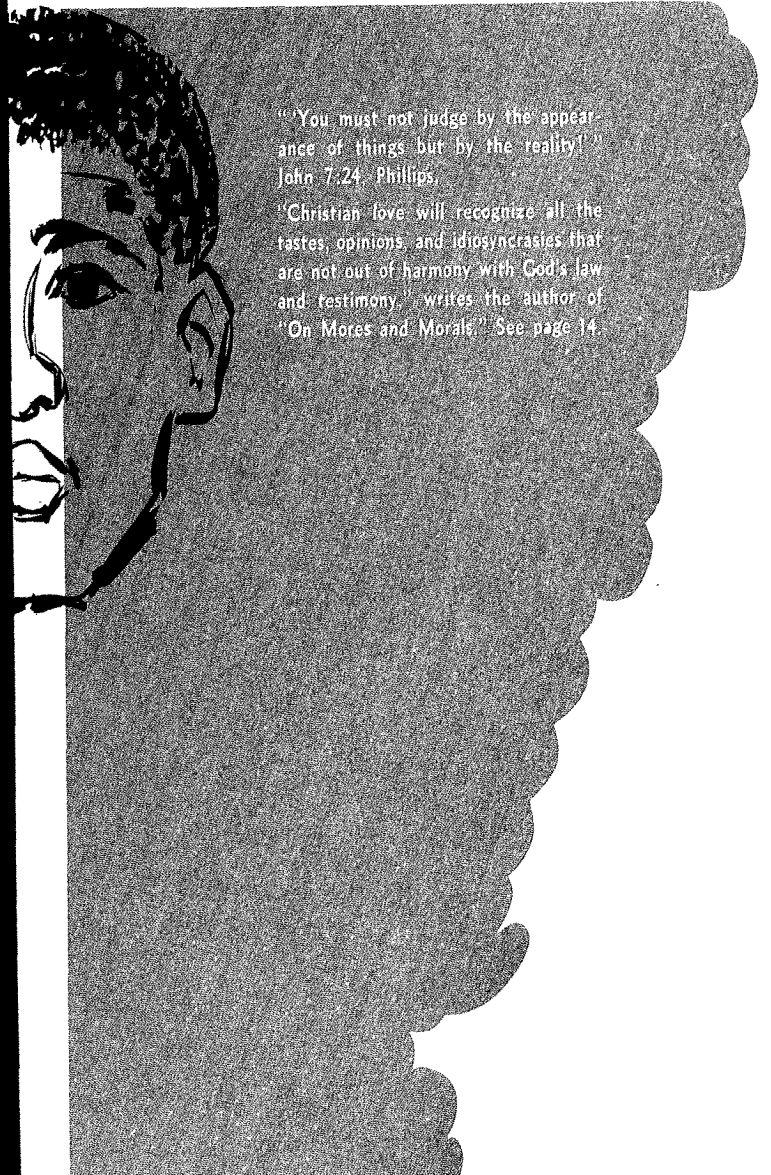




"Christ . . . has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. . . . Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart."—Christ's Object Lessons, pp. 71, 72.

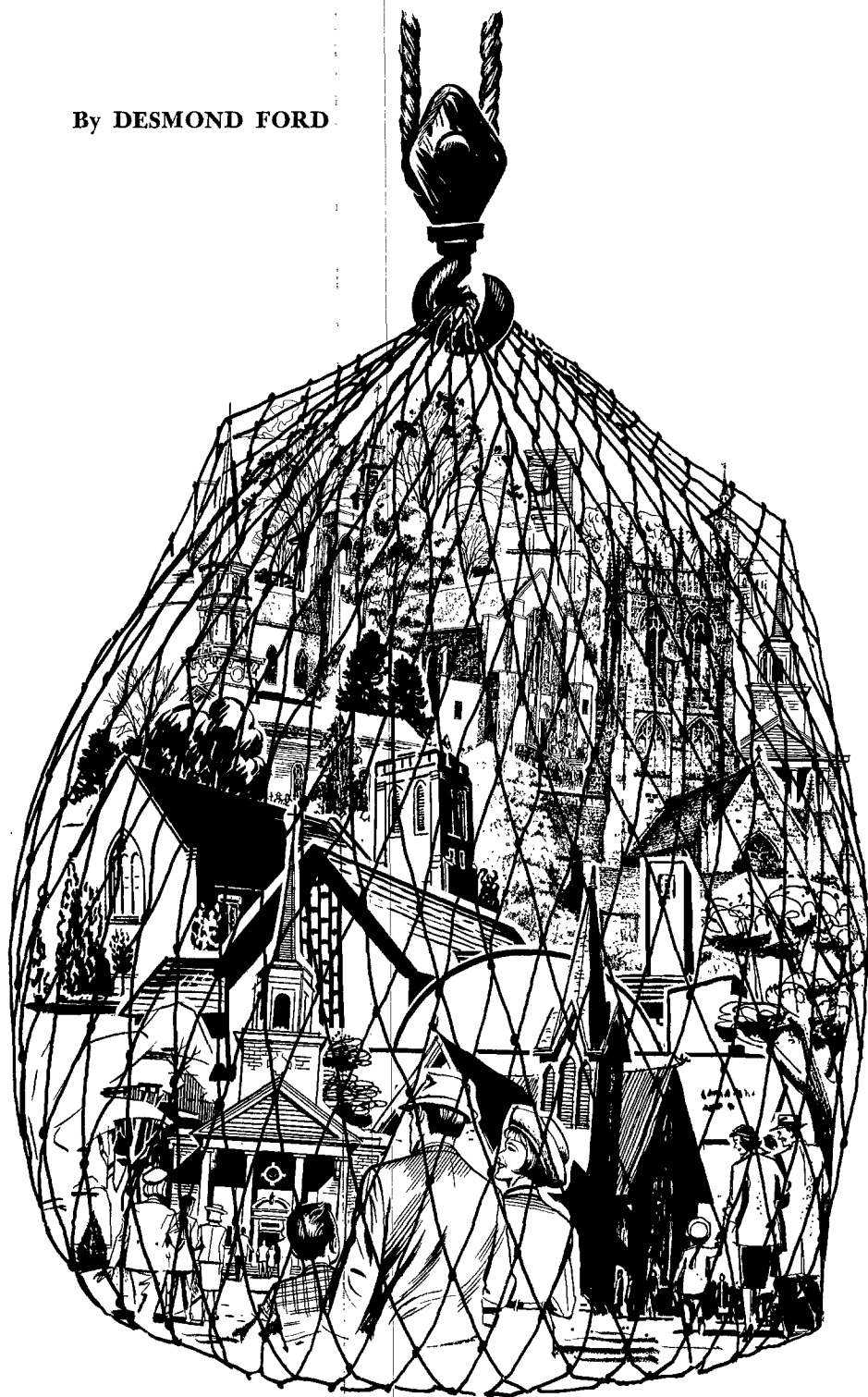


"You must not judge by the appearance of things but by the reality!"
John 7:24. Phillips.

"Christian love will recognize all the tastes, opinions, and idiosyncrasies that are not out of harmony with God's law and testimony," writes the author of "On Mores and Morals." See page 14.

CHURCH UNITY—

By DESMOND FORD



AS FRIGHTENED children cling to one another in the dark, so today the troubled inhabitants of earth are huddling together for security. Unions, combines, monopolies, characterize business and industry, trade, politics, and now, finally—religion.

The movement for a worldwide church through the shattering of denominational barriers began in Edinburgh in 1910. From that gathering of the World Missionary Conference sprang other bodies that have since become the nucleus of the World Council of Churches, officially formed in 1948. Indicative of the strength of this organization is the fact that a single national council, such as in the United States of America, contains 30 denominations and 41 million members. Perhaps it is even more significant that since 1948 close contact and liaison have been built up between each of the World Council departments and the corresponding work and organizations of the Roman Catholic Church. And now in our own decade has come the Vatican Council's Decree on Ecumenism, promulgated on November 21, 1964.

Note the evidence for Catholicism's leaning toward ecumenism as expressed in the introduction to the decree: "Among our separated brethren there increases from day to day a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. . . . The sacred Council gladly notes all this. . . . And now, moved by a desire for the restoration of unity among all the followers of Christ, it wishes to set before all Catholics guide lines, helps and methods, by which they too can respond to the grace of this Divine call."

While Roman Catholicism speaks of the ecumenical movement as the offspring of divine grace, most evangelical Christians view it differently. For example, here are the words of Donald Gillies, minister of Agnes Street Presbyterian church, Belfast, Ireland: "The Ecumenical Movement is revolutionary in thought and practice, and, as we shall seek to

Why Not?

show, bids to become the greatest menace to the truth of the Gospel since the time of the Reformation."—*Unity in the Dark*, p. 16.

"There seems little doubt that in the minds of most of its leaders *union with Rome is the ultimate goal* of the Ecumenical Movement."—*Ibid.*, p. 22. (Italics his.)

"The political and sacramental emphases already considered are but symptoms of a radical disease in ecumenism. *Its fundamental and fatal weakness is its attitude to doctrine and theology.* The authority of the Bible is set aside in practice. As a result, doctrinal differences which were thought in the past to be a matter of life and death are blurred. The distinction between truth and error is no longer thought vital."—*Ibid.*, p. 49. (Italics his.)

The proposed merger with Rome, achieved by exchanging the gospel for ritual and the Bible for tradition, is the mark of the serpent upon ecumenism in the eyes of all Christians who cherish the Bible as God's inspired word. This merger is becoming more likely with the passing of each year. A contemporary Jesuit has written as follows: "The majority of ecumenists recognize that their movement cannot achieve its end without the participation of the Roman Catholic Church. The Lambeth Conference have stated this explicitly on many occasions; and Fr. Florovsky (an Eastern Orthodox priest) repeated it in August 1948 at Amsterdam: 'There can be no real ecumenical cooperation, no real Christian communion and no real reunion of Christians, if Rome is not included.' He said the same at Evanston."—C. BOYER, *Christian Unity and the Ecumenical Movement*, p. 92.

Religious Bandwagon

Unquestionably, a multitude of devout and ethical men are climbing aboard the religious bandwagon of ecumenism. The common threat of atheistic political philosophies and the threats of war and starvation socially and economically seem to give good reason for a united church

front. Nevertheless, each Christian, for conscience' sake, must inquire whether this movement gives evidence of being adorned with the garments of the bride of Christ or (to use the contrasting figure in the Bible's last book) houses some of the furnishings of "the synagogue of Satan." Obviously, ecumenism has the same purpose as other monopolies—power; but whose power? Is it the drawing power of Calvary or the power that placed Christ on the mountaintop of temptation to view the bribe of earthly kingdoms?

Certain discerning analysts of our age are repeatedly asserting that the ultimate pivot on which world destiny will swing will be that of religion. A significant straw in the wind is the fact that among modern historians studying afresh the fall of the Roman Empire (because they believe that era parallels our own) there are those who have concluded that the basic reason for the ancient collapse was religious rather than political or military. Men such as the historian Arnold Toynbee assert that the crisis facing our own culture is almost identical. It is what men believe that shapes their institutions, and in days when these institutions begin to totter, men inspect anew their ideological foundations. If agreement fails at this point, chaos ensues. Not only historians have sensed the real nature of the twentieth-century dilemma; psychologists such as Jung, sociologists such as Sorokin, and literary figures such as C. S. Lewis have urged upon their fellows that the real crux of our times is the nature and manner of man's worship. Not long before his death Statesman Dag Hammarskjöld told Billy Graham: "Unless the world has a spiritual rebirth within the next few years, civilization is doomed."—BILLY GRAHAM, in *World Aflame*, p. 1.

To meet the need of the individual and of society, religious panaceas aplenty are being offered. Counterfeits envelop and muffle the genuine, and the usual danger confronts us that men will choose the flamboyant rather than the "still small voice."

It is remarkable how close certain writers have come to picturing an end similar to that forecast in Biblical prophecy. Among them is the Russian writer, Vladimir Solovyov, whom *Encyclopaedia Britannica* describes as an idealistic philosopher, critic, and poet. In the opening year of this century Solovyov expressed his premonitions of approaching global troubles. He forecast the formation of a political monopoly that would enforce the decisions of a unified world church prior to the catastrophe of divine retribution avenging a nonconformist Christian remnant. Discussing *A Short Story of Antichrist*, Solovyov's final work, Dr. Carl Henry said: "This fascinating but little-known work is remarkable for the relevance of its prophetic insight."—*Christianity Today*, Jan. 29, 1965, p. 21.

Solovyov's Prediction

Interesting in the light of our study of ecumenism is the prediction by Solovyov that the final crisis of the world would be marked by the withdrawal of Bible-believing Christians from popular religious bodies, with resultant persecution climaxing in a death decree.

Solovyov sketches the formation of the United States of Europe under a talented president who is in reality antichrist. Then the climate of thought swings to the belief that a lasting solution to political and social problems is to be achieved only if the religious problem is first successfully resolved. Thus there follows the calling of an ecumenical council by the president of USE (United States of Europe). He presides and prevails. Ultimately we read: "That was how the union of the churches took place on a dark night, in a high and solitary place. But the night's darkness was suddenly lit up with a bright light, and a great sign appeared in the sky: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . One raised his staff and cried: 'This is our banner! Let us follow it!' And he walked in the direction of the vision, followed by both the elders and the whole crowd of Christians—towards God's Mount, Sinai. . . ."

"When the spiritual leaders and representatives of Christianity retired to the Arabian desert, where crowds of the faithful devotees of truth flocked to them from all countries of the world, the new Pope was able without hindrance to demoralize with his miracles all the other, superficial Christians, not disillusioned about antichrist. He declared that by the power of his keys he had opened

the doors between the earthly world and the world beyond the grave, and indeed intercourse between the dead and the living, and also between men and demons, became a thing of everyday occurrence, and there developed new and unheard-of kinds of mystical fornication and idolatry."

Next the author describes the issuing of an edict "sentencing to death all rebellious Jews and Christians." But in the midst of a night of trouble such as never was "the sky was rent in two by a great lightning reaching from east to west, and they saw Christ coming down from heaven in royal array with wounds from the nails in his outstretched hands. At the same time a crowd of Christians led by Peter, John and Paul was approaching Sion from Sinai, and from all sides other enthusiastic crowds were running: those were the Jews and Christians executed by antichrist. They came to life again and reigned with Christ for a thousand years."

Thus Vladimir Solovyov, writing some seventy years ago, concludes his forecast of the end of our age. There are some interesting parallels between his *Short Story of Antichrist* and the picture Seventh-day Adventists envision as developing. Solovyov, of course, was familiar with the Biblical imagery.

