

These Times

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Winnebago Christians
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With God all things are possible

by Slade Russell as told to Merikay

I WAS AROUND twenty-two or twenty-three when it all broke loose. I'd been on speed for months, swallowing some of the bitter powder each morning after breakfast, then driving to work, and getting really high about the time I started my machine. I worked in a machine shop at a big airplane manufacturing company.

When the first coffee break came each morning, I'd light up a joint and get high again. At noon I'd eat a hot dog or something, and then smoke another joint at afternoon coffee break. I was in a daze during the working day.

And that's when it all broke. This anger started building up inside of me. Not some little explosion, but a slowly seething, boiling mass of hate. I'd always had it in for the world. My folks divorced when I was small, and I'd always blamed everyone else for the unhappiness I felt inside. But now, now the hate and anger began to polarize, it began to take shape, and instead of hating *everyone*, I narrowed down my hate to one group—blacks.

My heavy doping made me feel superior most of the time, and when I'd read in the newspapers that the blacks were demanding this or that, I'd get so mad I'd tear the paper up. My other friends who smoked pot and popped pills felt the same way.

We'd bring baseball bats to work, hoping for a chance to smash some black's head in—laughing among ourselves over what it would be like when we did it.

I'd been raised in a Christian home, but Christianity never appealed to me. I went in more for violence, illicit sex, and drugs. I joined the navy when I was eighteen and learned the tricks of navy life. And when I got out, I continued popping pills, conning girls, fighting in bars and alleys, and living what I thought was a high old life. Then I started into my black-hate trip and took a lot of friends with me.

I worked swing shift, which was three to eleven at night. When we got off at eleven, a few of us guys would go downtown to drink. Then we'd look around for some black to beat up. We usually found someone. To us it was fun and laughs.

Then somebody shot Martin Luther King, Jr., and I was on cloud nine. The revolution was coming. Someone had made the first move. I wasn't going to be left behind. I wanted a big part of the violence. I wanted to kill.

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My best friend, Jerry, and I had noticed a two-story house on the way to work. This house was situated in a rather nice neighborhood, but we noticed that black kids were going in there each evening after school. And that burned us up.

"Let's teach them a lesson," I said.

He was all for it.

One night after we got off work, we drove to the house. I had a rock with a note tied around it. I'd written the note myself. It said, "If you want to live, you'd better take your family and get out of this neighborhood. Or you're going to burn, baby, burn."

Jerry stopped the car. I jumped out, ran up by the picture window, and tossed that rock. It smashed right through the center of the glass. Jumping back in the car, we took off.

A funny feeling came over me. For a second I was scared that the rock might have hurt someone. "If one of those kids was standing or sitting by that window," I thought, "that rock could have hurt or even killed him." But I put the thought out of my mind. Jerry and I went downtown to a bar to celebrate.

The next few weeks sped by. We forgot about that rock through the window. Instead, we focused our attention on building bombs. Jerry and I and another guy went out into the desert and made bombs and practiced exploding them.

We were going to wage a real race war. Not any of this popgun and bubble gum stuff for us—we wanted to destroy. Maybe we'd start with black housing projects. Or maybe with black businesses. We weren't sure just how or where we'd start, but we knew we'd pull it off.

Then something happened—a weird thing. A thought about God popped into my head. I hadn't thought about God for ten years, maybe more. Even though my mom harped about Him all the time, I'd just ignored her. And when I went into the navy, I told them I didn't have a religion. That's what they put on my dog tags.

And then all of a sudden, in the middle of our exploding bombs, in the middle of our drinking and laughing about killing a lot of blacks, this thought about God popped into my mind. I shook my head, trying to get rid of it, but it wouldn't leave.

"Slade, it's going to be too late if you keep going like this," the thought seemed to say. "You'd better decide one way or the other. You can't have Jesus and this life, too."

We drove home. On the way we stopped at a bar, and I drank until I could hardly stand up. I swallowed pills and got high, and still that voice was in my head. "Slade, you have to decide one way or the other."

For the next six weeks I was haunted. In my sleep I'd wake up with this thought: "It's going to be too late. Too late." And I'd want to cry out. I knew what "too late" meant when it came to God. I knew, because I'd been raised in a Christian home—and I couldn't stand the thought.

I tried to escape into illicit sex. But even while I was having a good time with some girl, the thought was there. I tried to escape into drugs, but no matter how stoned I got, I could still hear that thought, "Slade, you have to choose. You'd better choose before it's too late."

I began losing weight. I worried all the time about its being too late. I knew I'd kill myself if it was really too late. I couldn't live knowing I'd totally rejected God. I couldn't stand the thought of being lost for all eternity.

Finally one night I decided to go back to that black family whose window I'd broken and confess. "Maybe if I do that," I thought, "these ideas will go away, and I can have a peaceful life again."

