a real lesson for me, and now I would rather die than take one cent that doesn't belong to me. I am very glad I didn't tell anyone, because not only did it teach me a lesson but my reputation is not ruined and I can still speak unashamedly face to face with my friends in that church without their thinking what a big sinner I am, not realizing I made it right with God. Even the best of people hold these things against you without realizing what sinners we *all* are."

I wish I weren't so aware of this latter point myself. But to deny it would be less than truthful or accurate. From that viewpoint, then, perhaps the young man might spend the rest of his life "paying." Not in money, but in heartache. I wouldn't, of course, want that to happen.

A long and interesting letter from a veteran church worker in Canada documents several similar cases (not necessarily dishonesty, but violation of moral-ethical standards) in which he advised the persons involved to ask forgiveness in a general way from those concerned, without stating specifics, which, he points out, then become matters of gossip and endless speculation. The young treasurer would, I suppose, make a general statement to

## What If?

By ROBERT J. WIELAND

Suppose that when  
We read, "God said, Let there be  
light,"  
No smiling morn had dawned, but  
night

Dragged on. What then?

Suppose when God  
Called forth the rose, the elm, the  
fern,  
No beauteous thing we could discern  
Spring from the sod.

When He made man,  
Suppose that Adam's hungering need  
Was mocked with unsuccessful deed,  
Mere thwarted plan.

God's Word about  
His plan our souls to liberate,  
New hearts within us to create,  
We then might doubt!

the club, and request that his resignation be accepted. Certainly this course of action is a middle-of-the-road solution, which has many aspects to commend it. But would it arouse an undue amount of curiosity and speculation?

Since quoting letters that agree with my solution of the problem would offer nothing new, I shall omit them, although I mustn't omit thanking the writers!

One point that most of the correspondents overlooked was my reason for suggesting that the young man make his sin a public matter, namely, that this would preclude his being selected in the future for offices in which he would handle money. If he has an aptitude for business dealings, and seems a "natural-born treasurer" (are there such things?), it is my fear that the temptation will be repeated and much, much worse consequences may ensue.

On the other hand, if he has truly gained the victory he will not yield again, no matter what the circumstances. Perhaps he could promise himself that he will refuse ever to be a treasurer again, thus caring for the matter between himself and God alone. I must state, though, that I haven't seen any arguments yet to convince me that this young man ought to be in a position where he handles other people's money. A businessman of worldwide experience voluntarily assured me that he reacted in the same way to this facet of the problem; I felt vastly reassured as a result of his endorsement.

Let's put it this way. If a young person knows himself to be extremely weak in any particular area of morality, he should avoid like a plague that sort of temptation. For instance, those who find the opposite sex irresistible had better select careers and church offices that do not involve dealing with people on a one-to-one basis, people of the opposite sex, that is. That's just plain common sense, isn't it? Those who find that they sometimes distort the truth should certainly avoid church offices and careers where absolute truth, unadorned and unvarnished, is vital. (I don't mean to imply that truth isn't always essential, so please don't overload the post office department with admonitions for me! Further, victory on this point is possible.)

Another reason for my answer was my desperate concern with the flabby morality of the age in which we find ourselves. People seem so bent on escaping the consequences of their actions; few things are considered definitely *right* or *wrong*. It seems all-important to avoid that enormous bill which life's "piper" will inevitably send. But consequences have always been a part of Christian theology, it seems to me, and payment for sin is inevitable. I had hoped to save my young friend from paying a much higher price in the future. If this objective can be met in an easier way—as some readers suggest—I'm all for it!

# Let Us Kneel

By RAYMOND S. MOORE

I STOOD one day a few steps inside the main gate of the imperial palace in the center of Tokyo. This special day eager pilgrims pressed me closely on all sides. We had just made our way across the great moat and were now within sight of the emperor's balcony, perhaps 75 yards away. He would soon make his appearance. There would be no address, not even a spoken welcome, simply a brief emergence from his study with nods and a few thoughtful gestures, but no intimacy. He would be seen only from afar.

## Friendly Favors

We waited in silence for his appearing. There was no milling, only the stirrings of anticipation.

Then, while I was distracted by the iridescent beauty of the yellow, green, and pink double cherry blossoms, I felt a sudden and somewhat intense pressure from those about me. The crowd was bowing. But there was not room to bow. Never mind. The emperor had come to the balcony, and they were bowing. Their adoration and tradition impelled them.

Many of the older Japanese knelt on the ground. It made no difference that they were dressed in their best clothes, or that the ground was unusually dusty. They knelt although the Japanese are noted for their neatness and cleanliness.

I was reminded of my shameful habits in the presence of my God. I had so often approached Him while sitting, or limply standing, or with my mind distracted. I had treated Him less respectfully than a human being of distinction. Yet my God is no transient emperor, but the King of kings, transcendent in glory, eternal in majesty, infinite in love. I recalled lessons I needed and learned from the befitting reverence of the students and teachers at our college in Japan, also the reverent concern at Philippine Union College, where the request was invariably, "Kneel as best you can," even when tropical rains had broken through leaky roofs and soaked most of the floor.

I have since wondered about the excuses in which I have shared in many an Adventist church: "We don't kneel here; the pews are too close." "Our floors slope forward; it is uncomfortable to kneel." "I wouldn't mind kneeling if the morning prayers were not so long." "I would feel more like kneeling if these floors were clean."

God has helped me from time to time to see how weak these arguments really are. Once He did it through a Protestant friend of ours who came to an evangelistic service with us. "You don't kneel?" he asked in polite astonishment. Another time God used a Catholic visitor who bowed low for the morning prayer while others around her stood in various postures.

This all-wise God of mine stands in infinite contrast to the aging, fragile emperor standing silently, momentarily, on the wooden balcony.

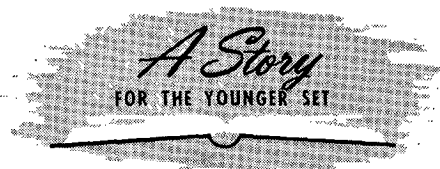
I have since thought of many others who knelt: Of Solomon at the Temple dedication (2 Chron. 6:13; 1 Kings 8:54), of Daniel at the risk of his life (Dan. 6:10), of Stephen in martyrdom (Acts 7:60), of Peter before the body of Tabitha (chap. 9:40), of Paul at Ephesus (chap. 20:36) and on the shore at Tyre (chap. 21:5). These instances, as the one at the imperial palace, provided pictures of awe and devotion that called for expressions of deep reverence—deep

enough to call the worshipers to their knees, some in the dust or on the sand.

Now, I have no brief for long public prayers, no excuse for ill-planned or unkempt sanctuaries. This is no call to bow for every prayer, nor yet to kneel for kneeling's sake. Form has no virtue in itself. Furthermore, I read that engaging in more secret prayer will tend to make briefer the petitions of those who pray in public (see *Testimonies*, vol. 2, pp. 116, 117; 577-581). I learn that we should lift up our hearts to God wherever we are—at work, in the classroom, with the crowd, or at the kitchen sink (see 1 Tim. 2:8; also *Steps to Christ*, pp. 93-104). Nor can all kneel; some are physically handicapped. But God looks upon the heart.

Kneeling is probably the most distinctive physical act by which the Christian defers to the holiness of God.

Let us not wait for Him to reprove us. But in love and gratitude "let us kneel before the Lord our maker" (Ps. 95:6).



## A Lark in the Meadow

By RUTH WHEELER

"RIGHT THERE!" said Jerry, pointing across the meadow. "It's right there."

Linda and Jerry had been hunting for the meadow larks' nest for days. They knew the larks were nesting in this field because the birds sat on the fence posts along the edge. Father lark sat on the post every day and sent his ringing song out over the meadow. But larks' nests are hard to find, and the children had not found this one.

"I'll keep my eye on that tall weed where I saw the bird disappear," Jerry said. "Let's walk straight toward it, and when we are there we can begin to hunt for the nest. I know it must be right there."

The children walked across the grass to the tall weed. Then they began to look. They looked under every clump of grass and every weed, but they didn't find a nest. "I just know it's here," Jerry said. "But where can it be? We've looked under every leaf."

"I remember something dad told us." Linda stopped hunting. "He said that a meadow lark often drops down into the field and then slips through the grass for a long way before it comes to the nest so enemies can't see where the nest is."

"We're not enemies," Jerry said, "but let's look farther away from where we saw her disappear."

The children began working carefully around in a widening circle. Suddenly Linda stopped. "Jerry," she called softly, "come here."

Jerry walked quietly to where his sister stood. She pointed down at her feet and there he saw a little path in the grass. The grass was arched over it, hiding it. The children followed the path as it went under the clumps of grass and through weeds that had grown up in the field.

"There she goes," Jerry whispered. They both saw the meadow lark slip through the grass.

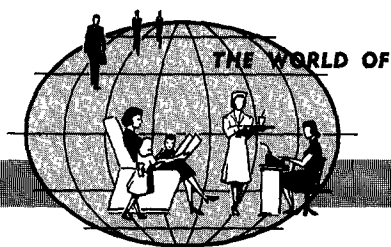
Almost at the children's feet the path ended, and there was a little dome of grass pulled together. The children peeked in without touching anything. Under the dome was a nest rounded out of grass. In it were the meadow lark's spotted eggs.

The children stood up and looked around. "We're about fifteen feet from that tallest weed," Jerry pointed toward the big post where the meadow lark often sat to sing. "And we were walking toward that post. We can find the nest again if we watch for these landmarks. We want to show what we've found to dad and mother."

Very carefully they walked away. "How does a bird know so much about hiding its nest?" Linda asked. "The meadow larks' nest is cleverly hidden at the end of that path."

"Dad says that this is the instinct God gives the birds. They are born knowing how to build their nests. A meadow lark can't fight to save her nest if an enemy comes. The best she can do is to hide it as carefully as possible."

"Yes, and I guess God knows what kind of nest is best for larks." Linda nodded her head. "And that is why He taught them to make it that way."



# The Adventist Woman

Conducted by DOROTHY EMMERSON

*A wedding rich in true values—with little strain on finances or dispositions . . .*

## Mother of the Bride

By DORIS NIELSEN

**I**N THESE days of high costs, is it possible to have a representative wedding without approaching the verge of bankruptcy? From personal experience I say Yes. Here is the story.

Our son was a senior in the academy and our daughter was a senior in college and engaged to a fine Christian young man. With two graduations and a wedding in the offing, talk around the house ran heavily to discussions of senior outings, graduation gifts, bridesmaids, wedding gowns, and how to make a neat getaway after a wedding reception.

The mood was gay, and in an expansive moment I suggested that we abandon our customary habit of making our own clothes and buy the bridal gown, with little regard for cost. After all, I reasoned, I was teaching and our daughter was busy with a heavy school load plus various extracurricular things. Surely this once-in-a-lifetime occasion merited a little splurge.

So we sallied forth on a tour of the bridal shops to see what might be offered for this very special purchase of ours. Soon beautiful gowns were being modeled, and one with a billowing skirt and lace appliqué particularly appealed to us. When I finally got around to the rather delicate matter of price, the saleswoman mentioned a figure that made me reel. Quickly I sat down, and it was some minutes before the world stopped spinning! As we prepared to leave, we were presented with a courtesy booklet about how to plan a wedding. I kept glancing through its check lists and instructions as we went from shop to shop and making painful upward adjustments of my estimated budget. By the end of the day no final choice had been made, and my mood of euphoria was beginning to fade a little.