In the epilogue of his *Crime and Punishment*, the Russian novelist Fedor Dostoyevsky set forth a parable of the last days that is comparable to Solovyov's at many points. Writing in the last century, he too points to a crisis wherein men, as a result of influence from demons, will turn on their fellows in fury. Dostoyevsky pictures the whole world under process of disintegration because of a terrible and strange plague. New kinds of microbes (the demons), possessing intelligence and will, attacked the bodies of men. Those who were infected became mad and furious. But "never had men considered themselves so intellectual and so completely in possession of the truth as these sufferers, never had they considered their decisions, their scientific conclusions, their moral convictions so infallible." "Men met in groups, agreed on something, swore to keep together, but . . . accused one another, fought and killed each other." Conflagrations and famine spread over the world until "all men and all things were involved in destruction." Dostoyevsky concludes his description by saying: "Only a few men could be saved in the whole world. They were a pure chosen people, destined to found a new race and a new

life, to renew and purify the earth, but no one had seen these men, no one had heard their words and their voices."

Thus this Russian author also points to the deliverance of a righteous remnant from a decadent era, a remnant whose admonitions had been ignored by the majority of earth and who had been kept in the limbo of obscurity.

Bible Rather Than Opinions of Men

So much for the opinions of men. What does the Bible say? Is it indeed to be the case that the major part of earth's inhabitants are to be swept into a conformist society that ultimately will turn upon all who would stand by independent convictions?

John, the beloved disciple, was inspired to predict the closing scenes of time. We now quote from him: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

"And the ten horns . . . are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. *These have one mind, and shall give their power and strength unto the beast.* These shall make war with the Lamb, . . . and they that are with him are called, and chosen, and faithful (chap. 17: 12-14).

"And all the world wondered after the beast. . . . And all that dwell upon the earth shall worship him,

whose names are not written in the book of life of the Lamb. . . . And I beheld another beast coming up out of the earth; and he had two horns like a lamb [professedly and originally Christian], and he spake as a dragon. . . . And he had power to give life unto the image of the beast, . . . and cause that as many as would not worship the image of the beast should be killed" (chap. 13:3-15).

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark . . . , having the harps of God."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (chap. 15:2; 14:12).

Adequately to interpret all the symbols of these prophecies would require a complete book, but the main points are evident.

Some form of global church union and political union of a temporary nature is around the corner. Conformity in that day to the pressures of church and state will mean apostasy toward God. Redemption will depend upon separation from popular bodies and upon fellowship with the remnant described as keeping the commandments of God and the faith of Jesus.

Ensuing articles in this series will delineate the teaching of inspired history and prophecy regarding the origin, growth, and development of the true church of God in contrast with its counterfeit through the ages. ♦♦

(Continued next week)



Whitecaps

By MARCIA ROSEN

Like white whispering waves
Washing up on the land
As they eagerly swallow
Twigs, pebbles, and sand,
God will cleanse self-willed hearts
From their sinful debris
With white waves of forgiveness
From His gracious sea.

The Minneapolis Conference of 1888

By NORVAL F. PEASE

FOR 80 years Seventh-day Adventists have been debating what actually happened at the ministerial institute held October 10 to 17 and the General Conference session held October 17 to November 4, 1888, both of which convened in the church on the corner of Lake Street and Fourth Avenue in Minneapolis, Minnesota.

The General Conference session was the twenty-seventh annual administrative convocation. Ninety delegates represented the 27,000 members of the church, which had been in existence little more than a quarter of a century. Business had to be transacted; plans had to be made for the promotion of the work, including new overseas mission endeavors; and sermons had to be preached to instruct and inspire those who attended.

The REVIEW of October 16 carried an editorial suggesting some of the topics to be discussed in the ministerial institute and during the conference session following: "The subjects proposed to be considered in the hours for Bible and historical study are, so far, a historical view of the ten kingdoms, the divinity of Christ, the healing of the deadly wound, justification by faith, how far should we go in trying to use the wisdom of the serpent, and predestination. Other subjects will doubtless be introduced." "Justification by faith" was only one of a series of topics to be discussed, and it is doubtful if anyone anticipated the great emphasis that was to be placed on this subject.

The presentations during the in-

stitute and the conference included a brief series by A. T. Jones on the ten kingdoms, a sermon by Uriah Smith on the same subject; a sermon by E. J. Waggoner on Romans; a series by Waggoner on the law and the gospel; and a number of sermons by Ellen White, ten of which we have. Unfortunately, this was before the *General Conference Bulletin* included the text of Bible studies and sermons. What Brethren Jones, Smith, and Waggoner said must be largely reconstructed from their writings.

The text of nine of Mrs. White's known ten sermons are available in Appendix A of A. V. Olson's informative book, *Through Crisis to Victory*.^{*} Jones and Smith were concerned primarily as to whether the Huns or the Alemanni should be listed among the ten kingdoms that supplanted the Roman Empire. Waggoner was concerned about the interpretation of "law" in Galatians. He was trying to establish the place of the gospel in relation to the law. Mrs. White's interests covered a wide area, as we shall observe.

Review of Ellen G. White Sermons

One of the most fruitful ways of studying this historic meeting is to review the sermons of Mrs. White. Elder Olson's compendium of these sermons covers 60 pages of small type. This collection is by far the most re-

^{*} A tenth was found subsequent to the publication of Olson's book, appearing in the *Signs of the Times*, November 11, 1889. It is general in nature and bears the title "Have Light in Yourselves." It was republished in the REVIEW, August 21, 1969. There may have been others that were not recorded.

vealing and complete reflection we have of the message and spirit of the conference.

A careful analysis of these nine sermons reveals two principal topics that recur again and again. The first of these topics might be termed the weakness of the ministry. Mrs. White was talking to a group of ministers, and she dealt positively but candidly with their needs. She pointed to shallowness, "nothingness," inefficiency, lack of responsibility, selfishness, lack of conversion, lack of inspiration, pride, lack of sympathy, a critical attitude, and a debating spirit.

A survey of her diagnosis of the ministry of her day reveals a sad picture of little men, preaching little sermons, accomplishing little results. This is not to say that all of the ministers of the day shared these weaknesses, but that there was a definite trend in this direction.

But it was never the practice of Mrs. White to level criticism at a person or a group without suggesting a solution. The second principal topic in these sermons is the remedy for the weaknesses of the ministry. Samples of her approach to the problem read as follows: "Many workers are not now fitted for the position of trust they occupy. *They must be transformed by the grace of Christ.*" Ellen G. White, cited in A. V. Olson, *Through Crisis to Victory*, p. 299. (Italics supplied.)

"In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God's law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, *but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has been broken will be restored.*"—*Ibid.*, p. 270.

Christ and His gospel are continually extolled as the remedy for the weaknesses of the ministry. The example of Christ is stressed; the necessity of the indwelling Christ is urged; the meaning of faith in Christ is often repeated; and the righteousness of Christ is presented as the remedy for every problem. "There are too many Christless sermons preached," Mrs. White observes; and five times she repeats the idea. "We want the truth as it is in Jesus."

In addition to the two principal topics of the sermons, the weaknesses of the ministry and the remedy, there are at least three important related topics. The first of these is the Bible and an unprejudiced study of its teachings. Over and over she points to the Bible as the Word of God.

"How are we to know Him and the power of His love? It is through diligent search of the scriptures."—*Ibid.*, p. 246.

"Let men be careful how they handle the Word of inspiration, which has been preserved for ages through the power of God."—*Ibid.*, p. 298.

"We should look upon the Word of God with reverence, as something sacred."—*Ibid.*, p. 300.

"The Scriptures must be your study, then you will know that you have the truth."—*Ibid.*, p. 301.

"You should give your authority to the people from God's Word."—*Ibid.*

Neither the church, nor individual experience, nor human philosophy should be substituted for the Bible.

The second related topic is missionary work. It is interesting to note that one entire talk is given over to this subject. It should not be forgotten that in a situation where the emphasis was on faith, the importance of works was not neglected.

Why Don't Works Correspond?

"Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit?"—*Ibid.*, p. 272.

"I want to know why, as Christians who profess to believe the most solemn truths that God ever gave to mortals, we should not have works to correspond to our faith."—*Ibid.*, p. 287.

The third related topic that appears in the last two sermons is her defense of E. J. Waggoner. The battle lines had been drawn. Waggoner had placed great emphasis on righteousness by faith, and he had promoted the idea that the "law in Galatians" was not the ceremonial law, but that the message of Galatians contrasts salvation through Christ and salvation by law. One of the most enlightening statements in all of Mrs. White's writings came out of this controversy. She said:

"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek

God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His Word, that he may know from positive evidence that he does know what is truth.

"I would have humility of mind,

and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants."—*Ibid.*, p. 294.

The art of living

By MERIAM WOOD

when you're Young

OUCH! Anyone who writes for publication knows that it is virtually impossible to write without being misunderstood. He knows, too, that readers do not always share the views set forth by an author, and that some readers take issue with these views.

In this column I am gathering up a few readers' comments, and am "fighting back" (albeit feebly), with the hope of making myself clear on several matters.

1. "It is apparent that you hate young people. You are rigid and uncompromising. You hold up impossibly high standards, and your judgments are harsh and unloving."

If I "hate" young people, this emotion must be buried so deeply in my subconscious that no amount of diving has enabled me to discover it. As a matter of fact, I'd not spend the bulk of my time with this age group if I didn't like them enormously and enjoy their company. Life is much too short to be spent in misery. I love the optimism of youth, their idealism, enthusiasm, and about-to-step-over-the-threshold attitude. The small peccadilloes of youth bother me not one whit. However, I do have firm convictions about the importance of establishing a basic Christian philosophy when one is young, and of not manufacturing all sorts of weak-kneed excuses for flabby, unacceptable conduct. Undoubtedly, this attitude is reflected in this column.

2. "You are so easy on the young people. You don't come out and condemn them for their sins the way you should. You're always on *their* side."

Please refer to No. 1.

3. "I'll bet you won't put the _____ family up as an example again, in light of recent events. When you cited them as an example of thrift in the management of money, I was tempted to write and reprove you."

Had this reader signed his name, his letter would have been somewhat more effective. I used this particular family in one context only, which was not meant to indicate my endorsement of their total life style. However, I cannot feel, as a Christian, that it is within my prerogative to judge my fellow men. God, Father of us

all, is our judge. I still think this family has done well in the realm of finance.

4. "In discussing a young girl who'd taken up residence with a male homosexual, you said, 'Let's not be hopelessly puritanical.' To me this meant that you condone this awful thing. I am shocked beyond words."

I hope this reader isn't *serious*. I certainly wasn't. I was using the mechanisms of satire and sarcasm. In the very next paragraph I declared that "sick with disgust, I closed the magazine, wishing I could call back all the copies from newsstands before they worked their deadly poison on impressionable young minds." It seems to me only fair that one read an entire article before judging.

5. "About the incident of a friend who makes a nuisance of herself by never going home at mealtime, et cetera. She may have a desperately unhappy home situation; I believe that before giving her the 'cold shoulder' as you suggested, one should investigate the cause of her conduct, which seems so socially unacceptable."

Probably I should have included this point. However, I'd still have to say that even if her home situation is an unhappy one, one had better be very sure he's willing to keep bolstering her up indefinitely before assuming this responsibility. Zealotry of this variety, undertaken in a rosy glow of conscious virtue, often evaporates under the strain of everydayness. The recipient is then, of course, worse off than before, having been rejected first by his family and then by his "benefactor."

6. "In a recent column you stated that man cannot create genuine values . . . the latter are established by God because they are right. Will you explain this?"

As an example, man says that (in general) killing another human being is *wrong*. But in time of war he says it is *right*. During Hitler's infamous time, he declared that the extermination of the Jews was *good*. Some people today say that adultery may be "good." And so on. Man's values are tentative and relative, but God's are real, are everlasting, are unchanging.

I wasn't being facetious when I gave this column the title "Ouch."

Eight years later, in referring to Galatians 3:24, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," Mrs. White reveals that she shared Elder Waggoner's viewpoint as to the message of the book of Galatians for the church today:

"In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones."—*Selected Messages*, book 1, p. 234.

At the same time it should be remembered that Ellen G. White did not deny the historical, contextual interpretation of the law in Galatians. (See *The Acts of the Apostles*, pp. 383-388; cf. *Selected Messages*, book 1, p. 233.)

If only many others at the confer-

ence had shared Mrs. White's open-minded viewpoint, how much misunderstanding and tragedy might have been averted.

A. V. Olson reveals three reasons why some were reluctant to accept the emphasis on righteousness by faith at the conference. The first was "the implication that it was new light." It was stoutly maintained that the church had always believed in righteousness by faith, which was technically true. But limited emphasis had been placed on the doctrine, and it had not made the changes it should have in the lives of many ministers and of a large number of the laity. The purpose of the message was to place old light in its proper context.

The second confusing factor was the "conflict over the ten horns of Daniel seven." While not related to the question of righteousness by faith, this argument tended to ignite resentments that confused the issue.

The third problem had to do with "the law in Galatians," as we have noted above.

As a result of these misunderstandings and conflicts, the delegation was divided three ways—there were those who accepted the emphasis on right-

eousness by faith; on the other extreme were those who thought this emphasis threatened the "old landmarks," and who were very critical of Waggoner and Jones and Mrs. White. In the middle were those who did not at that time take a positive position.

The seriousness of the Minneapolis conference and its controversy is pictured in the following quotation: "I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth."—Ellen G. White letter 179, 1902.

As true as this statement is, it must be interpreted in the light of another statement Mrs. White made at the conference: "I look over this congregation and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope!"—Manuscript, 7, 1888.

Some have maintained that the "denomination" rejected righteousness by faith in 1888. In the first place, no official action was taken on the subject; and more important, righteousness by faith in Christ is accepted or rejected by *individuals*, not by groups. It is an experience that cannot be legislated. Most of those who failed to see the light in 1888 repented of their blindness and gave enthusiastic support to the revivals that followed (see *Through Crisis to Victory*, pp. 39, 82-114).

The 1888 experience should teach us several lessons: (1) Christ must always occupy the center both of life and doctrine; (2) personal prejudice must not be allowed to obscure sound judgment; (3) activity and ability to defend the faith can never substitute for personal Christian experience; (4) there must be a willingness to listen to new emphases and to "prove all things."

Also, this experience should heighten our appreciation for the work and influence of Ellen G. White. It is probably safe to say that Waggoner and Jones would not have stood a chance without her support. She saw beyond human frailties and prejudices, and recognized meaningful truth despite the shortcomings of those who proclaimed it. The spiritual progress of the Seventh-day Adventist Church might have been set back many years but for her brave stand for the gospel and her cool and accurate appraisal of the issues when others had surrendered to emotionalism. Her often-repeated statement at the conference can well be a motto for the church in our day. We, too, want "the truth as it is in Jesus." ★★

(Continued next week)



Mother's Happy Birthday

By HELEN KELLY

TODAY was mother's birthday. That made it a special day, and daddy, Tina, and Rose had something special for mother at breakfast.

"Happy birthday," they sang, laying a package on the table by her plate.

"Oh, thank you so much," mother said happily as she opened the gift. Inside she found a large book bound like a scrapbook. She turned the pages. "A collection of poems and verses! Just what I enjoy reading. And I'd like to read some from it now." Mother turned another page. Then she glanced at the dirty breakfast dishes on the table. "But I hate to get started, for I won't want to put it down. Perhaps I'd better get my work done first." She shut the book and pushed her chair back.