Soon thereafter, symptoms that could no longer be ignored, combined with that dizzy spell in the bridal shop, drove me to the doctor's office; and almost before I realized what was happening, I was coming out from under the anesthetic after major surgery. In my semiconsciousness there paraded before me with outstretched hands a succession of doctors, nurses, florists, caterers, musicians, photographers, and shopkeepers. Even when my mind began to clear, I thought of the unexpected medical bills and all those check lists of things to be provided for the wedding, and, of course, the graduations that couldn't be ignored. It looked as though we were headed for financial disaster!

However, there were resources I had failed to reckon with—ingenuity, ability, and kindness. By the time I arrived home from the hospital our girl had purchased off-white *peau de soie* and was busily putting together a bridal gown of her own design in her spare moments. Later, after some searching, we discovered the exact

shade of tulle needed for the veil, and she was also able to find an appropriate but inexpensive pair of pumps. When she had finished, the entire ensemble totaled approximately one fourth the cost of a gown alone, had we bought one we had seen in the shops; and at least in the narrow view of her parents, her attire was as elegant as any we had considered.

I was able to make her a going-away suit of raw silk with a bright blouse as I was convalescing. After residence hall friends gave our daughter a personal shower, all she felt was needed to complete the trousseau were the accessories for the suit and fine cotton for a couple of dresses.

That girl of ours had had the wisdom to select friends who were so resourceful that each bridesmaid made her own dress from the fabric we provided. Because the color selected for my dress was a particularly lovely shade, the fabric and pattern could be simple; so it was no problem to get this dress made up in several evenings.

We were fortunate in having the use of a relatively small church near where we lived. There were handsome planters behind the rostrum, and the windows along one side provided a late afternoon view of the wooded hills. Therefore no bowers, bells, or bows were needed or desired, and the decorating consisted of some candles and arrangements of lilies supplied from the garden of a generous friend, and some ferns gathered from the woods.

An accomplished and talented musician who is also a dear friend not only helped to select the fine music but played the organ for the ceremony and insisted that this be her contribution to the wedding. Music was also contributed by a cousin with a beautiful voice.



The rehearsal was supervised by another friend noted as one of the most well-organized persons on the campus, and her efficiency in conducting this occasion left no question that her reputation had been earned.

The college food service director, who has a gift for doing things with a gracious touch and for a reasonable fee, took on the responsibility for the reception in a banquet room off the cafeteria. The wedding cake was made by one of her staff members, who constructed our favorite apple-sauce cake and decorated it with fresh Stephanotis and baby's-breath.

A hobby which had developed into a profitable little sideline with one of our friends was taking wedding photographs. As much as we admired his photographs, we applauded his ability to take the pictures unobtrusively and with dispatch. He and his wife presented to the bride and bridegroom a handsome album as a wedding gift, and to their parents a bonus duplicate.

#### Surely God Would Bless

To cap the list of friendly favors was the agreement by a highly esteemed minister, who came the length of the State, to perform the ceremony. As our daughter and her young man stood before him, the late-afternoon sun streaming through the stained glass behind them, and he spoke the solemn, inspiring words of the ceremony, I thought to myself that surely God must bless a marriage begun in such a manner.

That perfect getaway was accomplished too. After the reception the newlyweds climbed into the car of one of their revered teachers, who drove them to a small plane which was piloted by a friend of the groom to a nearby town where their car was waiting. And who could chase the car of a teacher of religion?

Those loyal friends stayed by till the last bit of cleaning up was done and the final gifts were stored safely away. As we finally sat down to relax and review the day's events, we agreed that the cooperation of all the family and the help of wonderful friends had forestalled the financial disaster that had seemed imminent, and had made possible a wedding for our children that they and we could remember with pleasure.

As Adventists our financial resources are usually under heavy pressure. We want to give to advance the work of God in all parts of the world. But only as we economize can we do this. From personal experience we can recommend weddings that emphasize simplicity and economy. We think they best represent the principles of the church.

## A Simple Sandwich

By MABEL LATSHA

IT WAS Friday night, the closing of a busy week. This was the first opportunity I'd had to select and plan the use of cutouts in presenting the Sabbath school lesson to my class in the primary division. Since the lesson was from Luke 10: 38-42, I quickly laid out a cutout of Jesus suitable to represent His sitting and teaching in the Bethany home, also a figure for Mary and one for Martha. That was a beginning, but how was I to bring out the lesson and make it understandable to those little first-graders of mine? If I didn't make it plain they might have the same idea that I once had that Martha was deserving of all our sympathy, since she was truly left alone to do a job that was necessary, and that it would have been right for Jesus to agree with her that Mary should give a helping hand. To me it had looked as if Mary was shirking her duty.

As I pondered over my problem I decided to thumb through a magazine for a picture of a display of an abundance of attractively arranged food. The first picture of food I found was of a loaf of bread with one slice cut off and spread with cheese and lettuce leaves. Beside the slice lay a bunch of tempting grapes. "No," I told myself, "that is too simple; I must look for something more elaborate." So on I searched until I came to exactly the right one. It was of a table arrayed with plates of food which showed that great thought and

care had gone into their preparation and arrangement. M'mm! I thought. This is bound to appeal to the children and will help me press home the thought that Martha had gone all out for this spread.

So far so good. Now how would I go about explaining that Jesus would much rather have dined on simpler fare so that Martha too might have spent more time sitting at His feet beside Mary, listening to His life-giving words? The answer was at my finger tips. Back to the sandwich picture I turned. It was the exact contrast I needed—a simple sandwich and fruit.

On Sabbath morning as I proceeded through the lesson, placing first the picture of the elaborate meal on the flannel board then putting beside it the more simple, yet highly nutritious picture, I sensed that these pictures were having their effect on the children. In fact, they made a powerful impression on me. I felt that many of us homemakers would have found it truly profitable to have joined the primary class that morning. When we become as deeply involved in our homemaking job as dear Martha, isn't it possible that if we would listen closely for the voice of Jesus we too might hear His admonition directed to us: "Thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."



#### WOMEN IN THE NEWS

##### Retirement Tribute

On January 14 the Chicagoland Dorcas Federation Society members paid tribute to Mrs. Tillie Kleist upon her retirement as Federation leader. With the zeal and enthusiasm of youth, 34 years ago Mrs. Kleist conceived the idea of the Dorcas Federation and set in motion a program that spread throughout the world church.

During her 29 years as Federation leader, she has traveled to nearly every State in North America with our General, union, and local conference leaders, and has spoken to thousands of people at camp meetings and councils. Her two Health and Welfare manuals make up the working library of Dorcas Societies around the world. Seated at her right is Mrs. June Jacobs, newly elected Federation president.

E. L. ALLEN



## "LIKE THE ANGELS, THEY COMMITTED FORNICATION"

Some months ago in these columns we urged caution in the use of Bible versions, especially those that aim at dynamic equivalence (Dec. 14, 1967, p. 13; compare Nov. 30, 1967, p. 11). If a version presents a unique reading, the Bible student should search out the reason for the new reading and satisfy himself as to the reading's validity before he cites the passage as authority.

We call attention to a problem text in the *New English Bible* rendering of Jude 7: "Remember Sodom and Gomorrah and the neighbouring towns; like the angels, they committed fornication and followed unnatural lusts; and they paid the penalty in eternal fire, an example for all to see." \*

Angels are mentioned in the preceding verse: "Remember too the angels, how some of them were not content to keep the dominion given to them but abandoned their proper home; and God has reserved them for judgment on the great Day, bound beneath the darkness in everlasting chains" (N.E.B.). But nothing is said there of their committing fornication.

Where does this version get the idea that the angels committed fornication? Is there any warrant for a translation implying such an activity on the part of the angels?

Let us consider the general background of the passage. Jude had intended to write a letter dealing with "the common salvation." But because of the activities of heretical teachers, he felt constrained to shift his emphasis and to warn his readers earnestly to "contend for the faith which was once delivered unto the saints" (verse 3). These errorists were "turning the grace of our God into lasciviousness" (verse 4). The Greek word translated lasciviousness (*aselgeia*) denotes the unbridled expression of lust. Their "turning" of the grace of God into lasciviousness may have been a contention that the moral law was no longer binding; also that since salvation was of the spirit, not the flesh, Christians could freely and with impunity indulge the passions of the flesh.

There is in verse 7 a phrase that refers to something mentioned earlier, and herein lies the crux of the interpretation of the passage. The Greek phrase *ton homoion tropon toutois*, literally, "in like manner to these," is translated in the King James Version "in like manner," and in the Revised Standard Version, "likewise." It is this phrase that the *New English Bible* renders, "like the angels," even though there is no word for "angels" in the Greek.

The question is, to whom does the "like manner," the "likewise," of the "these" refer? Does it refer to the heretical teachers Jude describes in verse 4, or to the angels of verse 6, or is there some other antecedent? By their rather literal translations the King James and Revised Standard versions leave the matter undetermined so that the reader can decide for himself. The Greek allows this freedom. The translators of the *New English Bible* decided to help the reader by repeating what they believed to be the proper antecedent, namely "angels." Since there is no word for "angels" in the Greek of verse 7, "angels" in the

*New English Bible* is an interpretative addition. The use of explanatory words and phrases is fully in harmony with the principles of translation adopted by its translators, and often this method illuminates obscure passages. But it is in areas such as these that the Bible student may wish to take exception to the interpretation of the translators.

J. B. Phillips, whose translation principles are similar to those of the translators of the *New English Bible*, decided on another antecedent, namely, the heretical, licentious teachers. He renders verse 7 as follows: "Sodom and Gomorrah and the adjacent cities who, in the same way as these men today, gave themselves up to sexual immorality and perversion, stand in their punishment as a permanent warning of the fire of judgment." †

By their choice of different antecedents, Mr. Phillips and the translators of the *New English Bible* present different interpretations of the passage. Actually a third antecedent is possible, namely "Sodom and Gomorrah." This antecedent would be the most immediate of the three. Taking it as the one Jude intended, the passage would mean, "Even as Sodom and Gomorrah, and the cities about them in the same manner as Sodom and Gomorrah . . ."

### Ambiguity Preferred

In the light of the various possibilities, the ambiguity of the King James Version may be preferred by many students. At least it permits them to interpret the passage as they choose.

Seventh-day Adventists regard the sin of the angels to which verse 6 refers to be the defection at the time of Lucifer's fall. However, we should note that a number of commentators hold that the sin was fornication and that Genesis 6:1-4 refers to such a sin. They point to the pseudepigraphical Book of Enoch, which greatly embellishes the Biblical narrative, and claim that Jude's language is similar to that of this book.

Here again let us note the position of Seventh-day Adventists. They regard the "sons of God" mentioned in Genesis 6:1-4 not as angels, but as the loyal worshipers of God in contrast with the descendants of Cain.

That we may be familiar with the embellished story of the author of the pseudepigraphical Book of Enoch, we quote a few brief passages from the book: "Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives" (12:4); "Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish" (15:3, 4).

The term "pseudepigraphical" comes from "pseudepigrapha," a term meaning "falsely entitled," and applies to a body of Jewish literature dating from the centuries immediately preceding and following the beginning of

\* This and other Bible texts in this editorial credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

† From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

the Christian Era. The Book of Enoch was not written by "Enoch . . . the seventh from Adam" but is a heterogeneous work of several authors (see *SDA Bible Dictionary*, article "Pseudepigrapha"). It is a noncanonical book and is not even a part of the Apocrypha.

We repeat our caution in the use of versions. Before he cites as authority a unique reading from a new version, the Bible student should ascertain the source of the unique reading, weigh the evidence carefully, and satisfy himself that the new reading reflects the thought of the Bible author more accurately. Using Jude 7 as an example, we have illustrated how this may be done.

D. F. N.

## SUPERNATURALISM IS ESSENTIAL

Seventh-day Adventists have ever held a strong belief in the supernatural. They have declared that behind and beyond the world that our senses perceive is a realm of being which, though invisible, is real and which provides meaning both to our world of sense and to human life itself. They have held that the visible world owes its existence and guidance to a Being and supernatural forces that are invisible.

Today, however, this philosophy, long held by historic Christianity, is under attack. Some contemporary Christian scholars and theologians declare that man has outgrown his need for belief in the supernatural. Men such as Dr. Harvey Cox, author of *The Secular City*, and Bishop John Robinson, author of *Honest to God*, say that a religion based on supernaturalism—an "other-worldly" religion—has no place in a scientific age. They declare that Christianity, to be relevant in the late twentieth century, must be reinterpreted in secular terms that will show it to be concerned solely with this world. Other voices, equally antisupernaturalist, rejoice in the fact that man has at last "come of age," that finally he has managed to "break the shackles of superstition."

Fortunately, however, some figures of stature in the religious and academic worlds continue to make a strong case for supernaturalism. One of these is Dr. Eric Mascall, professor of historical theology at the University of London. Dr. Mascall is not a lightweight either in intellect or influence. Neither is he narrow in his interests. His impressive intellectual breadth is revealed by the fact that he holds degrees from leading British universities in mathematics and science as well as in theology.

Through a series of books, Dr. Mascall is setting forth a rebuttal to the new "secular" theology. In one of these volumes, *The Christian Universe*, he acknowledges that existentialists and absurdists are right in asserting that human life has no ultimate meaning—if the meaning of life must be sought solely within this world. "The world in which we live does not make sense of itself." This fact, he says, makes it necessary for us to make a choice. Either "we may make the best of a world which is in the last resort a senseless and hostile desert . . . or we may look for the world's meaning in some order of reality outside and beyond it."

### The Ultimate Question

The first alternative he finds illogical and unacceptable. He feels that in a scientific age it is ridiculous for men to settle for the kind of defeatism that says, in substance, "We can hope to receive answers to every conceivable question about the world and human life which our innate curiosity can suggest to us, except the final and ultimate question on which everything else depends: namely, Why is there a world at all?"

As Dr. Mascall looks back through history, he notes

that until fairly recent times thinking men were never satisfied with a philosophy that attributed to the world "ultimate irrationality and meaninglessness." Earlier generations considered the supernatural dimension too obvious to require argument.

Seeking to explain why present-day man seems obsessed with what his senses can apprehend, and with the present, observable world, Dr. Mascall suggests that "our urbanized technocratic civilization has atrophied" a normal human faculty, that of being able to apprehend the supernatural. He states that as a result "we have now become incapable, without a great deal of deconditioning, of seeing something that is really just under our noses, and which was as plain as a pikestaff to our ancestors." He sees this condition as a great tragedy—which it is—for "as a matter of scientific anthropology, belief in a world beyond that of our sense experience is one of the things that in fact distinguishes man from the beasts; it is indeed perhaps the most striking of these things. Even the highest of the apes are without it; even the most primitive of mankind possesses it."

### "Other-worldly" Religion Is Beneficial

Whether "our urbanized technocratic civilization" has actually atrophied the faculty by which man perceives the supernatural, we do not know. We do know that an "other-worldly" religion, far from being something that should be outgrown, actually is essential to man's development and proper orientation to the universe. Man was created in the image of God, with a desire to fellowship with his Creator. To ignore this, to turn his interests merely toward this world, is actually self-destructive.

Emmanuel Cardinal Suhard has suggested this in the following statement: "God is absent, banished, expelled from the very heart of life. Society has closed up on that exclusion, and the resulting emptiness, a desert without God, is a void from which it is dying." Modern society—even certain modern theologians—have banished God "from the very heart of life." Perhaps this is the basic cause for the numerous signs that we see all about us of moral, cultural, and spiritual disintegration.

A number of years ago Carl Jung, in his book *Psychology and Religion*, pointed out one real danger of man's tendency to deny the reality of God. He argued that man is a channel through which the beauty, wisdom, and creativity of the universe come to expression. If a man acknowledges these dynamic potentialities as having their source in God, his sense of self-worth and personal dignity is held within constructive bounds. But if a person disregards God, these stirrings of the spirit may produce an overweening pride that will bring about personal and social disintegration.

### Cosmic Relations

Dr. Charles C. Josey, professor emeritus of psychology at Butler University, explores another aspect of this question in an article in the *Journal of Religion and Health* (October, 1966). He says that a person, although biologically a member of a family, may ignore his family relationship, but by so doing will "deprive himself of a source of strength and happiness." Likewise, a person "may ignore his relation to his community, nation, race, and to mankind, and thereby impoverish his life." On the other hand, a man may relate fully to those about him, and by so doing may add to his life both richness and fullness. When he also accepts his responsibilities to his cosmic relations, he lives the truly "abundant life." "He is an important part of a creative whole, a channel through which it has become conscious of its beauty, grandeur, and creative might. He may feel this relation and thereby make the whole more effective in his life, or he

may ignore this relation and become a bottleneck, impeding the flow of creative energy through him."

Dr. Josey suggests that a meaningful illustration of this relationship is set forth in Christ's statement: "I am the vine, ye are the branches." By his attitudes and beliefs a man may regulate the flow of divine life that courses through him. He may even, by rejection of the idea of God, cut himself off from the rich blessings that flow from the divine Fountainhead. Clearly, then, mankind, instead of being benefited by "coming of age" or "outgrowing" belief in God and the supernatural, actually becomes poorer by so doing. His philosophical and theological concepts become distorted. His outlook concerning the universe becomes more constricted psychologically than during the pre-Copernican era, when "the known universe was small, but it was rich and full, a place of beauty warmed by the presence of God." By seeking truth while ignoring the existence of God, man imprisons his spirit in a universe limited by human powers of comprehension. He restricts his imagination and out-reach to what can be clearly defined and described.

All of this is a great loss to man. Apart from the ultimate loss of fellowship with God and salvation through Jesus Christ, it narrows man's horizons, distorts his thinking, and tends toward personal and social disintegration.

Supernaturalism, as set forth in the Bible, is not superstition, it is reality. It is not a handicap, it is an advantage. It is not an intellectual iron curtain, it is a key that opens the door to the treasures of true wisdom throughout the universe.

We wish good success to Dr. Mascall and others who are endeavoring to stem today's tide of secular and materialistic theology. Their ideas, well articulated, may put meaning into the lives of millions of existentialists and absurdists who, to borrow Shakespeare's words, declare that "life is a tale told by an idiot, full of sound and fury, signifying nothing."

K. H. W.

### What Is a Seventh-day Adventist?—3

## A CERTAIN BUNDLE OF ATTITUDES

In this series of editorials we are painting the portrait of a Christian, a last-day Christian, a follower of Jesus Christ who is attentive to God's requirements and remains loyal to Jesus (Rev. 14:12). We are not so much interested in knowing whether a fellow church member is in truth a Seventh-day Adventist; we are interested in knowing for ourselves whether we are one of God's people or are part of the mixed multitude as we travel toward God's kingdom.

The three aspects of being one of God's chosen people in these days are believing, being, and doing. Last week we discussed major beliefs that characterize Seventh-day Adventists. This week we will show the effect of those beliefs on a person's attitudes, for attitudes reveal what a person actually is.

Last week we said in effect that if someone does not believe scriptural teachings, he is not one of God's chosen people. Now we may narrow our search for the true believer still further. If a transformation is occurring in his life, a transformation initiated and guided by the Holy Spirit, he is a child of God. The results, or fruits, of this transformation are succinctly outlined by the apostle Paul. They are, he says, "love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control" (Gal. 5:22, N.E.B.).\* It is not enough for us to agree

intellectually that these virtues ought to exist; we must possess them ourselves.

Let us consider the first virtue—love—as an example. We have often heard it said that true love is not an emotion but a principle. That is, the child of God is to have an attitude of love toward others whether he feels attracted to them or not. The other Christian virtues are also based on principle or attitude, not emotion. It is essential that a child of God develop an attitude of patience in agitating situations, an attitude of fidelity where disloyalty abounds—Christlike attitudes in all situations.

In case these nine spiritual qualities named by Paul seem abstract or vague, he also lists the qualities of the lower nature, to show by contrast the qualities of those who are not beginning to possess eternal life. They are "fornication, impurity, and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies. . . . Those who behave in such ways will never inherit the kingdom of God" (verses 20, 21, N.E.B.).

The connection between believing and being—between becoming knowledgeable about Christian truth and actually becoming a Christian—is quite obvious. To know Christ is to appreciate Him, and to appreciate Him is to follow Him. The qualities of personality, the attitudes, that He possesses become ours.

We may look at the process of becoming a child of God in another way. The information an individual receives about the world around him is called cognitions. These bits of information, these pictures of life, these ideas, form opinions and attitudes. And out of opinions and attitudes comes behavior. In this series of editorials we are simply relating "belief" to cognitions, "being" to attitudes, and "doing" to behavior. (Behavior is the subject of our next editorial.)

An overriding principle of Christianity is total commitment to God and total consideration for our fellow men. These—commitment and consideration—are attitudes. They manifest themselves in surrender and consecration. Jesus said that eternal life would be the possession of those who would "love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbour as yourself" (Luke 10:27, N.E.B.). "Love becomes the basic relationship of life," wrote W. John Cannon in a recent *Youth's Instructor* article (April 30).

Last week we only mentioned belief in the second coming of Christ. This doctrine may properly be brought in here because of the tremendous effect it has upon the believer's attitudes.

Belief in the soon coming of the Lord influences almost all our attitudes. It affects our response to temptation, our ideas about ourselves, and our place in society. It dictates how we spend our money and our time. In other words, our knowledge of the literal physical entrance of God the Son into human affairs as predicted in the Bible strongly controls the "being" aspect of Christian life. Said Jesus: "Do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all men, wherever they are, the whole world over. Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man" (Luke 21:34-36, N.E.B.).

Christianity demands priority in the life. It does not ask to be added to a person's concerns; it demands the right to be the overriding concern. It does not provide a moralistic overlay with which we tint our attitudes righteous; it shows what attitudes we are to develop. Christianity is not one value among many; it is the standard by which

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all values are tested, it is the power by which entire lives are restructured, it is the only way to true holiness, abiding contentment, and eternal salvation.

The relationship between "belief" and "being" is well expressed by Dr. Cannon as he tells what it means to be a Seventh-day Adventist: "I am a Seventh-day Adventist not simply because I believe the doctrines of the church

are right but because I love and serve the Lord Jesus and because I want to become as much like Him as I can."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him" (Deut. 10:12). Next week we will see what it means "to walk in all his ways."