But daddy got up more quickly. "You just sit down and look at the book as long as you want," he said, "and I'll wash the dishes."

Tina stood up too. "And I'll dust the furniture," she announced.

"Oh," mother exclaimed, "this is service."

"I want to dust too," chimed in Rose, "so don't do it all!" She got up from the

table too and went to get a dustcloth.

"You can give mommy birthday kisses all the time I'm dusting," Tina told her sister. Mother and daddy laughed at that.

Mother rested in a comfortable chair, reading while daddy worked at the kitchen sink, up to his elbows in sudsy water.

Soon the dusting was finished and the girls slipped into the bedroom, shutting the door. "Let's make their bed," whispered Tina, wanting it to be a surprise. She went on one side of the bed while Rose went on the other. They pulled up the sheet, blanket, and spread, and fluffed the pillows as they had seen mother do.

"What else can we do?" Tina wondered when she and Rose had finished smoothing the spread.

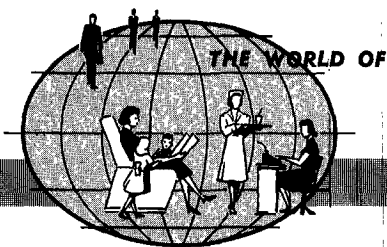
"We could dust mop the floors," suggested Rose, who then hurried to get the mop. While Rose was busy downstairs, Tina tiptoed upstairs and quickly made her bed and her sister's bed.

Rose then headed for the bathroom, found the cleansing powder, sprinkled some in the sink, and wiped it with the sponge. Finished with the bed-making upstairs, Tina joined Rose and cleaned the tub.

"We're really giving mommy a happy birthday, aren't we?" Rose giggled.

The girls skipped into the living room to report to mother. "You make me feel like a queen," mother laughed, after they had finished telling her all they had done.

She gathered the sisters into her arms. "I'd say this is really a happy birthday." And she gave each of them a big kiss. ★★



The Adventist Woman

Conducted by DOROTHY EMMERSON

What Kind of Girl Makes

The Perfect Woman

By VERDA BECRAFT

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil" (Prov. 31:10, 11).

EVERY girl and every woman is potentially a homemaker. It is an inherent instinct from her little-girl days on through the years. She looks forward to a home of her own, welcoming the happiness and the responsibilities it will bring.

Sometimes it seems that the homes of today are on the rocks with their blasted hopes and denuded ideals adrift on the tide. Since we do live in such a chaotic age, amid circumstances adverse to the divine plan, it behooves our girls to preserve right ideals and establish their lives upon a solid foundation.

Humanity is enriched by a womanly woman who fills her place in the work of the world, be it a profession, a home, or both. If her ideals remain untarnished her range of usefulness is unlimited.

"She seeketh wool, and flax, and worketh willingly with her hands. . . ."

"She riseth also while it is yet night, and giveth meat to her household. . . ."

"She perceiveth that her merchandise is good: her candle goeth not out by night."

These words might picture courageous women of frontier qualities, who stand shoulder to shoulder with their men in building for the future. No clinging vine was this perfect woman of the Scripture. Neither was her mentality sluggish, nor her energy misdirected. Rather, she possessed the admirable qualities of thrift, economy, farsightedness, industry, sound judgment, and enthusiasm. As Sev-

enth-day Adventist young women, with a vision toward service, we may well emulate these virtues—homely perhaps, but each an art indeed.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

She doesn't have a pygmy-sized soul that demands but doesn't give. She has an outward rather than an inward vision, which encompasses her needy neighbor and a needy world. Not for publicity nor for fame nor for praise, but from a sympathetic love for humanity, she serves. And I dare say, her soul doesn't shrivel in self-pity with every wind of adversity. Someone said, "He lives longest who lives best. He carves deepest against corroding time who touches with surest hand the greatest number of lives with hope and help." She serves.

"She is not afraid of the snow for her household: for all her household are clothed with scarlet."

I am sure that the girl who became this woman was a vibrant, joyful girl, a lover of beauty, who ever had a gay response to the charms of nature. The pulsing new life of springtime was a symbol to her of her own budding womanhood. She reached maturity enabled to fulfill its duties with poise, serenity, and carefulness in detail, however trifling.

"She maketh herself coverings of tapestry; her clothing is silk and purple."

Where is the girl who does not love the beautiful? Some, I fear, have become blinded to natural beauty through nature's own liberality. Beauty surrounds us, winter or summer, in color, in grace of form, in perfection of symmetry. Peter admonishes us to enhance our womanhood



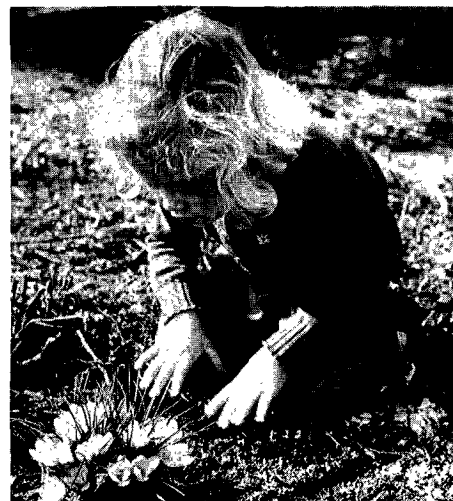
PAUL M. SCHROCK

Love



ELIZABETH HIBBS

Industry



LUOMA PHOTOS

Joy in Beauty

with the adorning of a meek and quiet spirit. Having this inward beauty and developing our esthetic nature toward an appreciation of the lovely, our lives and our homes will be enriched.

"Her husband is known in the gates, when he sitteth among the elders of the land. . . .

"Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not

Especially FOR MEN

By ROLAND R. HEGSTAD

HELP STAMP OUT SKID MARKS After an 8,000-mile summer odyssey I am led

to think that this world's economy is based on disasters and that a substantial portion of these occur on the highways. A truck upside down in Wyoming (the driver went to sleep, woke up with a broken leg), a three-car smashup in Ohio; a car and travel trailer overturned in Pennsylvania. In West Virginia I helped extricate three youth from an overturned compact. . . .

One wonders what stories might be told by those mute yet eloquent skid marks that we see so often while traveling. Often they end abruptly—you wonder against what and at what cost in smashed chrome and lives.

A little research since returning home reveals that 20 per cent of the United States economy is based directly or indirectly upon accidents—household, industrial, and automotive. In a recent *Mechanix Illustrated*, Tom McCahill speculated what would happen to the United States economy if even highway accidents were eliminated:

"A major portion of the industry's income results from replacing parts damaged in accidents. Fenders, wheels, tires, paint, upholstery, glass, headlights, and dozens of other components. Allied with these are the thousands of mechanics, bodybuilders, painters and glaziers who today are given full-time incomes as a result of someone's accident. To go further afield, hundreds of insurance companies that write accident coverage would go bust from the lack of policy buyers. Banks and finance companies that specialize in financing repair bills would be hard hit.

"Without crack-ups new-car sales would suffer tremendously. Thousands of accidents each week wash out cars as usable transportation and produce a comparable number of new-car sales. By the same token, the used-car business would be mortally wounded. Hospitals, doctors and

the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. . . .

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

By this summary of her virtues, this womanly woman is made to stand before us that we might emulate her superior qualities. She is the type of wife and mother who has cradled the nations. To her is given the privilege of placing her stamp upon every achievement accomplished in the world. Some great exploits are ef-

nurses would be affected, not to mention the huge drug firms who supply medicine for the goofers. The paint manufacturers would be hit seriously and so would steel and aluminum and the railroads that haul the parts. Even your friendly undertaker would show a drop in business and casket stock would fall, though these latter boys would get you eventually. Thousands of extra cops and hundreds of claim adjusters soon would be standing in the bread line. . . .

"If the accident prevention goal ever is attained," McCahill concluded, "the dark days of 1932 would seem like a Girl Scout picnic by comparison."

An Adventist brother in Collegedale, Tennessee, isn't letting this dire prognostication of potential depression discourage him from doing his part to halt carnage on the highway. Inspired by a previous column ("A Look Into the Rearview Mirror"), he is designing a Christian Driver's Pledge. He would like to see it circulated in the churches—perhaps promoted on a Temperate Driving Sabbath, with the only offering being a commitment of self to the spirit of Christ in driving manners.

I have not seen his pledge card, but the idea sounds great. I can see the local newspaper story:

ected by women directly, for which they are lauded. But countless are the deeds that will remain unchronicled. A woman's influence is powerful though quiet, far reaching though subtle, and it may uplift or degrade. This is the gift bestowed upon woman by the Creator.

Love and loyalty of family are a priceless treasure. The commendation of friends is pleasant. Accomplishment is satisfying, but to be a "woman that feareth the Lord" brings an eternal reward, for "she shall be praised" of Him. ♦♦

"Five hundred members of the local Seventh-day Adventist church yesterday signed a card pledging them to Christian courtesy in driving.

"It's our contribution to lessening the carnage on the highways," explained the pastor, who passed out the pledge cards to his congregation here on Saturday morning.

"In his sermon, 'Who's in the Driver's Seat?' he pointed out that casualties on our highways each year exceed the total of American soldiers killed since the beginning of the war in Vietnam."

Perhaps an insurance company would get into the act, with rate reductions for signers. Or would we find that in highway theology, too, there is quite a gap between signing and practicing? Perhaps a sticker on the rear window would serve as a reminder. One can imagine the "sermon" such a sticker might elicit from a non-professing driver who has just slammed on his brakes to avoid a discourteous bit of driving. . . . And what a sticker might not accomplish, the proverbial back-seat driver might—especially if she practices her driving "religion."

It seems worth a try. I suspect the United States disaster economy is inflated enough to survive the small depression that might result.

This Present World

By MARIE BAART VAN SCYOC

He lay huddled in his bed and sobbed—not the pillow-pounding, angry sobs of rage, but the soft, choking sobs from a broken heart. His is a tender spirit, and during the Thursday housecleaning I had thought the time had come to throw away the wilted remnant of the flower he had picked on last Sabbath's walk. He had picked only one, not wanting to disturb the beauty of the cluster of color he had found, and now despite our care it was withered and dead.

I comforted him and tried to explain to him that this was the way our world is, that flowers and grass and trees and even people grow old and wither and die, but that when we get to the new earth things will be different.

But from my six-year-old there came the cry, "But I love this world."

Ah, Jerry, I thought, don't we all. And we so desperately hold onto the remnants of some wilted desire, some faded pleasure, or some dying treasure, when a better world awaits us. We spend our time clinging to the things of this world we love, and forget to take time to prepare for the better world.

Don't Just Stand There...

Run!

By FRANK R. LEMON, M.D.

ON A recent morning a fat and fatigued medical administrator conferred with me. Having climbed one floor to my office, he sat down puffing and wheezing—and lighted up the first of several cigarettes. He looked a bit more used up than his 55 years justified. While we visited I had occasion to telephone a Loma Linda neighbor. She is trim and jolly. At 72 she looks 60. As we talked about other matters, I congratulated her on the publicity she had received and the inspiration she had given by her public and private practice of daily running and frequent mountain climbing. She laughed as she related how crisp and delightful the world had been that 5:00 A.M. while she ran one of her daily miles. Then, the punch line: "My two *older* brothers are coming out soon and we are climbing Mount Whitney together!"

When I relayed my delight at this information to my visitor, he wheezed and snorted, "Some kind of an exercise nut!" Two distinct examples of American physical fitness had come together at that moment—one is trim, vigorous, and younger in function than chronological years; the other is fat, tired, and "older" than birthdays justify. Why?

Importance of Exercise

Much could be said of such things as diet, smoking, drinking, worry, and stress in relation to heart disease. But let us consider the matter of exercise—which is now "exercising" the American mind again. I say "again" because, like many other interests in our faddist society, "its time has come" once more. Maybe it began anew with the late President Kennedy's challenge to Americans to see if they could walk or run 15 miles in a day.

Eldred Smith, M.D., director of Cardiovascular Medical Services for United Air Lines, recently reviewed

in a *Medical Tribune* (Feb. 15, 1968) editorial the experience of 21 men with painful angina pectoris (heart disease due to coronary artery insufficiency), fifteen of whom were completely relieved of their distress by diet and graduated walking to jogging to eventual running. Two were unable to continue, but four of the six failures dropped out only for lack of motivation.

Famed Dr. Paul Dudley White, now in his eighties, is a familiar sight in the Boston area, doing as he preaches, leading a parade of bicycles down rustic paths. His lean, sparse form emphasizes that while fatness may be good for the soul, it has no place in the flesh.

Program Is Running

In Minneapolis, Minnesota; Madison, Wisconsin; University Park, Pennsylvania; and Long Beach, California, to name but a few places, men who are predictably prone to coronary disease are now "running for their life" under scientific observation. Dr. Albert Kattus, Jr., of the University of California Medical Center, recently demonstrated, by sophisticated X-rays of their coronary arterial systems, that after a sound exercise program, men who had previously had a coronary heart attack measurably increased the volume of blood flow to the heart. These are isolated but consistent demonstrations of the healing and preserving effects of regular exercise in relation to just one disease—that of the heart. This has been a great but relatively recent advance in scientific medical thought.

Several times in recent years that truly great cardiologist of Germany and Vermont—Dr. Wilhelm Raab—has castigated Americans in medicine, and Americans generally, for not tackling head-on the major killing problem of our times—heart dis-

ease. While setting the problems of overeating, smoking, and indolence in their place, he has spearheaded an effort to get American industry, labor, medicine, and citizenry interested in a current European phenomenon—"reconditioning centers." Time and space will not permit describing here these publicly supported institutions designed to get jaded, bored, and deteriorating moderns back on their feet by controlled abstinence from drugs, alcohol, tobacco; by dietary sanity; and by progressively stressful exercise programs. They even feature hydrotherapy, and sound like flourishing old-time Seventh-day Adventist sanitariums, 1969 style. But suffice it to say that Dr. Raab's effort aims at a vast improvement in American physical habits—and, as necessary—rehabilitation efforts.

Now all this is particularly striking if you read not only modern medical literature but also some old-fashioned books, as I like to do on occasion. Take for example:

"There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved. . . . Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use."—*Testimonies*, vol. 3, p. 78. (Italics supplied.)

"When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. . . . A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe."—*Ibid.*, vol. 2, p. 529.

"If invalids would recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility."—*Ibid.*

Well, now that you have the facts, don't just stand there. Run! ✦✦

From the Editors

TOO "RELIGIOUS" TO GIVE HELP

An elderly woman, unable to walk except with a cane, sat on the front porch of her home in Washington, D.C., reading the Sunday paper. A sudden gust of wind blew part of the paper out of her hand. Picking up her cane, she slowly started after the truant sheet. But every time she was about to catch up with it, the wind blew it a foot or two away, out of reach.

Just then she saw a woman walking briskly down the sidewalk. "Please . . . stop the paper. . . . Help me," she pleaded hesitantly.

"Oh, I can't stop to help you now; I'd be late for church," snapped the swiftly moving passer-by. And she hurried on, leaving the cane-dependent woman in pathetic pursuit of her vagrant paper.

This story, published recently in the *Washington Post*, brings to mind the experience Jesus told of the unlucky traveler who, on his way from Jerusalem to Jericho, was beaten, robbed, and left to die at the side of the road. As the sufferer lay there, his blood mingling with the sand, his raw flesh racked with pain, a priest appeared. But he did not stop. He neither slowed his pace nor rendered assistance; "he merely glanced toward the wounded man" (*The Desire of Ages*, p. 499).

Next came a Levite. Perhaps motivated by morbid curiosity, "he stopped and looked at the sufferer" (*ibid.*). He knew he ought to become involved, but he "persuaded himself that the case was no concern of his" (*ibid.*). ("This is the responsibility of the highway patrol. And besides, I can't stand the sight of blood.")

What an astonishing performance! Men whose sacred office placed upon them a special responsibility to show compassion (Heb. 5:2) quenched the impulse to help a sufferer, excused their delinquency, and left a man to die. Perhaps they were going to Jerusalem ("They're expecting me at the Temple and I wouldn't want to be late") or perhaps they were going to Jericho ("My wife is expecting me at seven o'clock, and I wouldn't want to worry her by being late"), or perhaps they were controlled by race prejudice ("My friends would misunderstand if I helped a Samaritan"). No matter. Rationalizations do not help. The stark fact is that a human being was in desperate need, and two men, by refusing to meet that need, denied their profession, betrayed their trust, and showed an appalling ignorance of what constitutes true religion.

Deeds, Not Creeds

What is true religion? According to the apostle James it is "to visit the fatherless and widows in their affliction, and to keep . . . [oneself] unspotted from the world" (James 1:27). According to Ellen G. White, it "consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness" (*ibid.*, p. 497).

It is natural for true religion to make a man loving and kind, for "God is love" (1 John 4:8). Religion is designed to transform men into God's likeness. "Supreme love to God and impartial love to man are the principles to be wrought out in the life."—*Ibid.*, p. 498. "When the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. . . . For the spirit we manifest toward

our brethren declares what is our spirit toward God."—*Ibid.*, p. 505.

Christ made it clear that love revealed through acts of mercy is the essence of true religion. He said that at His coming the human family will be divided into but two classes—those who have fed the hungry, clothed the naked, befriended the stranger, ministered to the sick, and visited prisoners; and those who have done none of these things. The first group hear Jesus say, "Come, . . . inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). The second group hear Him say, "Depart . . . into everlasting fire" (verse 41).

Apparently, true religion is quite different from what many think. It is more than form. It is more than theory. It is more than profession. "Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians. . . . If we are Christians, we shall not pass by on the other side, keeping as far as possible from the very ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, 'This does not concern me.'"—*Ibid.*, p. 504.

Some church members seem to think that true religion calls for exceptional ability to split theological hairs, to condemn the dress and diet faults of their brethren, to point out the failings of youth, or to recognize deviations from the *Church Manual*.

What a mistake! While theology, church discipline, and a sharp eye to discern dangers have their place, they are not the test for admission to heaven. Christ says "Come" only to those who put God first, others second, and themselves last; whose eyes are blind to the deficiencies of others; who see religion not as ritual but as a means of "bringing the greatest good to others."

The story of the good Samaritan reveals that people needed to learn this lesson in Christ's day. The story of the elderly woman with the Sunday paper reveals that the lesson is still needed.

K. H. W.

UNTIL THE LAW SIN

Disturbed over the reading of Romans 5:13 in *The New English Bible* and in J. B. Phillips' version, a reader comments, "The King James translation has good logic and reasoning. . . . The other versions contain neither common sense nor logic. . . . I am sorry to see such nonsensical statements in these new translations."

So that we may clearly see the problem, we quote the verse from the three versions:

K.J.V.: "For until the law sin was in the world: but sin is not imputed when there is no law."

N.E.B.: "For sin was already in the world before there was law, though in the absence of law no reckoning is kept of sin." *

Phillips: "Sin, you see, was in the world long before the Law, though I suppose, technically speaking, it was not 'sin' where there was no law to define it." †

* 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.

We recognize, and are sympathetic with, the difficulty most of our readers have in evaluating the relative merits of the various versional readings. The only satisfactory way of doing this is to compare the translations with the words of the Biblical writer in the language in which he wrote and then to draw a conclusion on the basis of which translation most closely reproduces what the Biblical author said in his own language. The question should not be, Which versional reading makes most sense to the reader? The original may have been difficult and the translator may have tried to simplify the passage for the reader, but in doing so may have departed from the author's intent; at least other translators may think that he did.

We are reminded in this connection of an illustration we heard. A man was showing his friends pictures of his wife, some of which were taken before she was married, others at the time of the wedding, and still others at various stages afterward. When asked which picture or version he preferred, he replied, "None. I prefer the original."

And so it is with us. While it is interesting to compare what different translators have done, we prefer the original. At the same time we would like our readers to know that a knowledge of the original languages of the Bible is in no sense necessary to know adequately the way of salvation and God's will for us. It is only when the precise meaning of certain texts and passages is involved that a knowledge of these languages often turns out to be helpful.

Returning to Romans 5:13 in the versions cited, we would say that the K.J.V. most nearly literally translates the Greek. This is understandable; its translators sought to reproduce the words of the original. The other two versions sought rather to reproduce the meaning and hence have a somewhat expanded translation.

When the verse is studied in its context, we have no trouble with any of the translations. We feel that the problem here is one not so much of translation as of definition of terms. It seems to us that our reader misunderstands Paul's use of the term "law."

We recognize that as used in the Bible the term "law" can have various meanings. Sometimes it means the Pentateuch, the first five books of the Bible (Matt. 12:5; John 1:45; cf. Luke 24:44); at other times it refers to either the moral or ceremonial aspects of the law. Frequently the whole regulatory system of the Israelites is referred to, the system that took shape in the time of Moses and continued until Christ.

It is this last definition that we believe applies in Romans 5:13. This can be seen from the fact that the law spoken of had not always been in existence. The phrase "until the law" implies this. And the text speaks of sin and death existing in the period before the "law" came. A parallel phrase in verse 14 defines this period as "from Adam to Moses." It is thus clear that the "law"

under consideration came at the time of Moses (cf. John 1:17).

It is this same regulatory system that is spoken of in Galatians 3:14-17, where, after speaking of the blessing of Abraham, the author says, "The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul" (verse 17). The 430 years extended to the time of Moses.

In objecting to the reading of newer translations of Romans 5:13, our reader says, "There never was a time when God's law did not exist, or when He did not keep a record of sin. God was always technical about sin. He cannot look upon sin with the least degree of allowance."

Paul is not in the least denying this truth. But in this passage he is not speaking of the moral law per se. If he had been he would have declared its origin not at Sinai but long before. The moral law is as permanent as God Himself. The "law" he was speaking about did not come until the time of Moses.

Until the Israelite economy was instituted in the time of Moses, there was no written law for the Israelites. So far as we know, Moses was the first to put in writing any of the laws regarding the worship of the true God. Until this elaborate system was instituted, or "until the law," "sin was in the world," declares Paul in Romans 5:13. And death reigned from Adam to Moses. In fact, in verse 12 Paul declares that "death passed upon all men, for that all have sinned." About the only difference between sin before and after Moses is that, in the words of Paul, there were those who "had not sinned after the similitude of Adam's transgression" (verse 14). In other words, Adam transgressed a known command of God. But until the law was given in detailed and written form at the time of Moses, men, at least the majority of them, unwittingly transgressed God's commands. Apparently this is why sin was "not imputed." That is, men were not charged with willfully transgressing a known law of God. Nevertheless, they were still sinning.

This is what to us the Greek of Romans 5:13 says in its context. This is what the K.J.V. says when the context is considered. Essentially, the N.E.B. and Phillips' version say the same thing. Apparently our reader felt that to give such an interpretation to the passage is to deny the permanence of the moral law. But this is not the case. There is abundant evidence elsewhere for moral law to have existed in the time before Moses. This was not the subject of Paul's discussion in the Romans passage.

To insist that "law" in Romans 5:13 means moral law is to say that the moral law did not come in till the time of Moses. This is not what the Seventh-day Adventist Church teaches, nor is it what Paul is teaching. Romans 5:13 is simply not a good text—in fact, is not a text at all—to prove the existence of the moral law before Sinai.

D. F. N.

Morning Walk

By VIRGINIA SHANTA

This morning I walked
Through pastures green and golden.
I heard the rustling of the leaves,
The lowing of the cattle,
The crowing of the rooster.
I felt the warmth of the sun
And saw the blue of the sky
And white-gray clouds.
I heard the bleating of sheep
And smelled the good smell of clover.

This morning I walked with the Lord,
Through meadows gold and green.
He spoke to me in the rustling of the leaves,
In the lowing of the cattle
And the crowing of the cock.
His mercy shone down on me in the rays of the sun,
And His promise in the blue, cloud-drifted sky.
Wherever I looked I found Him—
In the bleat of the sheep,
In the scent of clover.
Wheresoever I did go, there was He.

LETTERS

to the Editor

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

RIGHT AND WRONG

The poem "God's Presence," by Jessie Moon, July 24, is the finest for some time because of its clarity, brevity, and depth. The poet has done a good job explaining what is right and wrong. Thank you for the poem.

GEORGE GREEN

Huntsville, Alabama

A DREAM UNREALIZED

I appreciate the timely comments in the July 10 column by Miriam Wood.

As we observe the attitude of many around us, we have been concerned regarding their lack of understanding and love. Jesus referred to the basic two commandments—love to God and love to man. There is much conversion needed in our own hearts before we can expect the latter rain.

MRS. MARGARET HARRIS

Silver Spring, Maryland

LOSSES IN MEMBERSHIP

In response to the letter entitled "Losses in Membership" (June 26), I agree with Mr. Cunningham's views. However, there are local practices that deviate from the approved counsel set forth in the *Church Manual*. These practices pose a problem over which the membership has no control. How can this be?

On page 61 of the *Church Manual*, under the heading of "Welcoming Candidates," it says: "After the candidates have satisfactorily answered the foregoing questions, the church body should be asked to vote on their acceptance into the church, subject to baptism, which ordinance should not be unduly delayed."

In some areas this is not being followed. I have seen instances where candidates for baptism and those desiring membership by profession of faith were grouped together; some, whose names were read, were not even present to be examined, and after examination of those present the pastor would say, "Now to show that we wish to accept these candidates into the fellowship of our church, let us all say a hearty 'Amen'!"

You can readily see that if two or three "Amens" are heard, the candidates are accepted regardless of their qualifications. Will someone give us a solution to this problem?

A. RAY EAST

Bristow, Oklahoma

THEY ALSO REMEMBER

Re "They Also Remember" (July 10). I am finding discussion of other groups which in their own way observe the seventh-day Sabbath very interesting. I have had considerable interest in three of these groups myself. Be-

cause of close contact with the Seventh Day Baptists, the Church of Jesus Christ of Latter-day Saints (Strangite), and the Order of Aaron, I would like to make two corrections in the article.

First, though Samuel Stennett was a prodigious hymn writer who has to his credit several numbers found in the Seventh-day Adventist *Church Hymnal*, he did not author "Another Six Days' Work Is Done." This mistake in the article is probably based on the error in the *Church Hymnal*. The author of this was a relative of Samuel Stennett, Dr. Joseph Stennett, who was also a Seventh Day Baptist minister, and ordained as pastor of London's Pinner's Hall Seventh Day Baptist church on January 4, 1690.

A second point concerning the Seventh Day Baptists should be of interest to all Seventh-day Adventists who would turn over the financial support of Adventist schools to non-church sources. Though Seventh Day Baptists

founded Salem College, Alfred University, and Milton College, these schools are no longer affiliated with them. Other than the few Seventh Day Baptist persons who teach in these institutions, the schools have passed from Seventh Day Baptist control. No religion classes that have direct bearing on Seventh Day Baptist beliefs are offered in these schools. And two of the schools—Alfred University (now a part of the State University of New York system) and Milton College—do not even mention the Seventh Day Baptist Church in the historical sketch of each school in their current bulletins.

It has been my observation in dealing with these groups that the difference between their growth and doctrinal slants and that of the Seventh-day Adventist Church must be one thing: the gift of the Spirit of Prophecy to the Seventh-day Adventist Church.

RUSSEL J. THOMSEN, M.D.

Salt Lake City, Utah

Our Witnessing Laymen

By ERNEST LLOYD

The late Edgar Guest left us a message in rhyme on the importance of the laymen's work and influence that is worth another reading. A portion of it follows:

"It's the church's special function to uphold the finer things,
To teach the way of living from which all that's noble springs;
But the minister can't do it single-handed and alone,
For the laymen of the country are the church's corner-stone.

"When you see a church that's empty, though its doors are open wide,
It is not the church that's dying; it's the laymen who have died;
For it's not by song or sermon that the church's work is done;
It's the laymen of the country who for God must carry on." *

Yes, the great work of the church—the *witnessing work*—must be done by the laymen. We have, comparatively, only a small number of ministers, and they cannot do the work that God has for the laymen to do. Then, too, God has something for each layman—disciple—to do that no one else can do. The servant of God penned a message for His people on this important subject of *personal work for individuals*. See pages 147 and 148 in *The Ministry of Healing*, by Ellen G. White.

We are connected with a growing movement, and of course, in this age we must have some machinery to implement its progress and carry on the business. But we must remember that we are not to depend upon the machinery to finish the great task committed to us. The great need of the church is not really more organization, not more machinery, but simply more fidelity on the part of every lay member to the duty and privilege of *personal evangelism*.

Let us keep in mind, brethren and sisters, that the great business of heralding the message for the last days was never committed to a few men or to a special group or class of workers. That is the old error that crept into the church early in its history and that has ever been a great hindrance to the spreading of the gospel.

The duty of propagating the message for this time rests upon everyone who carries the name of the movement. The religion that would spread among men must be offered by *man to man*. Its power must be seen dominating the lives of all its adherents and making them eager for its dissemination. This is essential as a testimonial of its worth.

Yes, this is the great need of the church today, more faithful conversational evangelists in the office, on the street, in the social life, and along the ways of travel. With every member of the church making the most of the daily opportunities for influencing individual lives, our church would definitely increase in spirituality, and many of our problems would be carried a long way toward solution. The prayer and missionary meetings would take on new life and interest, and many would be stirred to greater endeavor. Let us remember, too, that our message-filled small literature is one of the great factors we have in hand for the giving of the message in these stirring times.

* From: *Collected Verse*, Reilly and Lee.



On Mores and Morals

By LYNN SAULS

[Not everyone will agree with the views set forth in this article. Although the author does not necessarily recommend a change in Adventist life-styles—either personal or institutional—he does recommend a careful examination of Adventists' attitudes toward the life-styles of others.—Eds.]

BEAUTIFY America—Get a Haircut.” Surely you remember the billboard. It was everywhere just a year ago. The signs have long since weathered, peeled, and have been covered over. And I am glad. While doubtless they brought a chuckle to many a passer-by, they could only serve to alienate a segment of our society who were already alienated enough.