F. D. Y.

## LETTERS



### PRAYER FOR MISSIONARIES

EDITORS: The REVIEW has grown especially dear to us since we have been in the mission field. We particularly enjoy the "Letters From Readers"; they help take the place of fellowship with the folks back home. Mail service is not always reliable here and we have been receiving only about one half of the REVIEWS, but we are thankful for those.

We took special interest in the editorial "Prayer Wheels for Missionaries" (Nov. 30), and also P. C. Reynard's response in his letter (Feb. 1). Prayer and faith have become a necessity for us here. The power of prayer is very real. We thank all of you in the homeland for your constant prayers for missionaries; keep it up, there is power in it. We are also thankful and feel especially blessed when we know certain ones are praying specifically for us.

Our General Conference president has a plan of periodically sending each worker a personal letter of encouragement and giving a date when the workers at headquarters will be praying for that person by name in morning worship. We look forward to getting this message, and I am sure that all our missionaries would receive extra blessings if they were to hear from more individuals and groups, being assured of their prayers. One of the beauties of prayer is that it blesses both the one who prays and the person who is the object of the prayer.

GORDON L. OLSEN

Santo Domingo, Dominican Republic

### WORDS ARE POWERFUL

EDITORS: In reading "Shocked by False Statement" in the REVIEW of February 22, I too was shocked. The "false statements" are indeed shocking. But that they should be published is, to me, still more shocking.

I once attended a lecture by Robert Hutchins at Chicago University. His topic was "Words," with the opening remarks: "Words are dangerous, words are power." If the spoken word is powerful and dangerous, how much more the printed word.

The publishing of this "letter from readers" I consider very unwise.

BEDA VOGEL

Coalmont, Tennessee

### IMPROVING COMMITTEE EFFICIENCY

EDITOR: We are living in an age when large organizations have special business consultants or contact men whose main job is to know

where to obtain information on various matters—on plans, materiel, supplies, prices, et cetera.

In many of our large churches we need one or more men of this kind. We have committees to look after various matters. Many of these committees are too time consuming, as members discuss the pros and cons on various items. It would be well for churches to select a member who is more or less acquainted in the business world. He would be in a better position to make the business contacts and acquire the desired information for the committee. This would prevent unnecessary meetings and save many hours of discussion. With all the necessary information available, the members would be in a better position to decide what procedure to follow, then present their decision to the church board. One of our churches recently saved \$10,000 by knowing where to make a right contact.

AL COSSETTA

Kansas City, Missouri

### INDIVIDUAL SALVATION

EDITORS: The letters published in this column about Christmas lead me to suspect that some of the writers hope to see their personal convictions become denominational teaching. This attitude has appeared concerning many other convictions, and no doubt will come up about other matters as time goes on. Perhaps those with narrow views or views too broad ought to consider this Bible text: "Work out your own salvation with fear and trembling" (Phil. 2:12). No human friend, no pastor, not even an apostle, can work out salvation for another. "Though Noah, Daniel,

and Job, were in it [the land] . . . they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Eze. 14:20). Let us "look well to our own ways." Winning souls is not like driving cattle. Let us lead people by our joyful, kind, consistent Christian life, even as did Jesus.

GEORGE GREEN

Huntsville, Alabama

### TO HASTEN CHRIST'S COMING

EDITORS: Last summer I was a patient for a month in the Sheboygan Memorial Hospital. Then I spent three months in the Manitowoc Heritage Nursing Home. While there I saw many helpless young and old people being wheeled about in wheel chairs, and I kept thinking of the thousands of similar homes, to say nothing of the many hospitals, filled with sick folk. My heart longed for Christ's return. What are we waiting for?

While pondering these things the thought came to me, why not use telephone directories here and over the world? Some folks writing to all the people whose last names begin with A; others writing envelopes for all the B names; others C names and so on through all the 26 letters of the alphabet, enclosing folders pointing folk to the Bible, Christ's soon coming, and the Sabbath. It could be a means of setting the church on fire to hasten Christ's coming and thus end bloodshed, war, crime, sickness, old age, and death itself. At least it is another approach besides the many good programs now at work. Again, I say, What are we waiting for?

ELLA LEUENBERGER

Sheboygan, Wisconsin

### Does It Bother You?—3

## Indiscreet Language

By C. L. PADDOCK

One Sabbath my wife and I persuaded a woman who was a member of a large, popular religious group to go to church with us, hoping, of course, that she would be favorably impressed with our services.

The mission story that Sabbath was about our work in Colombia. Just at that time the minority religious groups in that country were being persecuted. Churches had been burned and many members had been killed.

The one giving the mission reading had worked in Colombia, and she verbally tore apart the church to which our visitor belonged. It seems she could not find words mean enough to say about this particular denomination. As she began her tirade, our friend began to blush, and minute by minute the color in her face got redder.

After a few minutes of this, she whispered to my wife, "I'm leaving, for I cannot take any more of this." And leave she did. My wife went out with her and tried to make some explanation and excuses. Angry, disgusted, hurt, she demanded that we take her home. She told us quite definitely that she would never enter another Adventist church. Would this have bothered you?

Most of what was being said was perhaps true, but our visitor could not help it, and was not responsible in any way. It is possible to tell facts, sometimes unpleasant facts, and keep in mind the thought that we may offend some sincere, honest soul.

Does it bother you to hear any group, any race, any religion, any church, spoken about unkindly in an Adventist service?



# Borneo Laymen Respond

By LEWIS A. SHIPOWICK  
Lay Activities Secretary, Far Eastern Division

Visions of lay workers, many of whom had only recently been converted from devil worship themselves, penetrating the remote and unentered jungles of North Borneo's dark districts, fired the enthusiasm and imagination of the Sabah Mission president, George Munson. To make this vision a reality he and his staff launched an intensive two-week laymen's training program.

I participated with these workers during their training program, and my heart was greatly stirred. In the people of Borneo I saw what could be God's answer for finishing the work there.

This project actually began when at a district camp meeting an appeal was made for couples to volunteer their services by entering new territory. The response to this appeal was greater than anyone had anticipated, so great that the funds for training and sending out these volunteer laymen were insufficient.

When Charles Eusey, student missionary from Atlantic Union College to Sabah, returned home he told of this experience. His father, who had been saving money for a new car, realized that the work of God was more important and sent news to the Sabah Mission that he was donating

the funds to help in the training and sending out of a corps of volunteer lay evangelists.

Under a temporary zinc roof the lay evangelistic training school met. Planks used for seating during the day were quickly converted into beds at night by pushing several planks together and putting a mosquito net over them. The people ate sitting on the grass and joyfully fellowshiped together.

Every evening delegates gave sermons. They told how once they had been slaves of the devil, possessed with evil spirits while they chewed betel nut and partook freely of intoxicating rice wine. They told how they had been cruel and fierce until Christ had come into their lives, making them kind, loving, and healthy men and women. They made their appeals, and our hearts were touched, for before us we saw the miracle of the transforming grace of Christ.

Mr. Tongindang, who recently saw a witch doctor give up his witchcraft, medicines, and charms, enthusiastically told us that he must take Jesus to the 15 longhouses scattered among the hills and valleys where he lives.

Mrs. Mundahoi practiced witchcraft for

17 years. She sought for a greater power and found it. God has been her power, and she has guided 70 persons from the darkness, superstition, and fear of heathenism into the light and joy of Jesus.

As a result of her witnessing for her Saviour, Mrs. Sundoi saw 12 persons baptized last year.

Mr. Sankee met a witch doctor who was much distressed because his dying daughter had been unaffected by his charms, medicines, and sacrifices to the evil spirits. Mr. Sankee introduced this witch doctor to God by praying for his daughter. The daughter was healed, and the witch doctor, his relatives, and many friends are now studying to become Seventh-day Adventists.

What a powerful testimony these lay preachers will bear to the glory of God in the dark and heathen villages of North Borneo! The power of Satan will be broken as these spirit-filled men and women humbly present the loving Saviour.

## Visit to Czechoslovakia Reveals Changed Climate

By B. B. BEACH  
Departmental Secretary  
Northern European Division

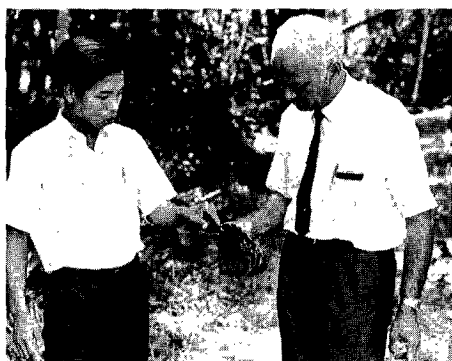
During a recent week-long visit to the Socialist Republic of Czechoslovakia, I attended the Christian Peace Conference. In addition I had opportunity for discussions and fellowship with some of our Adventist church leaders in Eastern Europe.

When I arrived at the Prague airport the first thing I heard was "A new wind is blowing in our country." Indeed, the world press has been giving widespread coverage to the liberalizing breezes that have swept across Czechoslovakia in recent weeks. They have resulted in sweeping changes in government and party leadership and are culminating in the wholesale rehabilitation of thousands of individuals.

The beneficial effect of these "winds of change" has already been felt in the Seventh-day Adventist Church of Czechoslovakia. Since the early fifties, things have not always been easy. In 1952 all our church properties, including our new school, were confiscated, and over the years some 20 ministers lost their government decrees permitting them to preach. In some cases they went to prison and had to take up hard manual labor such as work in the coal mines.

What a joy it was to witness the public reinstatement of one of our ministers and to know that on April 1 five of our stalwart workers were able once again to join officially the ranks of the gospel ministry. This makes a total of seven ministers reinstated in recent weeks.

Our church has applied for permission to set up three conferences in Czechoslovakia, and it is expected that this reorganization will take place by early summer. We also hope soon to begin a limited publishing work.



G. W. Munson holds a witch doctor's bag and charms as Mr. Tongindang tells him the witch doctor gave these up two months ago.



Former witch doctor, Sister Mundahoi (left), has a new interest—giving Bible studies!



Pastor Siagian (left) shows a layman how to give Bible studies to interested persons.



**Adventist observers who attended the Christian Peace Conference, Prague, March 31-April 5. First row (from left): O. Klouda, vice-president, Czechoslovakian Church; H. Stoeger, departmental secretary, Southern European Division; B. B. Beach, departmental secretary, Northern European Division; O. Sladek, president, Czechoslovakian Church; G. Lovas, vice-president, Czechoslovakian Church; H. Petr, secretary, Czechoslovakian Church. Second row: J. Drejnar, of Czechoslovakian Church; J. Szakacs, departmental secretary, Hungarian Union; S. Dabrowski, president, Polish Union; Z. Lyko, secretary, Polish Union. Third row: J. Schustek, who officially re-entered the ministry April 1; J. Kantor, Czechoslovak pastor.**

The Peace Conference gave opportunity for meeting not only our leaders in Czechoslovakia but also Adventist representatives from Hungary and Poland. They provided us with cheering news regarding the progress of the work in their respective countries. In Hungary our training school is now in its first year of operation, with 42 students. Late in 1967, 35 laymen received authorization from the Government to act as lay preachers.

In Poland our publishing house has just published *Vatican II—Bridging the Abyss*. This work is being discussed in all denominations and among many atheists. Soon a consultation is to take place on the basis of this book between

representatives of other church ideological experts and the union president, S. Dabrowski. Seventy-five per cent of our literature published in Poland is sold by church members and the rest by our 40 literature evangelists.

Reacting to the recent encouraging events in Czechoslovakia, the union committee sent out a pastoral letter addressed to all church members. In this message our Czechoslovakian leaders say that their experience has shown once again that "God is mighty and able to do more than we can even think." A door has been opened, and the future looks good "for the accomplishment of our first and last work in Eastern Europe: the preaching of the gospel."

#### Tour of Church-State Study Commission—2

## Surprise in Rome

By ROLAND R. HEGSTAD  
Editor, Liberty

Put an American Adventist evangelist or colporteur in Italy with no briefing on church-state relations there, and he is not likely to get in trouble. This was the surprising conclusion reached by members of the Church-State Study Commission during their five-and-one-half-day stay in Rome.

In fact, in one or two respects, the Adventist worker or layman living in Italy may have less difficulty than in the United States! For example, no Green River Ordinances hinder the work of our literature evangelists, who pay a small business tax and then sell literature without restriction. Some do, of course, encounter prejudice on the community levels. And Adventists employed by government are generally granted Sabbaths off. Many private companies, such as Fiat, also make accommodation for Adventist employees' Sabbath observance.

Briefings by Dr. Gianfranco Rossi, religious liberty secretary of the Italian

Union, made clear, however, that most constitutional freedoms enjoyed by minority religious groups in Italy have come in the face of opposition from the state church—though even here ecumenism has moderated Catholic positions.

After a two-and-one-half-hour discussion with Father Thomas F. Stansky, head of the Protestant section in Cardinal Bea's Secretariat for the Promotion of Christian Unity, held in the room in which the Religious Liberty Schema was tortuously put together, members of the commission were ready to concede that Catholic positions of today are not those of even five years ago. We were not unmindful, however, of the "wholesome skepticism" of Rome's objectives evinced by Dr. Vittoria Subilia, head of the Waldensian Seminary in Rome, with whom we met one evening. Dr. Subilia feels that Americans, who lack experience with a state church, are more naive than Europeans, who in the main, have centuries

of hard-won lessons on their balance sheet.

For the record, the Lateran Agreement of 1929 between Italy and the Vatican State recognized Roman Catholicism to be "the only state religion." Under the concordat accompanying the pact, the Catholic Church was given a monopoly in religious training in elementary and high schools, priests were exempted from civil court procedures, and canon matrimonial law was enshrined in civil law. (There is now a determined move in the Italian legislature to legalize divorce.) The church was also exempted from taxes on its holdings—another sore point among the body politic—and granted special cooperative status with government in welfare programs and chaplaincy in the armed services.

Catholicism's special status is coming under increasing fire—even from Catholic legal scholars—who point out that the Italian Constitution has, since January 1, 1948, recognized "confessional pluralism," thus, in effect, "challenging the Catholic Church's claim to be the state religion." On the operative level little doubt exists that the Catholic Church is indeed the state church.

Relations between the Italian state and non-Catholic religions are defined in Article 8 of the Constitution: "The religious confessions different from the Catholic have the right to be organized according to their own statutes, insofar as these do not conflict with the Italian legal system."

Article 8 also maintains that "all religious confessions are equally free before the law."

"Equal freedom" on paper has not proved to be "equal freedom" in fact. Strong resistance to, and incomprehension of, religious minorities marked the first decade of life under the 1948 Constitution. Today most religious confessions enjoy religious toleration, though occasional problems crop up to mar the fine sentiment of Article 19 of the Constitution: "All have the right to profess freely their own religious faith in every form, individually or in association, to propagate it and to practice in private or publicly the worship thereof, provided it does not involve rituals contrary to good morals." Adventist evangelists have little difficulty in staying within the terms of the qualifying phrase.

Religious confessions now freely hold religious services, including evangelistic campaigns; open new places of worship; print and distribute literature; build and operate schools, hospitals, rest homes, and so forth.

The measure of accommodation between the government and religious minorities may be gauged by the following areas of Adventist concern:

1. **Absence from school on Sabbath.** In all Italian state schools, Adventist students are permitted to absent themselves on Sabbath. (It may not need to be added, only for reasons of religion!) Sabbath examinations are no longer a problem. In 1956 the Ministry of Education directed superintendents of elementary schools and presidents of universities and

other higher educational institutions to permit Adventist students to take examinations on another day. Similar arrangements have been made on the secondary level, where examinations prepared by the Ministry itself never fall on Sabbath. Nor are Adventist teachers re-

quired to meet their classes on Sabbath.

**2. Sabbath observance in the armed forces.** In 1960, after Gianfranco Rossi, departmental secretary of the Italian Union, interceded on behalf of a Seventh-day Adventist youth who refused military duties on Sabbath, the Ministry

of Defense exempted our youth from all duties "except in possible cases where the needs of the service are of such a nature that they cannot possibly be postponed, and in the case of collective instructions which cannot be repeated individually."

It is understood that Adventist soldiers may be asked to render on Sunday services not performed on Saturday. No limitations are placed on Sabbath observance. The Minister of Defense advanced two interesting reasons for his intercession for our youth: He felt it was his duty, and it would be absurd to put obstacles in the way of religious observances by young people at the very time when "we all recognize that most evil in the world comes from atheism and lack of religion."

**3. Sabbath observance for Seventh-day Adventist employees in government.** The office for religious affairs of the Ministry of the Interior in cooperation with the office of the Prime Minister has issued the following directive:

"Since the number of government employees who are interested in the observance of the Sabbath as a day of rest is very small, it would not interfere with ordered activity of the work if requests from time to time presented for permission not to work on the Sabbath were granted. This permission is to be granted, taking into consideration the possibilities of an orderly activity of each service and office concerned, the time lost on the Sabbath to be recuperated on Sunday or other holidays or through overtime work."

Government offices which have granted Sabbath privileges include: The Ministries of the Interior, Foreign Commerce, Finance, Treasury, Public Health, Transport and Civil Aviation, the regional government of Sicily, the cities of Rome and Florence, and many other government departments.

And, as we have noted, private industry too has taken an enlightened attitude toward Sabbath observance. If some government officials have their way, it may become mandatory for private industry likewise to honor Sabbath convictions.

Not long ago the Minister of Labor asked Dr. Rossi to contact several members of Parliament in order to bring to their attention the Sabbath-rest provision in the weekly rest-day bill brought before that body last year. The law office of the Federal Council of the Evangelical Churches of Italy is supporting Dr. Rossi's effort, and has already intervened with the authorities.

**4. Sunday Laws.** The Ministry of Commerce and Industry is examining the possibility of authorizing Adventist retail merchants who close their shops on Saturday to open them on Sunday. The Minister of Commerce has written that he "agree[s] fully with the considerations developed" by Dr. Rossi.

It can be seen that the Italian authorities have, during the past decade, made great advances not only toward religious freedom, but in understanding the problems of minority religious



*Ann Louise Jones (left) and Rosalie Anderson, Andrews University students, sight-seeing in Rome's Mamertine Prison. The hand above them points at the original opening to the dungeon in which they are standing.*



*Members of the tour group mingle with members at the entrance to the Seventh-day Adventist church in Rome. Generally, government offices permit those desiring to worship on the seventh day to have it free.*



*During the visit of the Church-State Study Commission to Italy, the members joined in a general papal audience in St. Peter's. Afterwards three members of the commission spoke briefly with the Pope—(from left) Pierre Lanares, religious liberty secretary of the Southern European Division; Roland R. Hegstad, editor, Liberty; and Leif Kr. Tobiassen of Andrews University. The Pope is here seen presenting a souvenir medal to Dr. Tobiassen.*

groups. Their concessions toward Sabbath observance exceed those made by even the U.S. Government.

While in Rome the Adventist Study Commission experienced the pomp and ceremony of a papal audience in St. Peter's. It was hardly a private audience: some 5,000 shouting and clapping pilgrims were around us. Members of our group were seated not far from the high altar, which is in the midst of the serpentine Bernini columns, which, in turn, are under the central dome of St. Peter's. After the general audience, during which the Pope spoke for some 20 minutes on his year-old encyclical *Populorum Progressio*, L. Kr. Tobiasen, Pierre Lanares, and I were introduced to the pontiff. Dr. Tobiasen told him of the purpose of our study commission and of the countries we were visiting. I then mentioned our pleasure at finding material progress toward religious liberty in Spain, where the religious liberty schema of Vatican II is having good effect.

I was introduced also to the prelate who heads the Worldwide Social Action Program of the Catholic Church. Though I have forgotten his name I have not forgotten that he volunteered information that he had been a reader of *Liberty* for 18 years. On what happier note could the editor of that journal end his report from Rome?

## Journey to the Far East

### Part II

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

In the Philippine Islands we have two colleges, one in Manila and the other on Mindanao Island. Philippine Union College, in a suburb of Manila, has an enrollment of about 2,000 college youth, the largest overseas college operated by the church. Mountain View College is a rural school about 70 miles from Cagayan de Oro, a large town on the north coast of Mindanao. Situated in the foothills of a mountainous area, this school commands a magnificent view of the vast countryside.

The youth learn their lessons from the Bible, the textbooks of science, and the natural world surrounding them. The school program is practical, the students learning the science of agriculture in the fertile rice and peanut fields.

I found these Filipinos to be exceedingly practical. For example, at the airport of Cagayan de Oro I was met by the college truck. It whisked me away over a road that was paved only for a few miles going out from the town. Before we left the airport I suggested to the driver that we have prayer.

"No," he said to me, "we don't pray here."

I said no more, but wondered at his response.

About 20 miles out of town we left the pavement and began the approach to a dangerous-looking hill with heavy logging trucks roaring down, loaded with

timber from the mountains. The young driver pulled his big Ford truck off to the side of the road and turned off the engine. Then he looked at me and said soberly, "We pray here!" I smiled knowingly. He and his companions meant to tackle that mountain with a prayer in their hearts. And that is the way they tackle life in a practical way, with a prayer in their hearts and with deep dedication.

I was at Mountain View College for a week. How I wished that I might talk to the large student body in Tagalog or in Ilocano or some other regional dialect, but I had to do my best in English with the ever-present "interrupter," as the interpreters or translators are sometimes called in mission lands. Chapel periods were occupied with answering questions about Mrs. White and her work. The response to the evidences presented was encouraging. Among other things, I dealt with the latest scientific findings that tend to corroborate Ellen White's science statements.

We spent several hours investigating Ellen G. White's predictions now fulfilling in the events of our time. The youth seemed to be thrilled about this precious gift in the church. A real revival spirit came in. There was a move toward reformation of life and character as the Holy Spirit was received and the students responded to the light from Heaven.

In Manila I faced my greatest challenge. Philippine Union College is a highly regarded institution. The Bible department, for example, is staffed with men carrying the highest type of educational qualifications. The college president, A. P. Roda, a Filipino, is able and dedicated.

As I met with the leaders of the college, the faculty members, in a two-hour session, I saw the unity that existed in the administration of the school and sensed deep loyalty to the objectives of Christian education as presented in the Spirit of Prophecy writings.

Now there are more than 100,000 believers in the Philippines. Here in this

beautiful archipelago—a paradise of tropical splendor—lives one of the most gracious peoples on earth. But the Filipino is not a wealthy person as a rule, except in the riches of God's grace. I was distressed that there was such a meager sprinkling of Ellen G. White books in the homes of our people there. Would to God that every Filipino home had at least one Spirit of Prophecy book!