Every time I passed one of those signs I would imagine Washington, Jefferson, and Franklin in the place of the sad young man pictured there. I could hear a twentieth-century America, more concerned with mores than with morality, telling our founding fathers: “Don’t be so wrought up about things like all men being created equal, but make America beautiful by taking off your wig; or if it’s your own hair, cut it.”

There was a time when various styles in men’s hair could come and go with great rapidity and could even exist side by side without creating a furor. Just take a look at a chart of the United States Presidents to see what great variety of hair lengths, beards, mustaches, and sideburns have been acceptable for less than 200 years.

During the nineteenth century, all at one and the same time Emerson could wear relatively short hair accompanied by long, hanging sideburns, Thoreau could wear a beard, and Hawthorne could wear long hair and a mustache. Yet all three men were part of the same culture. Yes, even part of the same literary group around Concord.

In the 1860’s Lincoln could grow a beard while in office without being impeached. James White, who accepted the Advent message in the 1830’s from William Miller, a clean-shaven but long-haired lay preacher, could grow a massive beard without being accused of appearing like the world.

Something has happened, however, during the past fifty or sixty years. Perhaps the two world wars have created the confusion between being a good citizen and uniformity of appearance. Perhaps the mass media. Whatever the cause, the great mass of middle class business and professional men have difficulty accepting variety in personal taste and appearance. They feel threatened by even a slight departure from the norm. Students have been expelled from high schools for refusing to conform to standard hair styles. Men have been dismissed from factories and offices. Youth have been denied trial in courts until their beards and long hair have been removed. And for a time the sign “Beautify America—Get a Haircut” appeared all over the United States to needle those who dared to be different.

Behind some of the beards are ideas that are not at all constructive. Some youth have let themselves go like an untended garden. Unwashed, unkempt, and unattractive, they bend with the slightest breeze of emotion or notion. Unable or unwilling to meet life’s challenges, they

have retreated into themselves, choosing to “do their own thing” no matter what. However, a large segment of the new generation are rebelling against a middle-class conformity that would try to squeeze everyone into its own mold. They are against a society that has for its gods ease, pleasure, and respectability. They are against a society that worships these gods by exploiting other human beings and crushing individual freedom.

Not all the bearded and long-haired youths are LSD dropouts. Not all are emotionally disturbed adolescents seeking attention. Not all are subversive revolutionaries plotting violence. Many are sincerely disturbed about the hypocrisy and ugliness of contemporary society and want to do something about it, even if all they know how to do is show their disdain by growing a beard. These young people are ripe for Christianity if we can react to them not as the world reacts but as Christ would. Many of these young rebels would make good Seventh-day Adventists.

But if all they get from us is a sense of confusion about mores and morality; if all they see in us is a mad race after ease, pleasure, and respectability, covered up by rigid adherence to outward forms of piety; if all they get from us are insults born of the same type of thinking that created the “Keep America Beautiful” sign—if this is all the response they get from us, they will identify us with the world’s mold we have been shaped into and seek elsewhere for the meaning of existence.

Do Symbols Have Absolute Values?

Christians will not seek attention by being *avant-garde* (being “the first by whom the new is tried”), for they have more serious goals than those represented by appearance. But at the same time they will not attach undue significance to styles such as bobbed hair, wigs, and beards. They will not be too quick to assign absolute values to symbols, recognizing that those values may be shattered within a decade. Who can forget that long after decent women were cutting their hair, many evangelical preachers were still declaring that short hair on women was wrong because it was the symbol of harlotry!

Today some are tempted to make the same mistake. Even though the meaning of the beard is ambiguous, they tend to label it as a symbol of rebellion and subversion. Men’s bright-colored clothing they conclude is a pathological symptom of a sick society.

How careful we must be lest we become more taken up with the mores and prejudices of one socio-economic group within our society than with the gospel commission, and as a result, alienate all the other groups who have different sensibilities.

This monthly feature for college and university students and other young adults opens the way for senior youth to participate in discussing religious questions, sharing religious experience, and aiding the development of the church. Prospective contributors should request our “Guide to Writers (Young Adult).” Letters to the Young Adult editor should state whether the reader is under 35 or over 35.

There is room around the one table of Christ for black and white and Oriental, for old and young and middle aged, for members of the lower, middle, and upper socio-economic classes, for town and gown, for clean shaven and bearded. The family of Christ is not built upon identity of appearance, tastes, and opinions. Christian love will recognize all the tastes, opinions, and idiosyncrasies that are not out of harmony with God's law and testimony.

We must not confuse Christianity with Western culture nor Adventism with American middle-class values. The remnant church can be nothing less than catholic in the true sense of the word. When Christ comes His church will contain all kinds of people from all kinds of backgrounds and walks of life. We should be fast becoming that heterogeneous group who wash one another's feet not only in ceremony but in spirit.

Our unity is not dependent upon conformity to our own self-styled status symbols. God has already given us

the symbols. "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The day must come when a black man can walk into any Adventist church and feel welcome. The day must come when a poorly dressed woman from the slums can walk into any Adventist church and find love, understanding, and help. The day must come when a wealthy professional man can worship in any Adventist church and feel the bond of brotherhood that ties all men together. The day must come when a bearded rebel will be able to walk into an Adventist meeting without receiving cold looks and hearing from the platform intimidating remarks about bearded hippies. The day must come when Christ will be lifted up and will draw all men unto Himself.

Let it be now.

♦♦

When Science Contradicts Faith

By FRANK H. LANG

A FEW years ago Anthony Standen wrote a book chiding his colleagues for taking themselves too seriously. He titled it *Science Is a Sacred Cow*. His point was that many people are ready to accept, without a critical thought, almost any statement by anyone who calls himself a scientist. Sometimes, however, problems arise that trouble even nonworshippers of the "cow."

Science has made some rather impressive discoveries in our time. But science is not infallible. When, in a particular case, evidence points to conclusions that cannot be harmonized with the general laws of causal relationship, it is always worth while to look for a hidden variable.

I think of a recent case in point.

Scientific journals reported that certain stony meteorites had been proved to contain fossil remains of microscopic life. The writers theorized that the meteorites came from a planet thought once to have circled our sun in an orbit now occupied by a large number of asteroids. They further theorized that these chunks of space rock were the remains after this planet had broken up. And now they had proof that the planet had had life—life extinguished by some catastrophe.

Since the Bible clearly associates death with sin, the extinction of life on that planet would indicate the entrance of sin there. Many Bible Christians consider this world the one lost sheep among God's worlds. Revelation 21:4 pictures the solution of this world's sin problem as doing away with all death, which could hardly be

if death were common in the universe. When the great controversy is ended here, "the entire universe is clean" (*The Great Controversy*, p. 678).

In this case, the hidden variable wasn't long in coming to the surface. Another, more careful, scientist was the spoilsport who ruined this promising theory. He analyzed a little powdered rock from one of these meteorites in the same way the first scientist had, and sure enough, in the broth that came off were sugars and proteins, chemicals once believed to be produced only by living plants and animals. In the process the substance had

been boiled in water, alcohol, and sulphuric acid, so it was thoroughly cleansed of anything but the pure minerals.

Then he laid the material aside for a few days and analyzed it again. Sugars and proteins again! This, the second scientist pointed out, resulted from invasion of the mixture by ordinary earth microbes or germs. Then he pointed out that the meteorites in question, which had lain in museums for years, had doubtless been invaded by this ever-present microscopic life in the same way as his laboratory sample. And this was the whole basis of the amazing scientific evidence about the planet with life.

It's not that faith doesn't have to stand up to evidence. Isaiah 1:18 says, "Come now, and let us reason together, saith the Lord." Every man must decide for himself on the totality of evidence.

But whether it be science or religion, it is necessary to live and act on our faith without waiting to find out everything knowable. There is not an area of our technology in which there are not recognized to be great blanks in our information. But we still turn switches that direct the power of the unknown into our factories and our kitchen mixers.

God doesn't demand that His children know all about Him, or all about science either. When He asks us to have faith in Him, He does so on the basis of the most general principles of causality there are—those pointing to a Creator.

When isolated information seems to contradict that most basic conclusion—that we and our surroundings are the product of a great intelligent Organizer—we may safely conclude that there is some hidden variable, which, were it recognized, would change the picture. We may not always easily find it, but we can afford to wait. ♦♦



When a delegation of Adventist youth from Yugoslavia, Czechoslovakia, Indonesia, and Brazil recently sang and played for Swiss legislators in Bern, some observers thought of them as visitors from heaven. This cartoon, depicting a cleaning woman picking up after them, appeared in a newspaper with a caption reading: "A group of Adventists who have come to the Zurich congress visited the Swiss Parliament." S. F. MONNIER

Gospel Triumphs in Borneo

By DANIEL R. GUILD, *President*
Southeast Asia Union Mission

Every time I visit Ayer Manis School the conviction returns: here is a miracle carved out of the jungle of Borneo. The stories of Anyau and Michael illustrate why I feel this way.

I met Anyau early one morning as he was on his way up the mountainside to see why the school's water supply had failed. I crossed the road with him and climbed the steep path to the falls and the source of supply. We found the intake plugged with gravel and leaves from the previous night's storm.

On the way down the mountain, I asked Anyau about his background. He told me that he was from Balingian, a Melanau village in a district near Tatau. Although we have a thriving work in Sarawak among the Ibans or Sea Dyaks of Tatau, we have no work among the Melanaus.

"Are any other members of your family Adventists?" I inquired.

"No, I am the only one," he replied.

"How did you become an Adventist?" I asked.

He told this story: In December, 1961, he heard a special Christmas broadcast by the SDA mission, the name by which Seventh-day Adventists are widely known in Borneo. Although we were not allowed on the radio for regular broadcasting because of government regulations, we were allotted this one special Christmas broadcast. Through God's providence, at the time of the broadcast Anyau was listening to the radio in the village bazaar.

He was greatly impressed by the broad-

cast, deeply moved by the story of Jesus, the Son of God, being born among men as the Saviour of the world. He desired to know more. Who are these SDA's? he wondered.

He inquired, but no one in his area had ever heard of SDA's. So he wrote to his brother.

A reply from his brother told him of several SDA churches and an SDA school at Bukit Nyala on the Tatau River, a place familiar to most Seventh-day Adventists because of the thrilling stories of miracles performed by God during the days of the Youngbergs.

Anyau immediately went to Bukit Nyala, but to his disappointment found it was only a primary school.

"Don't worry," said Pastor Sinaga, whom he met at the school. At Ayer Manis there is a secondary boarding school that the SDA's are opening this year." But the school was full and it was too late to enter.

It is a trip of seven days by boat and a half day by bus to reach Ayer Manis from Anyau's village, but the next year Anyau found himself as a student at Ayer Manis School. He attended the Bible classes and took the Voice of Prophecy lessons. Before long he was baptized.

As Anyau told me his story, I thought of the providence of God in leading him to the bazaar to hear that one radio broadcast, the only broadcast by Seventh-day Adventists that year. Then I thought of the current breakthrough in radio during the past two years. For today



C. A. Ortner (right), Ayer Manis principal, supervises school's student work program.

Seventh-day Adventists have been allotted free time for 14 broadcasts a month, and the station, which can be heard island-wide, is requesting four more broadcasts a month beamed toward youth. As a result of these broadcasts, Seventh-day Adventists are now well known throughout the country.

By the time Anyau had finished telling me the story of his conversion, we were again on the Ayer Manis School campus.

"What do you plan to do when you graduate next year?" I inquired.

"I hope to go back and win my father and mother to Christ."

In talking with Anyau, I found that we do not have a single Seventh-day Adventist among the Melanaus. It is difficult to break into a new tribe with the third angel's message, but Anyau has accepted the challenge to go back to his home area and open up the work among a new tribe of the peoples of Borneo.

We approached the meeting place just in time for the morning devotional of the mission-wide lay congress that was in progress at the school. As we sang the opening song, my thoughts were on Anyau and his people.

Then I saw Michael, another student at the school attending the lay congress, and my thoughts turned to him. He had told his story at the trophy hour the night before. His story is another testimony to the power of Christian education.

Five years ago Michael left his village in search of a secondary school. By chance, it seemed, he was told about the Ayer Manis School. He enrolled, but he was not interested in Christianity. The idea of becoming a Christian was repulsive to him.

But as Michael attended the services and the Bible classes, he was drawn to Christ. He rebelled, for he was determined not to become a Christian. But God finally won the battle for Michael's heart and he was baptized.

Every weekend he returned to his home village of Rituh. After several weeks he came to C. A. Ortner, the Ayer Manis School principal, and pleaded with him to come to his village. "Many of the villagers want to become Christians and be baptized," he asserted. Thinking that Michael was overenthu-



Michael, a student at Ayer Manis School, his mother and father, and the group of other baptismal candidates at Rituh, Michael's home village, where he started a new church.

siastic, Pastor Ortner delayed. Finally one weekend he yielded.

Pastor Ortner found many interested in the message of Jesus. Each Friday night for six months he and Michael traveled 13 miles over a rough road and then walked thirty minutes to the village, where they held a series of Bible studies. Following that, Michael held two complete series of Bible studies.

To date there have been five baptisms in which 30 people have been baptized. Many others are preparing to join the church. You can imagine Michael's thrill at seeing his own father and mother baptized in the river at the last baptism.

Unusual Jungle Church

Michael did not stop with giving Bible studies and winning his villagers to Christ; he saw that they must have a place of worship. Though the chief put many obstacles in the way, Michael's brother gave a piece of ground to the mission. The members, led by Michael, cut the trees, sawed the logs into boards by hand, smoothed the boards with their parangs, and built a church. The roof was supplied by the first-grade MV Society of the Lodi, California, church school where Pastor Ortner had once been principal. Michael built the pulpit furniture and planted a beautiful garden of flowers at the front of the church, an unusual embellishment for a jungle church in Borneo.

The stories of Anyau and of Michael are only two of scores of stories that give testimony to the power of Christian education.

Ayer Manis School is truly a school of the prophets. When it became the boarding academy for the Sarawak Mission in 1961, there were five churches in the district that had been established for many years. Today there are 27 organized churches and companies and 13 branch Sabbath schools, nearly all of them started by students of the Ayer Manis School or spawned from churches started by the Ayer Manis School.

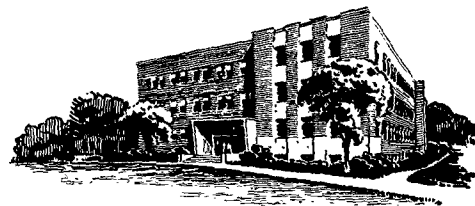
I am continually amazed at the successes of this school. The only permanent masonry buildings are the partially completed classroom-auditorium block and



Geoffery Anyau, from the village of Balingian, is the only person from among the Melanau people to become a member of the Adventist Church. Having no other members of his family or close friends as Adventists, Geoffery first found out about the Adventist Church through an annual Christmas radio broadcast sponsored by the SDA mission. Geoffery desires to return to his people when he completes his school training, so that he may teach them about his belief in Christ's soon return.