### New Ellen G. White Set

The presidents of our three Philippine unions are working closely with the Philippine Publishing House in making available to our people a three-volume set entitled *Counsels for the Church* by Ellen G. White. These books will be sold at a low figure, less than four pesos. They will be printed in English and in the three principal dialects of the country. Every Adventist home in the Philippines should be able to afford the four-peso set, and this will be the beginning of a new Ellen G. White book emphasis in that important land.

In the North Philippine Union Mission a special representative, Ben Salvador, has been added to the publishing department staff to promote Ellen G. White books among our people.

### Newest College in Far East

The newest Seventh-day Adventist college in the Far East is Mount Klabat College in North Celebes. Manado, the nearby city, is the headquarters of the East Indonesian Union, with the veteran missionary A. M. Bartlett serving as president. The lush tropical island of Celebes is shaped like a K, with the top and upright part of the letter drooping to the right. At the end of the shoestring peninsula is Manado. About 12,000 faithful Seventh-day Adventists witness for Christ in this remote area—some people call it the dropping-off place.

The Manado area is Christian-oriented with a high percentage of Christians as compared with Moslems. Seventh-day Adventists occupy a respectable position in this extremely religious community of In-



These students of Mount Klabat College work in the fields to meet their college expenses.

donesians. I found the Indonesian people who observed me traveling alone very kind and considerate, attentive to my needs, and eager to help me in any way possible.

Mount Klabat College stands in the shadow of an imposing mountain. It is a small college, to be sure, with only 200 students and faculty members, but the dedication is compensation for that! C. H. Damron, Bible teacher, is acting president in the absence of the college executive, who is now on furlough.

"What a privilege to have a Christian education," the students say. And they are getting it there—not simply Bible knowledge but physical education of the most healthful type. For three consecutive mornings I worked with them under the coconut trees, hoeing the rich volcanic soil preparatory to planting beans and developing food crops. The coconut plantation with its product of copra provides some help to pay the expenses of the school. The education of the hand, the heart, and the head is meeting a rich fulfillment there.

## The Land of Goshen

The most rural and isolated mission school I visited was at Goshen in Sabah, old British North Borneo. Goshen is a lush delta of soil and sand, miles and miles away from any town or city. Nearby in the mountains live primitive tribes, and the sons and daughters of these jungle people come to the school. It is really a grade school with a high school preparatory program.

I had time for only one lecture at our Goshen school at night. The sound of a generator, developing electrical energy for my illustrated talk, echoed over the river bottom, and the loud piercing tones of the bell echoed through the valley to the hills, reminding the people that a special meeting was to be held. Temporary partitions in the school longhouse were taken down, and the classrooms were converted into an auditorium.

W. E. Smith and his wife are in charge of this vast mission area.

On the same island of Borneo, at Kuching, the leading city of Sarawak, is the beautiful Sunny Hill School, with an enrollment pressing a thousand students. The buildings are modern; the teachers are efficient; the students are mostly non-Adventist. It was my privilege to speak to this group three or four times and to present the evidences of the Lord's presence with this people through the century since our beginnings.

Ayer Manis School near Kuching is built literally in the heart of the jungle. An airstrip has been carved from the soil on which the adventurous Sarawak mission president, Richard Hall, can land his 4-place Cessna. I flew with him to Ayer Manis. As we landed into the stiff wind I wondered whether we would make it! We did, and there was plenty of room on the landing strip to spare.

The students at Ayer Manis were mostly land Dyaks; just a few are Chinese. The buildings here are modern

and well planned—at least the administration building. C. A. Ortner, the principal, operates an efficient school with a strong faculty. The same can be said of the work of D. F. Aldridge in Kuching and of the Filipino missionary, R. E. Bartolome, who serves as the principal of the Sabah mission school near Jesselton in North Borneo.

The Adventist schools in the Far East are something to boast about. The study program presented in the classroom is high level and generally esteemed by government educational authorities. Our two rural colleges in the Philippines and Indonesia are considered model schools.

## With Missionary Youth

I spent a happy week in Port Dickson, Malaysia. This little city is situated on the Straits of Malacca, a sea channel that separates the mainland of Malaysia from the huge island of Sumatra. The students of the Far Eastern Academy are the sons and daughters of missionaries in the Far East. What a delightful group of young missionaries!

# Condensed News

## Far Eastern Division Passes 200,000 Mark in Membership

The Far Eastern Division has passed the 200,000 mark in membership.

The Philippines accounts for more than half of this membership. Its three union missions have a total of more than 105,000 members.

Substantial increases in membership have been recorded in Indonesia, South Philippines, and Korea. Many local missions have had a record number of baptisms during 1967.

D. A. ROTH, Assistant Secretary

## Forty-five Western India Laymen Complete Leadership Training

Forty-five members of the two Salisbury Park churches at Southern Asia Division headquarters in Poona, India, recently received certificates for completing the new ten-hour Art of Church Leadership training course offered by the Western India Union lay activities department.

Certificates were presented by M. E. Cherian, president of nearby Spicer Memorial College, and J. B. Trim, union lay activities secretary. At the commitment service each pledged by God's grace to seek to win two persons this year, while a number pledged to win more than two. Many others have now determined to join those who are already experienced soul winners.

Prior to this, certificates had been presented to 18 other persons in several smaller churches in the union.

J. B. TRIM

The student body spent that week at a Methodist camp. Here we studied "The Impending Conflict," the closing chapters of *The Great Controversy*. We reviewed Mrs. White's stirring prophetic picture of the closing events of human history. In this "little *Great Controversy*" future events stand out in distinct dimension, even though the exact sequence of events may not be crystal clear. The reaction of the students was serious and thoughtful. The Holy Spirit entered into our hearts, and a new spirit of understanding prevailed.

These young people demonstrated to me that it is possible for youth to find their joy in good hobbies. Nearly every morning bird-watching groups would gather before breakfast and with binoculars around their necks and bird books under their arms they would follow the trails near the beaches in search of exotic tropical birds. One morning I added 14 new species to my list, including the yellow-crowned bulbul—one of the loveliest singers in the Orient—the copper-smith barbet, and the imperial pigeon.

(Continued next week)

## Bedtime Stories Author Visits Iceland as New Set Is Issued

The recent visit of Arthur S. Maxwell to Iceland laid a foundation for the launching of the first volume of *The Bible Story* set. Already 10,000 of these books have been printed in preparation for the summer's selling, an average of one book to every 20 people in Iceland.

For many years *Bedtime Stories* volumes have been sold in Iceland, but now the people have become acquainted with the author. Wherever "Uncle Arthur" traveled, from the radio interview to the press conference, from his visit with the British ambassador in Iceland to the Burns Night gathering (in memory of poet Robert Burns) at which he was the honored guest, the remark was made, "I remember reading *Bedtime Stories* when I was a child."

Apart from the usual forms of advertising, an attractive window display in the center of the world's most northerly capital has been a daily reminder that this year books in the Icelandic language by Arthur S. Maxwell may be purchased from Adventist bookmen.

REG BURGESS  
Departmental Secretary  
Iceland Conference



Arthur S. Maxwell making new friends during his visit to Iceland's SDA community.



## Atlantic Union

### New York City Action Crusade Training Institute Successful

Easter weekend in New York City saw Adventist young people engaged in a person-to-person encounter with other youth. As a result, 80 religious surveys were taken in Central Park.

The youth prayed with seven persons that they might receive Christ for the first time. Twenty-two had the plan of salvation explained to them, and each one surveyed received an Action Folder.

One young woman, a New York model, thought the young people were campaigning for Eugene McCarthy. Upon learning of their actual mission she commented, "My father used to take me to the Seventh-day Adventist church when we lived in Hong Kong." After enrolling in the Bible course, she promised to attend religious services at the New York Center.

The next weekend training institute will be held June 21 to 23.

HENRY BARRON  
New York Center

### MV Secretaries Convene for Quadrennial Council

A cold wind whipped down the mountainside and exploded the campfire into showers of bright sparks spinning out across the lake. Musicians snatched at their music. Then the warmth of the fire and the music enveloped the group of youth leaders again, and the program continued. No one minded the cold. The fellowship of the campfire hour was too strong to be broken.

This was a moment in the recent quadrennial council of the MV Department of the North American Division. The moment's magic was multiplied at other times, at other places on the Pine Springs Ranch, where the week-long council was held high in California's San Jacinto Range.

Eighty-seven MV secretaries from every conference in the United States and Canada gathered at the ranch, put themselves through many of the paces of their own conference camps. Crafts, flag courtesies, devotional hours, instruction in aquatics, camp supervision and finance, camp objectives, nature study, camp publications and staff, how to lead a canoe expedition, and wilderness survival were all on the agenda.

Highlighting the entire program was a deep concern for and dedication to the young people of the Seventh-day Adventist Church—their needs and their responsibility to the gospel commission. The earnestness with which these men explored every means of helping to make Christ real to the youth was matched only by their personal desire to walk with God.

Frequently they talked of the urgency



Mike Revere (left), of Greater New York Academy, and Pat Brennaman, of AUC, interview a young man at Times Square.

✦ The Vienna, New York, church has constructed an auditorium-gymnasium addition to its church school plant. L. J. Tessier, pastor of the district, reports the building is 70 feet long, 40 feet wide, and 22 feet high. Construction is of cement blocks built around wooden laminated arches. It will be dedicated free of debt in June.

✦ The Calvary Bridgeport church in Connecticut conducted its first Sunday school

of our Advent message. The rapidly approaching climax of the ages was emphasized in the keynote address given by General Conference vice-president Theodore Carcich.

Elder Carcich said loss of hope is the reason so many young people turn to hallucinogens and far-out living, attempting to deny the reality of the kind of world in which they must live. The church, and only the church, has the answer to youth's groping for something solid in an era of changing values.

Walter D. Blehm, president of the Arizona Conference, set forth the objectives for camping. He warned that camp "must not become simply an outdoor school or play period." He placed nature as second only to the Bible in importance to the development of the youth.

Another guest speaker was Euel Atchley, associate secretary of the General Conference Temperance Department.

Business of the council involved plans for the World Youth Congress in Zurich next year, departmental materials, Pathfinder uniforms, camp standards, and plans for enlarged MV activities on college and academy campuses.

Interspersed with the business and discussion and devotional periods were bright moments of recreation.

The last night of the council another campfire hour was scheduled. And in that atmosphere of strong Christian fellowship the sparks of the campfire seemed to drift higher and higher until they became as the sparks of this blessed Advent hope traveling clear round the world to light men's hearts everywhere with hope in the coming Christ.

M. CAROL HETZEL  
Associate Secretary  
GC Public Relations Bureau

March 3. Forty non-Adventist children came the first Sunday, and 48, including two parents, on the second Sunday. Superintendent of the Sunday school is James Purvis, assisted by Arthur Jones, Calvary Sabbath school superintendent.

✦ Groundbreaking ceremonies were held recently for a new church building in Camden, Maine. Felton Pervier, a member of the Portland, Maine, church, will be the general contractor. Officials attending the ceremonies were: Kenneth Weymouth, first elder; Dudley Foley, Rockport town manager; W. H. Smith, secretary-treasurer of Northern New England Conference; Raymond Smith, Camden town manager; and K. W. Tilghman, secretary-treasurer of the union.

✦ A Chinese Sabbath school was organized April 6 at the New York Center. Paul Phang led out, with H. E. Voorhees, Greater New York Conference Sabbath school secretary, assisting. Seventeen adults and six children, including three non-Adventists, were present. Two physicians, Dr. Lily Phang and Dr. Teo Ting, were among the group, and Mr. and Mrs. Charles Chen with their three children from our Taipei church in Taiwan also attended.

✦ A round-table type of workers' meeting was conducted recently in the Northern New England Conference by Carl P. Anderson, conference president, with five pastors and five office staff members. For a day and a half these workers discussed the interrelationships of the departments and the work in the churches. As a result of this pilot program, plans are being laid to conduct at least two more such meetings so that all the pastors will have opportunity to take part in the discussions.

EMMA KIRK, Correspondent

## Canadian Union

### Newfoundland Youth Hope to Help Develop New Camp

The Newfoundland Mission has purchased a new campsite on a large lake about 30 miles from the mission office in St. John's. The entrance to the site is about 800 feet from the Trans-Canada Highway.

Purchase of the 15-acre property was arranged through the Newfoundland Government and involved an act of Parliament.

Young people of Newfoundland have requested the mission to arrange for a two-week boys' camp prior to the regular camping season, when the boys can work to develop the camp.

JOHN HANGCOCK  
Associate Secretary  
GC MV Department

✦ The first Pathfinder Fair for the Ontario-Quebec Conference was held at Willowdale Junior Academy on March 31.

Representatives from eight Pathfinder Clubs attended. The winning exhibit came from the Kitchener Club, whose theme was "Prepare Now for Service Tomorrow."

✦ In Vermilion, Alberta, a three-week series of meetings was conducted by pastor Herbert Larsen, Sabbath school and lay activities secretary of the conference. Five persons accepted Christ and were baptized on March 16. Sunday night services continue.

✦ Every Sunday night in Calgary's Youth Center (renamed Fellowship Hall) about 400 people, mostly non-Adventists, gather to hear Dr. Hervey Gimbel and Pastor Lon Cummings present the Vibrant Health Series. States Dr. Gimbel, "The people attending include many influential people in the city—university professors, schoolteachers, geologists, engineers, businessmen, industrialists, insurance agents, clergymen, government workers, as well as carpenters and other vocational workers. Many have expressed their amazement at the sound principles of health that Adventists live by and teach."

✦ Three were baptized in Vegreville, Alberta, March 16, and a baptism for three was conducted in the Mission City church, British Columbia, on March 23.

PEARL BROWNING, *Correspondent*

## Central Union

✦ Willis M. Adams, Jr., a Wyoming district pastor, has held three Five-Day Plans to Stop Smoking in his district—one in Kemmerer and two in Evanston. Dr. R. J. Marquardt, an Adventist chiropractor, helped Pastor Adams with the planning and organization of the program in Kemmerer.

✦ H. V. Reed, Colorado Conference president, reported that there are now more

than 1,700 children in Adventist church schools throughout the State, including the two 12-grade academies. Extensive building is being done at both Mile High Academy and Campion Academy.

✦ Evangelistic meetings were held recently for the first time in the New Haven church in Shawnee Mission, Kansas. A. C. Becker, local pastor, reports that many of the non-Adventists attending were employees of the Shawnee Mission Hospital. An Adventist is the administrator of this self-supporting hospital.

✦ R. L. LaGrone, publishing secretary of the Central States Conference, reports a "first" in the history of the conference. William Morris of St. Louis, Missouri, delivered \$1,094.85 worth of books in one week.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Civil Defense Drill Held at Blue Mountain Academy

Blue Mountain Academy, Hamburg, Pennsylvania, was the site of a simulated civil defense drill April 28 for Berks County and the city of Reading.

During this drill many civil defense workers, Boy Scouts, city and county officials, and other volunteers took part. One of the prime purposes of the drill was to test techniques for handling disaster victims.

Scattered around the academy within a radius of five miles were five evacuation sites. About 150 academy students, taking the part of disaster victims, were at these various sites, each with a tag identifying his injury. These "victims" were transported to the academy gymnasium by truck, ambulance, and other means.

Also taking part in the exercises were

the Medical Cadet Corps units from Blue Mountain Academy and Garden State Academy, New Jersey. These were directed respectively by Fred Perlee and Paul Davis.

A 200-bed field hospital is stored at Blue Mountain Academy by the office of Civil Defense.

✦ The Mount Vernon, Ohio, elementary school has been officially opened for classes. The building is the first of a three-stage construction project. It includes four classrooms, an assembly room, principal's office, and rest-rooms. J. R. Shull, superintendent of education for the Ohio Conference, gave the keynote address at the opening ceremonies. Others participating were Leroy Albers, church pastor; Dr. Clinton Trott, chairman of the school board; and Mark Kinney, mayor of Mount Vernon.

✦ Dr. Wayne McFarland, medical secretary of the New Jersey Conference, and Ella May Stoneburner, of the General Conference Medical Department, recently conducted a nutrition school at Trenton.

✦ Groundbreaking ceremonies were held April 21 for a new church at Galax, Virginia. Taking part in the services were C. H. Lauda, then president of the Potomac Conference; Mayor McCamant Higgins, of Galax; Mrs. Épsie, the oldest member of the church; and Ronald Puccinelli, the pastor's son. The new church will have a seating capacity of 165. The congregation expects to have it completed in September.

MORTEN JUBERG, *Correspondent*

## Lake Union

### Hundreds Distribute Leaflet to 45,000 Milwaukee Homes

Six hundred and fifty Wisconsin Adventists left the tract "Six Secrets of Family Security" at 45,000 Milwaukee homes May 4 in "A Protest March Against Crime and Violence." With each tract they left an invitation to enroll in a Bible study course.

An advance story about the project appeared on the front page of the Milwaukee *Journal*, the city's largest-circulation newspaper. The story was also carried by radio and television. More than 100 students from Wisconsin Academy aided in the program and a newspaper reporter rode with one carload of them to observe their activities.

Directing this massive campaign were Lee Huff, pastor of the Milwaukee church, and Glen Aufderhar, of the Idaho Conference, who will be conducting a city-wide evangelistic campaign in the Milwaukee arena in October.

N. R. Dower, secretary of the GC Ministerial Association, helped launch the program as he spoke in several area churches.

R. E. FINNEY, JR.  
*President, Wisconsin Conference*

### Three Ordained in Nebraska

R. H. Nightingale, Central Union Conference president, gives the charge at the ordination of three ministers: R. W. Christensen and John Sharp (front row left), and Dean Duffield (right). The occasion was the Nebraska Conference session on March 10. The conference president, F. O. Sanders (middle left), welcomed these workers to the gospel ministry.

W. P. BRADLEY  
*GC Associate Secretary*



## North Pacific Union

- ✦ Kenneth Lacey, evangelist, and Derek Mustow, singing evangelist, with their families are moving to Montana in June to serve as conference evangelistic team.
- ✦ After 16 years of service at Columbia Academy, Harold Goffar has retired. At a faculty-board banquet, T. W. Walters presented a pin to Mr. Goffar in recognition of his 25 years of teaching.
- ✦ R. A. Van Arsdell, publishing secretary of the Idaho Conference, plans to retire to California on June 30. Replacing him will be Gary Ehlert, who has been the associate in the Washington Conference publishing department.
- ✦ For the first time at Walla Walla College, classes in engineering will be offered during the summer session. Teaching the courses will be E. F. Cross, engineering department chairman, Robert Noel, and Glenn Masden.

IONE MORGAN, *Correspondent*

## Northern Union

- ✦ Thirty-two residents of the Park Manor nursing home in Burlington, Iowa, attended the second branch Sabbath school held in the chapel there March 30. The meetings are conducted by members of the Burlington Sabbath school.
- ✦ Donald George Schrenk, of Bismarck, North Dakota, who died in Vietnam in October, 1967, received the Purple Heart, the Medics Badge, the Silver Star, and the Bronze Star for heroic service.
- ✦ Two persons were added to the church as a result of a week of revival meetings held in Goodrich, North Dakota, March 31 to April 7 by Ben Trout, conference president, and William Neptune, local pastor.
- ✦ Seven young people were baptized in Sioux Falls, South Dakota, on March 30. Tom Robinson took them through the baptismal class and W. K. Mansker baptized them.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

- ✦ Youth of other faiths were the special objects of concern for Adventist young people during a recent series of Youth Challenge meetings held in the Loma Linda, California, area recently. With youth pastors of the area aiding them, young people invited non-Adventist teens from such groups as Youth for Christ and Campus Crusade for Christ to their meet-



### Family of Ingatherers

The Garnett family of Normandie Avenue church in southwest Los Angeles, under the leadership of Pastor R. Wendell Nelson, was responsible for raising \$1,000 in the recent Ingathering campaign.

Front row (from left): Annette, Gary, and Albert. Back row: Craig, Brenda, Patricia, and Jerome.

SYLVIA L. EDWARDS  
Church PR Secretary

ings. Each night the 450-seat hall was filled.

- ✦ An average of 60 persons attended recent classes in healthful cooking at the Azusa church in the Southern California Conference. Mrs. Bernice Bufano, wife of the church pastor, Caesar Bufano, demonstrated principles of good nutrition and tasteful cookery.
- ✦ Capacity audiences crowded the Bakersfield, California, Hillcrest church recently for a youth Week of Prayer, which featured special speakers and musicians. Key-note speaker for the week's closing service was Robert Osmunson, Loma Linda University staff member, who served as a missionary in Africa.
- ✦ A series of laymen-inspired meetings has recently been completed in the Masonic hall in Murphys, California. Bob Hoffman, lay activities leader of the Altaville church, planned the ten-night series, which featured Gayle Rhoads, the Bible teacher at Lodi Academy, as speaker.

HERBERT FORD, *Correspondent*

## Southern Union

- ✦ The Georgia-Cumberland Academy church has the highest per capita Sabbath school offering record in the Georgia-Cumberland Conference. Its members average 90.8 cents. The church is composed entirely of students and faculty.
- ✦ As many as 475 attended a cooking school conducted at Southern Missionary College this year by Mrs. Dorothea Van Gundy Jones, nutritionist, of Loma Linda, California. Men, women, and college students heard her give new ideas for preparing food, hints on serving, and ways

of making meals more attractive. A committee of women prepared sample foods to be demonstrated and had them at the doors. Publicity for the event included radio and television announcements and posters. Ransom Luce, health education secretary of the Collegedale, Tennessee, church, arranged the program.

- ✦ Thousands are being enrolled in the Bible correspondence school through the new Code-A-Phones recently installed in the Winston-Salem, Spartanburg, Goldsboro, and Salisbury, North Carolina, areas.
- ✦ More than 250 laymen graduated recently from lay instructor's training classes held in the St. Petersburg, Forest Lake, Bradenton, and Miami Temple churches in the Florida Conference.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

- ✦ Joe Espinosa began a four-week decision series April 20 in the Dallas Spanish church. Since November, members have conducted a visitation program that includes installment selling of *The Bible Story* series in Spanish. They have enrolled 120 in Bible studies. These are being visited weekly and many are attending Sabbath school and church services.

✦ A new Seventh-day Adventist church is being constructed in Ardmore, Oklahoma. The complex will have a seating capacity of 375 and will have facilities for educational and health and welfare work. Cost of construction is \$100,000.

- ✦ The Oklahoma Conference has received a merit award for reaching second place in 1967 per capita subscriptions to *These Times*.