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

“NEW” WORKER. When 1970 begins, the denomination's Sabbath school leaders and teachers will be greeted by a “new” *Worker* enhanced with extra-special teaching hints for senior teachers and full program helps and teaching aids for all other divisions from the cradle roll through to the youth. Curtis Barger, associate Sabbath School Department secretary, informed me that all areas of the Sabbath school service will benefit by much added information to be provided in the new *Worker*, which month by month will provide a veritable reservoir of good things in a magazine that will be doubled in number of pages. Lesson materials for departments from junior youth to adults will be presented in dramatic new form. Our Sabbath school leaders are dedicated to a program of giving the maximum assistance possible to those who week after week teach and study the Word of God in our thousands of Sabbath schools.

AUTUMN COUNCIL. The 1969 Autumn Council meeting of the General Conference committee will be held at denominational headquarters in Takoma Park, Washington, D.C., October 8 to 14. Attending this annual meeting will be the presidents of the overseas divisions of the General Conference, committee members resident in North America (staff members, union presidents, laymen, leaders of general institutions, and elective members), the local conference presidents of the North American Division (by invitation), and 30 specially invited persons who represent medical or educational institutions or who are pastors of churches or evangelists.

The General Conference cares for the work in the North American Division through the North American Division Committee on Administration (NADCA), which is presided over by the vice-president for the North American Division. NADCA holds its major annual meeting at Autumn Council time, and so an unusually large representation of leaders from this division is required. Other divisions hold yearly and semi-yearly meetings within their territory.

AUDITOR RETIRES. After having given the denomination 44 years of service both in the United States and overseas, Elder and Mrs. Werber Johnson have requested retirement. For the past eight and a half years Elder Johnson has served on the General Conference staff as an

associate auditor. Upon retirement, the Johnsons plan to go to Japan, where their son, Dr. C. Delmar Johnson, is medical director of the Tokyo Sanitarium and Hospital.

MANY VISITORS. Numerous visitors from many lands called at the General Conference during July and early August. They were: Mrs. Carl Watts, Japan Union, and C. Delmar Johnson, M.D., and family, Tokyo, Japan; Discorides B. Salmin, Philippine Union College, and Donald Halenz and family, Mountain View College, Philippines; Kiyo Okuno, Evangelistic Center, Osaka, Japan; M. R. Lyon and family, Far Eastern Division, and M. H. Peterson, M.D., and family, Youngberg Memorial Hospital, Singapore; Benedicto Romero and family, Instituto Colombo Venezolano, Medellín, Colombia; J. Sherwood Jones and family, Cyprus Section; Naomi Zalabak, Korean Union; C. R. Stafford and family, Heri Hospital, Kigoma, Tanzania; T. T. Billings, South Caribbean Conference; C. A. Gray, Central Jamaica Conference; Jose Torres, Chile Union; Walter Manrique, North Peru Mission; Cristobal Villasante and Anselmo Condori, South Peru Mission; Maria J. Habich Pando, Central Peru Mission; Alejandro Bullón Paucar, Inca Union College, Lima, Peru; L. G. Rose, M.D., and family, Kendu Hospital, Kenya; R. J. Burgess, Ethiopian Advent Press; J. G. and Mrs. Nikkels, Upper Magdalena Conference, Bogotá, Colombia; Hannelore Witzig, Central European Division; and Robert Sheldon and family, Thailand Publishing House.

PUBLISHING HORIZONS. D. A. McAdams and his Publishing Department staff are enthusiastic over literature sales and book deliveries being made by individual literature evangelists each week. One person sold \$500 worth of Seventh-day Adventist books in a single home at one time. Others sold \$1,000 worth of small books and magazines in one week's time.

Our publishing leaders believe this is the time for individual success in soul winning and literature distribution by our literature evangelists. They are giving considerable attention to the challenge of how to increase the impact being made by the literature evangelists and their leaders. They are interested in synchronizing the soul-winning program and the literature distribution program.

about one third of the necessary teacher housing. The dormitories are built of wood. The science laboratory and several other classrooms are housed in tin-roofed sheds.

We dream of adequate physical facilities, but we know that they are many years in the future, even farther off than they seemed a few years ago. The rising cost of maintaining the work in the homelands and in the mission fields and—despite unparalleled affluence—the decline in the percentage of the Adventist member's dollar in North America being given to overseas missionary work have resulted in smaller budgets for overseas work. Last year in our union we had to drop two overseas worker budgets in order to bring our budget into balance.

Though physical facilities at Ayer Manis are meager and though financial resources are not increasing at the pace they once were, the potential in human resources is unlimited. With Anyaus and Michaels and the hundreds of other students at Ayer Manis School dedicating themselves to service, the work of God in Sarawak will triumph.

COSTA RICA:

Forty Youth Baptized From Week of Prayer

Earnest prayers for the forgiveness of sin, the spiritual unity of faculty and students, and a baptism of 40 marked the first Week of Prayer held at the Central American Vocational College in Costa Rica. B. L. Archbold, secretary of the Inter-American Division, was the speaker.

From the time the special week was first announced, faculty members and students gathered often in prayer. At the first meeting they knew their prayers were being answered as they heard Elder Archbold speak on "Why a Week of Prayer?" and felt the influence of the Holy Spirit.

All during the week teachers and students righted personal wrongs and sought

out those whom they had injured. They witnessed scenes they had never seen before as hard-hearted students cried out to God for pardon. Prayer groups met around the campus during the evenings and into the night.

At week's close the school family responded to Elder Archbold's appeal to meet him under the tree of life in our heavenly home.

ROBERT EUBANKS
Dean of Men

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

WHEN A MEMBER MOVES Someone has suggested that throughout the Protestant world there should be a portability of church membership. That is, a member who moves to another geographical area and wishes to join a local church there, even of another denomination, might do so simply by presenting his credentials. This would simplify the process of church transfers, it is argued, and would overlook the little differences that exist between the standard Protestant churches.

One might call this a credit-card membership. It might be likened to my oil company credit card, which can be used to buy petroleum products on credit not only from the issuing company but also at certain other stations, and can even be used for credit at a chain of motels.

Or perhaps the document would be more in the nature of a passport, used by citizens of one country when traveling to other countries. My U.S.A. passport was issued in the Washington passport office under authorization of the Secretary of State, and in order to be certain that I am not an impostor it carries my photograph (unretouched) and my signature. With it I can freely go from one to another of most countries of Europe without the bothersome necessity of getting a visa in advance, except that when I cross a border the officials always take pains to look for my name in a thick book of unwanted characters.

It seems very unlikely that Seventh-day Adventists would ever enter into a reciprocal pact to exchange membership with the other Protestant churches. First of all, there are the differences that stand between us because of doctrine. To ignore these would be tantamount to confessing that Adventists have no real reason to exist separately. Second, there are wide differences in systems of organization, and it is doubtful whether the genuine Adventist would feel comfortable and at home under a system other than his own.

Now, suppose the Adventist moves. What does he do about his church membership? He doesn't carry it in his pocket, so there is no credential he can present immediately to the new church. So he applies to the clerk of the church he

wishes to join or to the pastoral staff, giving the name of his former church and the name and address of the clerk. Acting on his request, the clerk writes to his former church requesting his "letter," a formal notification of membership transfer. If there is no question on his standing, the letter is voted by the church openly and dispatched by mail to the clerk of the receiving church. Here the name is read or is listed for admittance and when he is voted in, the transfer is complete. The member never handles the letter personally; all the transaction goes through other hands.

Several rules should be noted: (1) It is not proper for the church he is leaving to vote and give him a letter to be carried by him to the receiving church. It would be proper, if he is sure of where he is going, for him to ask the clerk to forward his letter to the receiving church, so it will be there soon after he arrives. (2) When a letter is requested, there is an interval of at least one week between the time the letter is requested and the vote to grant the letter. This is done in order to give an opportunity for the church to learn of any situation that might cast a cloud over his standing as a member.

There is one aspect of the church membership transfer question that really makes for inefficiency. This exists because of the failure of members who move away to take steps to have their membership transferred. Some don't want to leave the old church out of pure sentimentality. Students neglect to transfer their membership from their home church to the college church. Even ministers and evangelists have been known to show laxity in getting their membership transferred when they move. The result is that one church has the member's name, while another has the benefit of his presence and usually his financial support of its program.

Incidentally, conference workers are supposed to belong to the local church where they and their family attend and not to the conference church. Any questions that need answering about church membership can usually be cleared up by consulting the *Church Manual*, chapter 5.

(Next: Autumn Councils)



Two Ordained in Tanzania

Two ministers, with their wives, at their recent ordination service in the Tanzania Union: Pastor and Mrs. Calvin Smith (left) and Pastor and Mrs. John Moses.

A. E. COOK
Ministerial Secretary
Trans-Africa Division

INDIA:

Four Churches Organized in Assam's Manipur Area

Four companies with a total membership of 128 were organized into churches not long ago in the Manipur Circle of Assam, India. Workers participating were J. I. Khonghat, secretary, Assam Section; H. B. Lalkhawliana, Circle leader; and I.

Our journey to these churches began as we climbed a rugged, rocky mountain trail called a road to Khapun Valley, 44 miles from Imphal, the capital of Manipur State. Khapun Valley, 4,000 feet above sea level, is hemmed in by tall peaks on all sides. This area has experienced much political unrest, so as our jeep bounced and groaned upward through the steamy forest, our feelings as well as our insides were rather mixed. The 44 miles took us nine hours to traverse.

Manipur State comprises 15 major Naga tribes and the Manipuris, commonly called Meytis. Christianity claims most of its adherents from the tribal people—Nagas, Kukis, and transplanted Mizos. The Manipuris are indifferent to Christianity and are satisfied with their mode of religion.

The state of Manipur has 4 million people. To reach this population we have two ordained ministers, four evangelists, one recently established but not completed boarding school, 11 stipend teachers (Rs 50 or US\$6.75 a month), and two lay preachers appointed and supported by the members through a second tithe.

This small but powerful working force is slowly chipping away at the foundations of heathenism, pantheism, and spirit worship; the membership today stands close to 600. This figure may seem small, but considering the difficulties, the Lord has performed wonders through this meager and untrained but consecrated force. There are indications that soon our message will go through this state at a tremendous speed. Requests for

schools and for preachers pour in daily.

The Advent message was taken to Duithanjang and Taulinpung—the two Kabui (a Naga tribe) villages in the valley—by a boy who had attended the Assam Training School at Jowai. Bubbling with enthusiasm over his new-found faith, the boy left school to go and tell his people this good news. Interest was kindled and baptisms followed. Today Duithanjang, the newly organized church, has a membership of 46, and Taulinpung has 60—all through the efforts of one student. Unfortunately, the boy who took light to the people steeped in heathenism and spirit worship is no longer in the faith.

Having organized the church at Duithanjang, we backtracked 30 miles, breaking a rear axle and ruining two brand-new front tires en route.

New Churachandpur, in a region predominantly inhabited by Christian Mizos (Luchais), was the next church to be organized with 36 members. Two old women, transplanted from the trouble-torn Mizo Hills, were the nucleus, and from them the work has grown. The Mizos are Bible students—men and women both—and will not easily accept new doctrines until thoroughly convinced of their validity and authenticity from the Bible. This is an active church, and the members go to nearby villages preaching and teaching the Bible truths. A mother and son were baptized at this time.

En route we stopped for two days at the newly established Manipur Elementary School at Gelmol. The school buildings, hostels and quarters, though far from being completed, house two families, three single workers, and 74 lively, happy youngsters who love to sing. Y. Luikham and his associates are eagerly looking forward to the day when sufficient funds will be available to repair the leaky roofs, put shutters on windows and doors (only the frames are in now), and provide adequate facilities for staff and students. A church with a membership of 27 was organized there.

Back to Imphal, a day for rest and

laundrying, and on again at 6:00 A.M. the next morning to Ukhrul, 55 miles away, 7,000 feet high. From there to Huining, nine miles up and down the hills, by foot, truck, and jeep. Huining has an interesting story (REVIEW, Feb. 27, 1969). The church there was organized with 19 members.

In the past, converts have come in, but because of lack of spiritual leadership they drop out. Lack of men and means makes it impossible to station a worker to guide the new believers. Some places are so isolated and remote that the churches have not been able to partake of the Lord's Supper for three or four years, and one for six years.

The new concepts of stewardship were explained to the churches and also church-book audits were made of Charoi, Phalung, Phungcham, Ukhrul, Huining, New Churachandpur, Gelmol, Duithanjang, and Imphal. Since the day breaks at about 3:30 in these hills, and this was planting season for the farmers, we began our meetings at 5:00 A.M. and continued until 7:30. We met again in the evenings from 7:00 to 10:00 or even later. The people, starved for spiritual food, want to learn more when the opportunity permits.

C. J. GORDE
Assistant Auditor, Northeast Union

Brief News

KOREAN UNION COLLEGE

♦ Korean Vice-Minister of Education Park Hee Bum spent two and one-half hours on the campus recently, inspecting the facilities, speaking to the students, and visiting with the faculty. He rated KUC as one of the best colleges in Korea.

♦ R. E. Klimes, KUC president, received a special government citation from Korean Minister of Health and Welfare Hi Sup Chung for his work as chairman of the Korean Association of Voluntary Agencies.

♦ The new language laboratory of the KUC English department has been put into use. The laboratory has the newest Sony equipment, has space for 30 students, and has provisions for independent language study at the college library. Chung Wha Hyun, acting English department chairman, installed most of the equipment.

♦ A Bible conference emphasizing the role of the ministry in the church was held on the college campus recently. Pastor Cho Pyung Suh, director of the conference, presented a study on the church today. The participants in the conference were students of six academies, the nursing school, and KUC.

♦ College Foods has started manufacturing ice cream. George Haley, director of college industries, reports a good market for the product.

R. E. KLIMES, *Correspondent*



The 46 members of the recently organized Duithanjang church. This group first heard the Advent message from a young boy who had attended the Assam Training School at Jowai.



Ordination Service for Three Held in New York Conference

Three pastors—Nelson Evans, Erling Odell, Jr., and George Pursley—were ordained at the New York Conference camp meeting June 28.

Shown here are W. P. Bradley, associate secretary of the General Conference; Elder and Mrs. Evans; Virgil E. Robinson, director of studies at Home Study Institute; Elder and Mrs. Odell; Elder and Mrs. Pursley; and A. J. Patzer, New York Conference president.

A. J. PATZER

the It Is Written telecast or who enrolled in the Faith for Today or Voice of Prophecy Bible courses.

✦ The Forrest Ward Memorial School, with two classrooms, was recently completed in Bennington, Vermont. The 54 members of the Barre, Vermont, church have also constructed a new two-room school.

✦ A new radio program in Spanish, "Yesterday, Today, and Tomorrow," began June 28 in the Greater New York area over Station WADO. Norberto Mulinari, pastor of the Central Brooklyn church, is the speaker. The Royal Ambassadors quartet, composed of Ray Colom, Francisco Ramos, Luis Cadiz, and Ricardo Garcia, provides music for the program. The Spanish churches in Greater New York Conference are the sponsors.

✦ Northern New England Conference has two full-time evangelists, Joel O. Tomp-

kins, working principally in Maine and New Hampshire, and Rolf Lindfors, working in the State of Vermont. The conference committee plans to employ a third evangelist, to work primarily in New Hampshire.

EMMA KIRK, Correspondent

well, director of the Division of Religion at Loma Linda University, at the baccalaureate hour; George B. Nelson, the first president of the medical center, now retired, at the commencement service. Services were held in the National Cash Register auditorium, Dayton.

✦ Total funds committed for Crisis Hour Evangelism at the Chesapeake camp meeting totaled \$40,000. Since then, \$5,000 more has been received, and it is expected that the total will reach \$55,000.

✦ A former faculty home at Shenandoah Valley Academy, New Market, Virginia, has been converted into a new welfare center, bringing the total number of welfare centers in the Potomac Conference to 22, besides 31 welfare units.

✦ Most of the 112 boys and girls who attended the Good Neighbor Camp at the Blue Ridge Youth Camp in the Potomac Conference were camping for the first time. Ninety-three of them enrolled in the Voice of Prophecy Bible course, and a few asked to be baptized when they returned home. Clayton Child, associate director of youth activities, was the camp director, and R. A. Bata, lay activities secretary for Potomac Conference, served as camp pastor.

✦ The Frostburg, Maryland, Dorcas Society gave on-the-spot help to ten disaster-stricken families in the ravaged Borden Mines area. Besides the material aid given, a check for \$25 was presented to each family.

MORTEN JUBERG, Correspondent

Lake Union

Columbia Union

✦ Charles Blackwell of the City Temple church in Detroit, Michigan, was awarded the Layman of the Year trophy by R. W. Bates, conference lay activities secretary, at the recent Lake Region Conference camp meeting. For years Mr. Blackwell has conducted a successful radio program resulting in a number of baptisms. He also conducts evangelistic meetings each weekend and has had 12 persons baptized in the past 18 months. He spends his lunch hour at work answering Bible questions, and as a result a family of five have been baptized.

✦ Laymen of the Brookfield, Illinois, church have opened a new missionary project at Lyons, where there is no Seventh-day Adventist church. The lay activities leader of the Brookfield church, Don Wing, noticed an empty building in Lyons as he passed by each day and thought of making it a lighthouse for God. Merle Rosenthal and others have been conducting a Bible Story Hour there since June 28. The number of children increases each week, and one non-Adventist adult attends regularly.

✦ The oldest Norwegian Adventist church in the United States, situated at Oakland, Wisconsin, was recently rededicated fol-



ander, professor of theology at Andrews University; and Philip Follett, president of the conference.

CHARLES R. BEELER
Public Relations Secretary

Four Are Ordained at Ohio Camp Meeting

Four young men were ordained to the ministry on the first Sabbath of the Ohio camp meeting at Mount Vernon.

Shown in the front row, left to right, are Richard M. Jewett, pastor of the Portsmouth and Ironton churches; Jerry J. Johnson, pastor of the churches in Lima, St. Marys, and Van Wert; Philip Gager, pastor of the Athens and Pomeroy churches; and Wayne Judd, Bible teacher at Mount Vernon Academy.

Participants in the service stand behind them: Willis J. Hackett, vice-president of the General Conference; Wilber Alex-

lowing a remodeling program. The congregation was first organized in December, 1861, by Isaac Sanborn and W. S. Ingraham. The people met in a schoolhouse until 1864, when the church was built. The recent work has added to the size of the building. Among those participating in the services were Melvin and Hollis Olsen, grandsons of Andrew Olsen, who was the second to serve as church elder.

MILDRED WADE, *Correspondent*

Pacific Union

Patients Take 400,000 Books From Waiting Room Bookracks

Physicians and dentists of the South-eastern California Conference have distributed 20 tons of small books in their waiting rooms in the past two years. Conference evangelism coordinator Don Gray can trace 100 baptisms to the doctors' bookrack plan.

The doctors have financed the distribution of these 400,000 small books out of their operating income. The plan is for the doctor to purchase the rack and the initial stock; replacements are delivered each two to four weeks. At present a full-time "detail man," Wilbur Simpson, is kept busy filling the demand. Each rack will hold 240 books of the Pocket Companion, Uplook, Stories That Win, and Back to God series.

The rack program is not entirely limited to doctors' offices. We have racks in a dry-goods store, a trailer-sales office, a veterinarian's office, some drugstores, and a bakery. Another is in an Adventist welfare center. Adventist hospitals and convalescent homes also use the racks. One Presbyterian minister, who caught the rack idea while visiting his doctor, decided he wanted one for the foyer of his church.

A dramatic increase in baptisms followed the inserting of a Bible course enrollment card in each book. Each week a report of cards received is sent to the respective doctors so they can be aware of which patients are showing an interest in the reading.

W. A. BUTLER
*Associate Manager
Southeastern California
Book and Bible House*

† Two Adventist contractors have become short-term missionaries to Palau in the Pacific Ocean. There they will help construct the new training school to be paid for by thirteenth Sabbath overflow funds. The builders, Jack Christensen and Arthur Anderson, both of California, will spend six months on the island in the early stages of a construction project that will see the completion of a new administration building, dining room, two dormitories, and several teachers' homes.

† Nevada-Utah Conference treasurer Gerald Lashier, who has served the conference

since 1964, was ordained to the gospel ministry at the recent camp meeting.

† Fifteen students pioneered a new kind of summer experience in a two-week "Live-In Reach-Out" at Fallon, Nevada. They spent the first week visiting each of the 5,000 inhabitants, and during the second week they presented a series of musical testimony meetings. The small Adventist church in Fallon was crowded. The pastor is now following up the interest.

† Television officials of KPIX, Channel 5, in San Francisco, were surprised to learn that more than 600 telephone calls came to the Seventh-day Adventist telephone center in Oakland recently as a result of an evening exposure of the Five-Day Plan to Stop Smoking. Because of this response, Richard Barron, health-services director for the Northern California Conference, and L. E. Fletcher, health-services director for the Central California Conference, appeared as guests on the noon and evening news shows.

† Mary Ellen Sutter, a ten-year-old Pathfinder in Arlington, California, raised the largest amount of money in a fund-raising program to buy a dishwasher for the Monument Valley Hospital. She was flown to the mission to present a \$1,000 check on behalf of the hundreds of youngsters who helped raise the money.

† The Adventist churches in the Imperial Valley of California recently won the first prize for their booth at the midsummer fair in Imperial. Mrs. Soledad Robles of the Calexico church received the award from county fair officials.

† Miller Brockett, Pacific Union youth activities director, has announced reorganization of the Adventist Collegiate Taskforce (ACT) student missionary program. In the future there will be two ACT programs for the union: one based at Pacific Union College, covering the Northern California, Central California, and Nevada-Utah conferences; the other based at Loma Linda University, covering Southern California, Southeastern California, and Arizona conferences. Two new student directors for the programs will be appointed in the near future.

† The Los Angeles Fifty-fourth Street church recently held its first graduation service for 41 persons who had completed the Bible in the Hand home study course. Among the graduates were three ministers of other denominations.

† Wallace C. Chan is preaching every evening in a school auditorium in Chinatown, San Francisco. His sermons on Bible doctrines and Christianity are being translated into Chinese by Joseph Hwang and Dr. Chester Wong.

† The largest Million Dollar Club of literature evangelists of the Pacific Union to date met this summer for their annual visit to the Pacific Press Publishing Association facilities in Mountain View, California. At midyear, club membership stood at 55, almost double the charter membership. Each member pledged sales that will give the club a sales total of \$1 million for the year. High lights of the weekend included a tour of San Francisco,

another tour of the book-publishing facilities, and a symposium of veteran literature evangelists.

MONTE SAHLIN, *Correspondent*

Southern Union

† Dwight Hilderbrandt, Arthur Swinson, David D. Osborne, and Robert E. DuBose were ordained to the gospel ministry at the Florida camp meeting. The ordination sermon was delivered by Harold Metcalf, ministerial secretary of the Southern Union; and the dedicatory prayer was given by S. L. Dombrosky, pastor of the Orlando Sanitarium church.

† Robert L. Hallock and Duane Ferguson were ordained to the ministry at the Carolina camp meeting.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† Work on the new church building in Aztec, New Mexico, is progressing well, reports District Pastor John Goley. The property for the building was given to the church by Mr. and Mrs. Wes Oliver, friends of the congregation.

† A new church has been established in Victoria, Texas, through the sacrifice and hard work of 23 members. Average attendance presently is 35 each Sabbath. Six persons were recently baptized by Pastor-evangelist David Allen.

† A servicemen's retreat for men stationed at Fort Hood, Texas, was held August 22 and 23 in Killeen, Texas. Guests included Chaplain Wayne Hill from Wichita Falls, and Chester Jordan, civilian chaplain, from San Antonio.

† Bob Thrower's Hour of Prophecy, a 15-minute Monday-through-Friday radio broadcast, received mail during its first days of operation from Arkansas, Kentucky, Colorado, Oklahoma, Louisiana, Mississippi, Alabama, Florida, and Texas. The program is broadcast over the 250,000-watt station in Del Rio, Texas.

J. N. MORGAN, *Correspondent*

Loma Linda University

† The Loma Linda University School of Public Health and Andrews University combined to hold a summer field school of health evangelism in the Philadelphia and Reading, Pennsylvania, areas. The school was to present a pilot course designed to acquaint students with ways of combining health and evangelism in churches and in public presentations.



Philippine Welfare Workers Assist in Community Project

The Dorcas Society of the Botong church, Iloilo, Philippines, distributed food from North America to the barrio residents who donated their labor to put up a community water-supply system. The materials were donated by the Philippine Government.

Adventists are participating in many such community self-help projects. Such cooperation increases understanding and brotherly love.

FEDELINDO C. JAMANDRE
Church Elder, Botong



Medical, Ministerial Combine Work in Clinic

E. W. Tarr (right), public relations secretary from the General Conference, observes a typical clinic session in Seoul, Korea.

Dr. Robert Allen, from the Seoul Sanitarium, and Nurse Ellena Jean help a patient with some dental work while Chung Young Do, assistant chaplain of the Pusan Sanitarium and Hospital, fills out the necessary records on the patients and distributes literature to them.

Elder Tarr was in Korea as a part of a public relations itinerary in the Far Eastern Division.

H. R. KEHNEY
*Public Relations Secretary
Korean Union Mission*



R. R. Drachenberg, assistant administrator, Hinsdale Sanitarium and Hospital.

Jerry Lien, pastor, College church, Walla Walla, Washington, formerly pastor and teacher, La Sierra campus, Loma Linda University.

Jack Price, pastor, Martinsburg-Charles Town-Berkeley Springs district (Chesapeake), from (Minnesota).

Jim King, pastor, Dover-Forest Grove (Chesapeake), from (Kentucky-Tennessee).

James L. Pogue, pastor, Fortuna (Northern California), formerly departmental secretary (Nebraska).

William Key, assistant administrator, Glendale Adventist Hospital (Southern California), formerly assistant professor, Loma Linda University.

Art Bell, principal, Kailua Mission School (Hawaii), formerly principal, Riverside Elementary School (Southeastern California).

Joe W. Ray, Jr., assistant pastor, Lodi Central (Northern California), from (Arizona).

Charles O. Eldridge, project administrator, proposed new hospital, Hackettstown (New Jersey), formerly administrator, Hadley Memorial Hospital (Potomac).

(Conference names appear in parentheses.)

From Home Base to Front Line North American Division

John B. Falconbridge (AU '53), returning as school administrator, Ekamai School, Bangkok, Thailand, Mrs. Falconbridge, nee Barbara Joan Bailey (attended AU '50-'51), and three children, left Toronto, June 16.

Gustavus B. Youngberg, Jr., M.D. (San Jose State College '60; LLU '64), to be obstetrics and gynecology specialist, Bangkok Sanitarium and Hospital, Thailand, Mrs. Youngberg, nee Clara Lynette Peters (LLU School of Nursing '57), and three children, of Glendale, California, left Los Angeles, June 19.

Richard A. Nelson, M.D. (CUC '46; LLU '50), to be relief physician, Tokyo Sanitarium-Hospital, Tokyo, Japan, of Corona, California, left Los Angeles, June 21. His daughter accompanied him.

Ronald T. Warpole (attended PUC '65-'67; Philippine Union College '69), to be Bible teacher and pastor, Ekamai School, Thailand Mission, Bangkok, Mrs. Warpole, nee Judith Diane Chewing, and daughter, of Glendora, California, left Seattle, Washington, June 24.

Galen H. Coffin, M.D. (WWC '44; LLU School of Medicine '48), returning as physician, Youngberg Memorial Hospital, Singapore, and Mrs. Coffin, nee Helen Beth Armstrong (WWC '44), left Portland, Oregon, June 25.

Student Missionaries

Gary Lafoy, to be construction worker, Central American Union Mission, Guatemala, of Oshawa, Ontario (AU), left Miami, Florida, June 24.

Connalynn A. Burdick, to teach in Osaka Center, Osaka, Japan, of Angwin, California (PUC), left San Francisco, California, June 26.

Lawrence E. Matthews, to teach in Djakarta Evangelistic Center, Java, of Paradise, California (PUC), left San Francisco, California, June 26.

Dorothy J. Gates, to be Vacation Bible School assistant in Guyana and Surinam missions, South America, of Salisbury, Maryland (CUC), left Miami, Florida, June 27.

W. R. BEACH

LEGAL NOTICES

*The International Insurance Company,
Takoma Park, Maryland*

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1969, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1969, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of four directors for the term of three years.