J. N. MORGAN, *Correspondent*

## Andrews University

- ✦ Summer camping training classes for Theological Seminary students will be conducted again this summer. Purpose of the course is to teach MV secretaries and youth leaders the art of camping. Instructing the courses will be W. A. Loveless, pastor, Sligo church, Takoma Park, Maryland, and Anthony Castelbuono, of Pioneer Memorial church.

✦ Theological Seminary students, along with 23 pastors, educators, and children, received instruction and practiced skills in rescue work, shelter building, and food gathering in a four-day wilderness-survival training course held recently in the Tennessee mountains. The training program was arranged by Anthony Castelbuono, associate pastor of Pioneer Memorial church.



L. A. Lesiasel, president, West Java Mission, formerly business manager, Bandung Sanitarium and Hospital.

Theodore Jones, ministerial secretary, West Indonesia Union Mission, from Northern California Conference.

Gerald Scull, assistant publishing secretary (Iowa), from same position (Minnesota).

Al McLeod, assistant treasurer (Upper Columbia), formerly treasurer, Walla Walla Valley Academy (Upper Columbia).

James D. Roberts, principal, Upper Columbia Academy (Upper Columbia), formerly assistant dean of men, Walla Walla College.

D. L. Kindig, pastor, Bozeman district (Montana), formerly pastor, Ballard church, Seattle (Washington).

J. V. Peters, principal, Auburn Academy (Washington), formerly chairman, department of education, Walla Walla College.

R. H. Ferris, pastor, English church, Winnipeg (Manitoba-Saskatchewan), formerly pastor, Chicago Heights church (Illinois).

L. E. Ford, financial adviser (Lake Region), formerly secretary (South Central).

R. E. Macdonald, treasurer, Hinsdale church (Illinois), formerly treasurer (Wisconsin).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

Osiris I. Weiss (WWC '58), returning as Sabbath school secretary, Panama Conference, Mrs. Weiss, nee Erna Elise Hasing (WWC), and four children crossed the border into Mexico at McAllen, Texas, April 15.

Paul Reuben Lindstrom (WWC '56), to be business manager, Adventist Hospital, Ile-Ife, West Nigeria, Mrs. Lindstrom, nee Teresa Eileen Payne (WWC '61; LLU '62), of Portland, Oregon, sailed on the M/S *Titania*, from New York City, April 19. W. R. BEACH

## Church Calendar

Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7

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

The camp meeting season is fast approaching. In fact, when this REVIEW reaches you some camp meetings will already be over and others will be in progress. One hundred years ago this September, Seventh-day Adventists conducted their first camp meeting. In commemoration of this event we give the historical backgrounds and the general purposes of camp meetings in two articles by John Robert Spangler, one appearing this week (see page 2), and the other next week. Elder Spangler is associate secretary of the Ministerial Association of the General Conference, and has held this office since 1962. As one of his assignments, he edits the association organ, *The Ministry* magazine.

A native of Dayton, Ohio, and a graduate of Columbia Union College (1943) and of Andrews University (M.A., 1960), Elder Spangler began work for the denomination as an intern pastor in Cleveland, Ohio, in 1943. One year later he became a pastor-evangelist in the Florida Conference. In 1946 he accepted appointment as Bible teacher at Forest Lake Academy in Orlando, Florida, and in 1947 returned to pastoral evangelism.

From 1949 through 1953 he served as evangelist in Alabama, Mississippi, New York, and Texas. While in Texas he accepted appointment as secretary of the ministerial department of the Far Eastern Division. He remained at this post from 1954 through 1962, when he was named to his present post.

C. B. Howe, who writes this week on "Meeting the Challenge of Pornography" (page 4), is now retired but he spent 28 years in self-supporting work in the hills of Carolina. He says of this experience, "All I can say is that we had some wonderful experiences working for the poor, unfortunate people who inhabit the mountainous areas of that section." Before retirement he spent seven years working as a graduate nurse at Hinsdale Sanitarium, Illinois.

Occasionally we overlook one or even more of the multitudinous details that go into the production of the REVIEW. We regret this. For example, we failed to give a photo credit for the picture of the R. Allen Jamison family arriving at the port of Valparaiso, Chile, appearing on the cover of our April 25 issue. It should have been credited to Frank J. Kuntz, public relations director of the Chile Union Mission.

Then on page 3 of our May 2 issue, after deciding to use a different picture than the one in the original layout, we failed to change the credit. The picture we used should have been credited to Robert M. Eldridge, artist.

## Review and Herald

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

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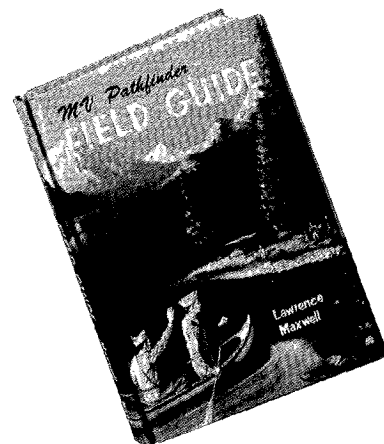
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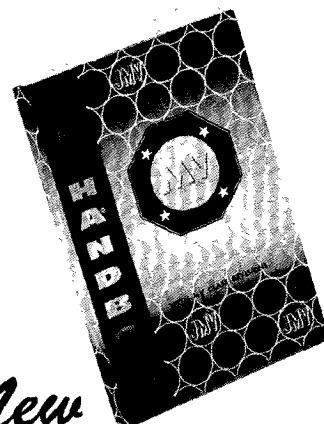


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# News of Note

## Vocational-Technical School at Andrews Planned by Laymen

Denominational history is in the making at Andrews University as laymen work toward the establishment of a center for vocational and technical studies.

The concept of a vocational program has long been part of Adventist educational philosophy and is being carried on, to a small degree, on the campuses of many Adventist academies and colleges.

Last year the Andrews University board of trustees accepted a proposal by a group of Adventist laymen that they be allowed to work with the university in the establishment of the vocational-technical center. They have established an organization known as Andrews University Advisory Council of Business and Professional Leaders. They will serve as counselors to the president in matters pertaining to vocational and technical training.

These men have dedicated their time, energies, and resources to the establishment of this center by raising a minimum of \$3,000 each within the next three years. Fifteen charter members met a few days ago, working out the formal details.

The initial phases of the program include training in aviation mechanics and flying. Two courses in dairy management are also being planned. As funds become available and as the demand presents itself, many other areas will be offered, such as radio-TV repair, tool and die work, drafting, and key-punch operation, to name but a few.

This is an area of education that is long overdue. With the abundance of admonition in the Spirit of Prophecy to teach young people the dignity of labor and to help them learn how to use their hands, we feel that Adventists ought to be in the forefront of this type of program.

NEAL C. WILSON

## Nearly 400,000 Students Currently in Bible Schools

Bible correspondence schools operating under the oversight of the GC Radio-Television Department report 1,603,239 requests for their courses during 1967. Active students at the close of 1967 totaled 394,860, and 13,692 of these students were reported to have been baptized.

These schools range in size from the one at Poona, India, our largest, with more than 40,000 students, to the one at Noumea, New Caledonia, with only nine active students. Besides responses from radio and television announcements, enrollments for these courses came in through lay visitation, colporteur names, and newspaper advertisements.

During 1968 the introduction of telephone evangelism in North America and overseas and the transfer of interests to correspondence courses after they have

completed gift Bible courses are expected to increase the work of these schools. Projects such as the Favorite Hymn Poll held April 27 across North America, are expected to assist the Bible schools in reaping a larger harvest of souls.

WALTER R. L. SCRAGG

## Adventists Assist Pakistan in Antismoking Campaign

Seventh-day Adventists are participating in an antismoking campaign recently launched in Pakistan.

Spurred on by Begum Zahida Khaliq-uz-Zaman, minister for health of West Pakistan, and B. K. Shaikh, director of education, the campaign was fully endorsed by Adventists, with Chaplain G. M. MacLean, of Karachi Adventist Hospital, attending the inaugural meeting held in Karachi.

According to Adrian Peterson, newly appointed Pakistan Union temperance secretary, the committee already has requested articles on smoking from Pastor MacLean for student publications.

"We have a Smoking Sam already under construction, using a local dummy with a face modeled from a local teen-age lad," says Pastor Peterson.

ERNEST H. J. STEED

## Thousands Decide for Christ During MV Week in Africa

The Trans-Africa Division reports 12,111 decisions for Christ in connection with the Million-Prayer-a-Day program of the recent MV Week.

Division MV secretary B. E. Jacobs tells particularly of results in the Central African Union, where Derek Beardsell is MV secretary:

"Nearly 500 churches conducted at least five meetings during the MV Week of Prayer; 472 workers conducted the MV Week of Prayer, including pastors and teachers; field presidents also participated in this program."

This picture of spiritual attainment could be repeated throughout the division.

LAWRENCE NELSON

## Three Departments Study Inter-American Youth Needs

The Inter-American Division Missionary Volunteer, education, and publishing department councils met during the week of May 12 at the MV camp, El Campamento Rincon de Borinquen, in Puerto Rico. With the words "An Army of Youth—For Such a Time as This" as the theme for the meetings, the focus of attention was the role of youth in the church program.

Council leaders stressed the education and training of our Christian youth in harmony with Spirit of Prophecy guidelines. The chief concern was for the up-

grading of the existing educational system. Charles R. Taylor, George W. Brown, and Nicolás Chaij, division departmental secretaries, presided over the various meetings.

Charles B. Hirsch, John H. Hancock, and W. A. Higgins, representing the General Conference Education, Missionary Volunteer, and Publishing departments, respectively, were present for the meetings. The opening address was given by the president of the division, C. L. Powers, who emphasized the growing need for educating and preparing our young people to meet the challenges of these times.

CHARLES B. HIRSCH

## SDA's to Open Orphanage for 50 Near Amman, Jordan

The erection last year of a 400-tent village for refugees of the Arab-Israeli war (provided by SAWS) has resulted in influential Arab leaders acclaiming Seventh-day Adventists as "today's good Samaritans."

Another evidence of love in action will be an orphanage to accommodate 50 children. For this purpose the Jordan Section has acquired 20 acres of rolling land, with 4,000 evergreen trees, seven miles outside of Amman. Farm buildings are being enlarged, and the institution is scheduled to open in six months. The director will be Mousa N. Azar, the first Seventh-day Adventist ordained minister in Jordan. The children will be transported each day to our school in Amman.

J. ERNEST EDWARDS

## Singapore Meetings Have Led to 145 Decisions to Date

An evangelistic crusade being conducted in Singapore by Don Jacobsen, ministerial association secretary for the Southeast Asia Union Mission, is drawing overflow crowds of more than 750 each night. About three fourths of these are not Adventists.

So far 145 have made a definite decision for baptism, and additional calls will be made in the concluding week of the campaign.

N. R. DOWER

## IN BRIEF

✦ **Deaths:** Stanley R. Peterson, associate professor of church history, Loma Linda University, May 10 at Loma Linda, California; William D. Bolander, M.D., assistant professor of psychiatry, Loma Linda University, May 10 at Baldwin Park, California; C. U. Pak, recently retired secretary, Korean Union, May 12 at Seoul; W. B. Higgins, formerly mission director and educator, Trans-Africa Division, May 19 at Chattanooga, Tennessee; Elmer H. Capman, production office, Review and Herald Publishing Association, May 19 at Silver Spring, Maryland.