J. W. PEEKE, Secretary and Manager

Church Calendar

Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18

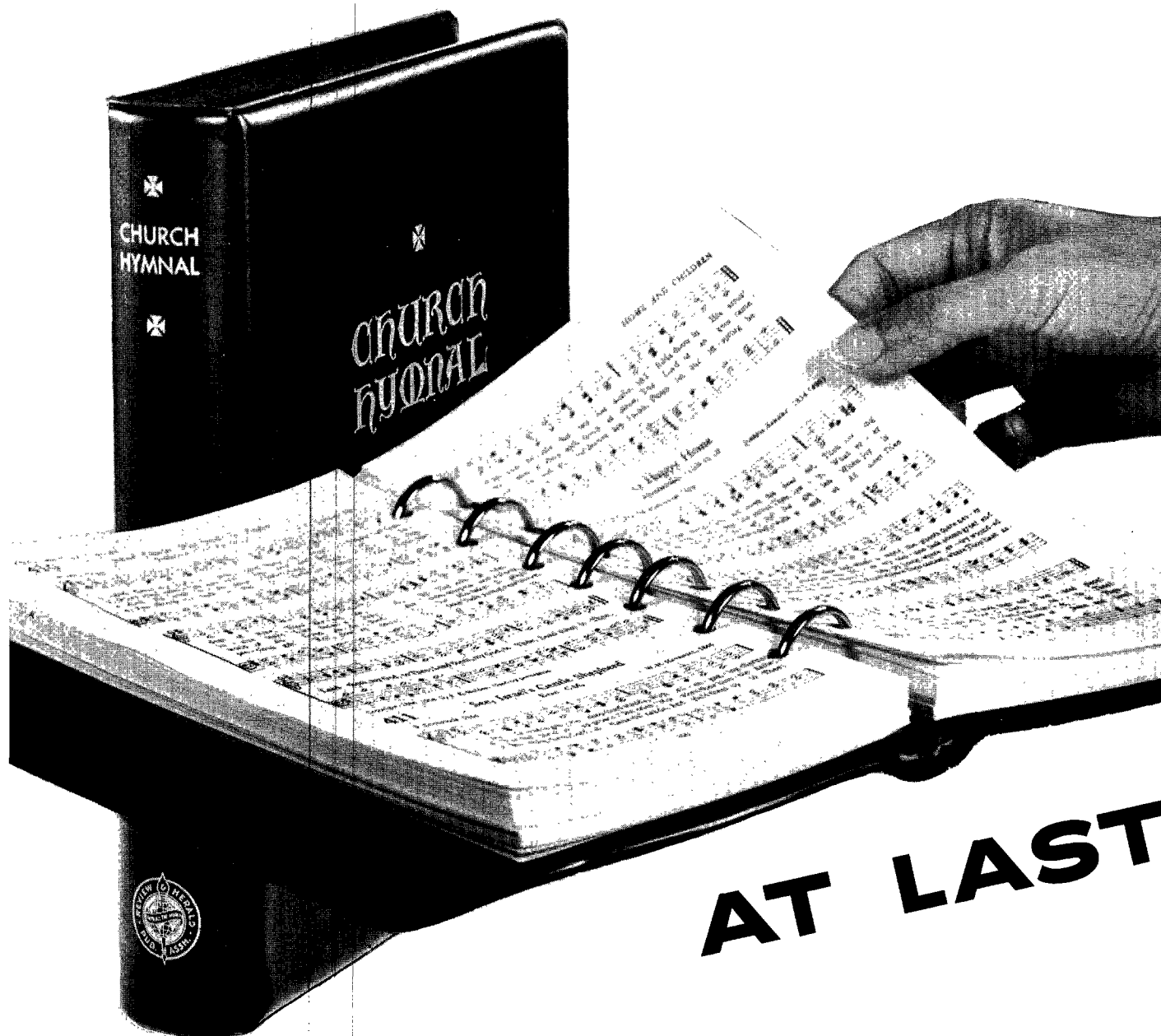


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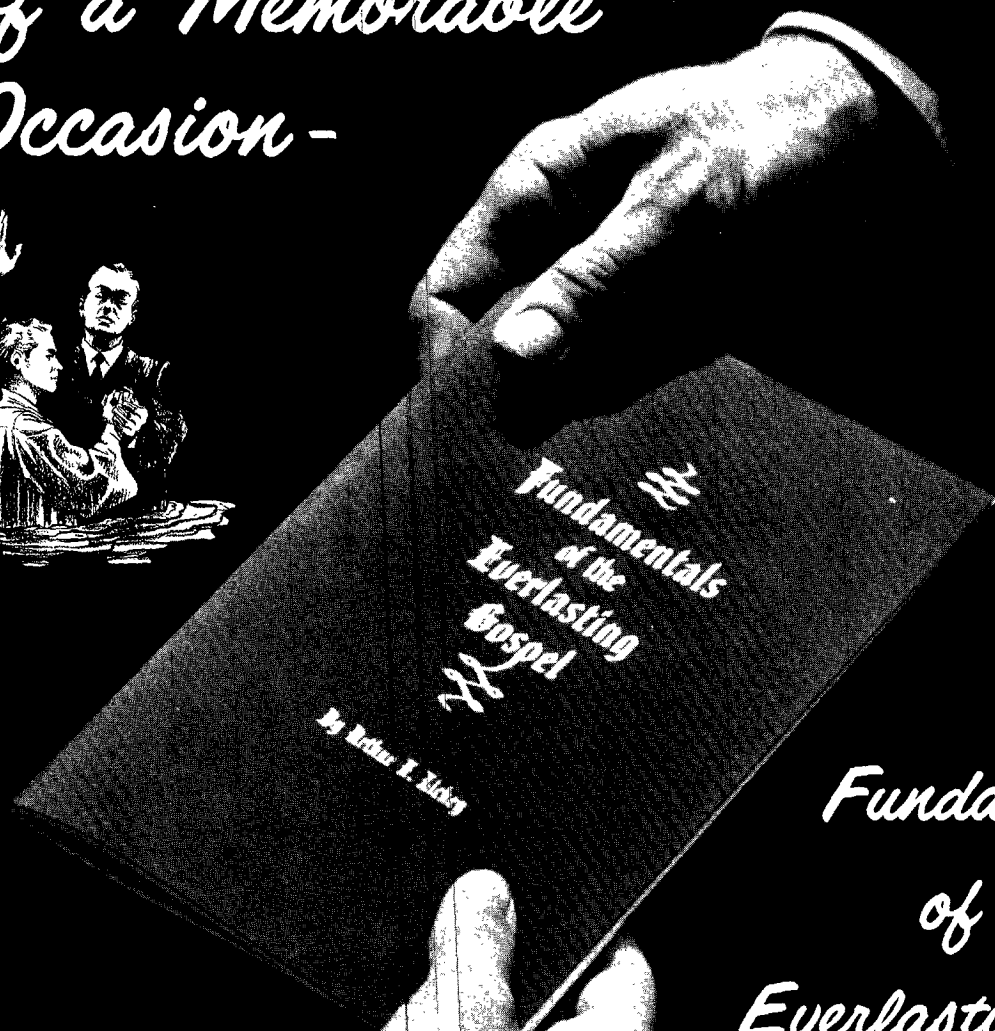
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Of Writers, Articles, and Miscellany...

A recent survey shows that 46 per cent of the population in the United States is under 25 years old, a large percentage to be sure. Other countries are also finding that the young are forming a larger percentage of their populations. We have always tried to include the young adults in the pages of the REVIEW, but recently we have felt that even more is needed.

With this in mind we introduce the new Young Adult section (page 14) this week. This monthly feature is designed to provide a place for dialog for church members in the 20 to 35 age bracket. It will include articles and poetry and a letters column called Forum. For at least the first few months the pages will be in color so they can be quickly recognized.

Two articles start the new section this week. The first by Lynn Sauls is a discussion of the difference between cultural mores and Christian morals, passing tastes and eternal values. The second, by Frank H. Lang, touches on a problem many young Adventists are facing in the apparent conflict between science and the Bible.

The cover design and the logo for the section were both done by Thomas Dunbein, one of the Review artists. Credit for cover use of the Phillips translation goes to *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Another first appears this week, "Window on the World" (page 20). This new feature will follow the in-depth objective style of writing employed by Fekede Gemechu in his essay on present educational problems and needs in Africa. These essays will appear from time to time as occasion warrants.

This essay, "Christian Missions and the New Africa," was first given as a mission appeal in the Loma Linda University church where Mr. Gemechu, a university student, is a member.

The 72-year-old woman mentioned in Dr. Frank Lemon's article, "Don't Just Stand There . . . Run!" (page 10), was Huldah Crooks. On August 18, 1968, she and her two older brothers, Chris Haines, 77, and Dr. Edward Hoehn, 75, started from Mirror Lake on the Whitney Trail and bucked windy 32° weather on the icy switchback trail for seven and a half hours before they reached the top of the highest peak in the contiguous 48 states.

She scales the mountain annually, but it was the first time for her brothers.

Both United Press International and Associated Press sent the story to their thousands of news clients.



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

NEW MODE OF COMMUNION PERMITTED

VATICAN CITY—Permission has been given to the hierarchies of France, Belgium, and the Netherlands to allow the reception of Holy Communion in the hand rather than on the tongue, the Sacred Congregation for Divine Worship announced here.

"REPARATIONS" A "MORAL IMPERATIVE"

ATLANTA—The concept of reparations is a "moral imperative, consistent with our Biblical heritage," the National Board of Directors of the Episcopal Society for Cultural and Racial Unity (ESCRU) has stated.

The position paper said: "We acknowledge the church's involvement since the beginning of this nation, through individual members and as a corporate institution, in the development of the present racist system which oppresses black people—a system which itself has given rise to this manifesto."

ASHDOD OPPOSES "BIBLE" STORE

ASHDOD, ISRAEL—A public committee headed by the deputy mayor here is seeking to prevent the opening of a store selling Bibles and related materials. The shop, operated by the Bible Society, is under the management of a converted Jew. Many of the local Jewish residents fear that Christians are seeking converts from the population of newly arrived Jewish immigrants.

ISSUES FACING CHURCHES NOTED

GENEVA—A group of international theologians who serve as associate editors of the Lutheran World Federation quarterly see church-state tensions, social issues, and ecumenical developments as the main problems of the churches in Europe and America.

EVANGELICAL MEMBERSHIP RISE

OCEAN GROVE, N.J.—The Evangelical Free Church of America increased its membership by 8.4 per cent to a total of 59,014 last year, its president reported at the General Conference.

MASSACHUSETTS BACKS PAROCHIAL AID

BOSTON—State aid to private and parochial schools has been endorsed by the Massachusetts legislature under a proposed amendment to the State constitution.

"UNITY BUT NOT UNIFORMITY" ADVISED

NOTRE DAME, IND.—Today's Catholic nun should develop an open-minded spirit of "unity but not uniformity" in order to free herself from the authoritarian and repressive restrictions of the Church, Leon-Joseph Cardinal Suenens, of Belgium, said here.

Review and Herald

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

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|-------------------------------|---|
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AT YOUR LOCAL BOOK AND BIBLE HOUSE



Secretary-Treasurer Becomes President in Atlantic Union

K. W. Tilghman was elected president of the Atlantic Union Conference on August 27. He replaces F. R. Millard, who has retired.

Elder and Mrs. Tilghman have served the church both at home and overseas. His record includes experience as Book and Bible House manager, manager of the Japan Publishing House, conference secretary-treasurer, hospital administrator, and since 1963 the Atlantic Union secretary-treasurer.

A new secretary-treasurer has not yet been chosen. **NEAL C. WILSON**

Virginia and West Virginia Served by Welfare Workers

The deluge of rain dropped on Virginia and West Virginia by Hurricane Camille caused the death of one Adventist woman and losses of business and residential properties of many church members.

Our church in Buena Vista, Virginia, suffered relatively light damage, so it has served effectively as a clothing-relief center and has been visited by hundreds of people.

On Wednesday night, August 20, as Camille struck central Virginia, an Adventist couple were checking into a motel in Buena Vista. They put their baby in its playpen on the floor and were about to go to bed. Suddenly water came seeping under the door. Then, before they could reach their baby, the door burst open and water rushed in. Quickly snatching up their baby, they climbed out the bathroom window. Every possession was lost, even \$300 cash in the woman's purse.

One of our members lost his logging truck, another his bakery. Many of our people's homes were deluged, and furniture and clothing destroyed or washed away.

At the Buena Vista church Ray Brodersen, Sabbath school secretary of the Potomac Conference, Pastor Denny Mitchell, Elder Albert Ellis and Mrs. Roulette Lambdon, together with Dorcas women, manned the clothing depot night and day to meet the needs.

One woman, with her children clutching at her skirts, came to the center Friday asking for clothing. She was so kindly treated and bountifully supplied that she said, "We are coming to church here tomorrow. If you people are this nice, you must have the right religion."

Rudy Bata, Potomac Conference lay activities secretary, reports: "The public has responded in a wonderful way. One citizen donated 1,000 pairs of new shoes. Clothing new and used has come in, an overabundance. Many people are generous in their gifts."

West Virginia was also hurt. Douglas Logan, conference lay activities secretary, reports a double disaster in one week with 21 homes burned out in a flash fire in Frostburg, Maryland, and devastating floods in Rupert, Anjean, and surround-

ing West Virginia towns. His welfare van and his welfare workers served around the clock to meet the needs. Pastor Tom Asperen and his members worked hard to serve the people. More than 4,000 pieces of clothing and bedding were given away.

The Columbia Union workers and members are grateful for the generous financial help given by the General Conference from the Disaster and Famine Relief Fund. **H. J. HARRIS**

Gifts for Camille Victims

The Seventh-day Adventist Welfare Service has distributed thousands of mattresses, blankets, sheets, articles of clothing, disposable diapers, as well as baby food and other relief material to people left homeless by Hurricane Camille.

In view of the extraordinary needs in the widespread devastated area, cash contributions are invited. These may be placed in the offering envelope in our churches and marked "Disaster." The money will be sent to SAWS through regular conference channels and will be appropriated as needed.

W. E. PHILLIPS

Nearly 100 Children Attend Ojai, California, VBS

The Ojai, California, Vacation Bible School this summer enrolled 98 children from 53 families, reports James Hardin, Sabbath school secretary of the Southern California Conference.

Twenty-four of the children did not attend any Sunday school, and 19 children were from families where the father and mother belong to different churches.

The leaders had 23 helpers, nine of whom were from other churches. One member brought two of her piano students each day. The newspaper used all the reports submitted, including two pictures.

On graduation night the church was filled to capacity, and children had to sit on the floor so adults could find seats. **FERNON D. RETZER**

Southern Asia Division Film Ready for Church Showings

The Thirteenth Sabbath Offering overflow for the fourth quarter of 1969 will go to the Southern Asia Division to help purchase properties for church buildings, supply additional dormitory accommodation at Spicer Memorial College, and modernize and improve Lasalgaon High School facilities.

A mission film entitled *Horizons of Hope* has been prepared in color to tell of the division's needs. Both the photography and the script were produced by Eric Were, of Australia, a professional photographer and script writer, who also produced the film *The Cry of New Guinea*.

The GC Sabbath School Department hopes that each conference in North America will make this film available to all its churches during the fourth quarter of this year.

The price is \$85 for reel, can, fiber case, and film. Orders are to be placed through the General Conference Sabbath School Department. **G. R. NASH**

More Than 6,000 Baptized in Three Philippine Unions

More than 6,000 persons came into our churches in the Philippines through baptism during the first six months of 1969, according to H. W. Bedwell, secretary of the Far Eastern Division.

There were 2,203 baptisms in the North Philippine Union; 2,585 baptisms in the South Philippine Union; and 1,222 baptisms in the Central Philippine Union. Church leaders there anticipate that Far East Harvest (an evangelistic program) will result in at least 12,000 baptisms in the Philippines during 1969.

D. S. JOHNSON

Nearly 54 Million Magazines Were Distributed Last Year

The Seventh-day Adventist Church now publishes 292 magazines. In 1968 almost 54 million copies of these denominational journals were distributed throughout the world.

The Pacific Press Publishing Association, in California, led the world field, with a total of 17.2 million copies; the Review and Herald Publishing Association, in Washington, D.C., sent out 16.5 million copies.

In the overseas fields, the Brazil Publishing House distributed 3.3 million magazines; and the Hamburg Publishing House, in Germany, 2 million.

D. A. McADAMS

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