The next morning, before work, I drove to the neighborhood. I shook all over, and my stomach felt full of feathers, but I walked up and knocked on the screen door. The inside door opened, and there stood a very tall young black man. He stood on the other side of the screen, holding one of these Sherlock Holmes-style pipes in his hand.

He didn't smile, just stared out through the screen at me, and said, "What can I do for you?"

Well, I kind of looked at my feet and stammered around. He was quite a bit taller than I was, and looked proud and dignified standing there. And I felt so filthy. He'd never done a thing to me, and I'd thrown a rock through his window. In fact, I'd hated him for no reason at all. I felt dirty and ashamed.

"Well?" His voice was crisp.

I thought he was mad at me because I was white and standing there on his doorstep. "My name is Slade Russell," I began.

"So your name is Slade Russell," he said. "So what?"

I wanted to turn and run away, but I decided to just blurt it all out and get it over with. I couldn't stand these thoughts of God going through my mind all the time.

"I don't know exactly how to say this," I said, "but here goes. About six weeks ago a man came here about 11:30 at night and threw a rock with a note tied around it through your window."

His head nodded slowly as I talked. His eyes never left my face. He never smiled or frowned—he just stood there and listened.

"Well," I said. "Well, . . . I'm that man." I swallowed. "And I've come to tell you I'm very sorry. And I'd like to make restitution for the window."

A big grin spread across his face. He opened the screen door and stepped out. I thought he was going to punch me in the nose.

Instead, he stretched out his hand. "Mr. Russell," he said, "I'm proud to shake your hand. I'm Mr. Jackson."

I was confused, but shook hands with him. It was a

good firm handshake. I looked up at him, and he was smiling.

"Come in the house," he said.

I followed him inside, and we sat at the dining-room table.

"You know," he said, "when we got that note, we were quite upset—the children especially. And I decided to take my shotgun and go upstairs and sit in the window to wait for you. But"—he paused and chuckled to himself—"every time I got to the top of those stairs, I thought, 'Now the Lord wouldn't want me to do this.' So instead, I'd go into the bedroom and pray for you, Mr. Russell. I've been praying for you for six weeks."

My mind seemed to open up, and the love of God flowed in. All these weeks with that voice in my head. It all fell into place. And tears flooded over. I wiped them away. My face burst into a smile I could feel throughout my whole body. I was happy. Someone had prayed for me when I'd wanted to kill him. God had heard those prayers and had bugged me until I made some kind of decision. God loved me enough to keep after me even when I was stoned out of my mind, even when I was drunk.

After a few minutes, I could talk, and I told Mr. Jackson I was going to go back to church. "I've led a rotten life," I said. "I've got to get straightened out."

"Well, you know, I just happen to be the minister of a Baptist church," Mr. Jackson said. "We'd be pleased if you'd attend worship with us."

Warmth flooded through me. I felt as if I loved this man. "Thanks. I might just do that sometime," I said. "But I was raised in the Seventh-day Adventist denomination, and I'd kind of like to get back there. I feel a need for the religion of my childhood."

"I know the Adventists," he said. "They're good people."

We talked for a long time. I had the feeling all the time we visited that he was talking to me with his lips, and praying for me with his heart. And inside of me something changed—something drastic. I looked at Mr. Jackson, and loved him. And he was black.

As I rose to leave, he said, "Now if you ever need anything, don't hesitate to call or stop by."

I couldn't hold back the tears. They flowed over. I smiled a wet smile, shook his hand again, and assured him I'd visit him soon.

That all happened three years ago. It was just the beginning of a long, long climb. The drugs and alcohol dropped out of my life almost immediately. When Jesus came in, in answer to Mr. Jackson's prayers, He kicked out all the demons that had lodged in my heart.

Illicit sex and violence and hate began dissolving, and today I know that Jesus has complete control of my life. Like Paul I can say, "For to me to live is Christ." He is the whole reason for my being. He brought me happiness, inner peace, and a sense of direction.

Jesus Christ, and a black man who loved God enough to pray instead of fighting back—thanks to them, I am a new person.

(Today Slade is a fine Christian, working with drug-culture people to bring them to Jesus.—Ed.)



"All we like sheep have gone astray;
we have turned every one to his own way; and
the Lord hath laid on him the iniquity of us all." Isaiah 53:6.

"What do you think?
If a man has a hundred sheep, and one of them has gone astray,
does he not leave the ninety-nine on the hills and
go in search of the one that went astray? And
if he finds it, truly, I say to you,
he rejoices over it more than over the ninety-nine
that never went astray." Matthew 18:12, 13, R.S.V.

Cults compete with church for youth

"Thousands of young people are turning away from the Christian Church toward new religions every year," says William J. Petersen, author of the new book *Those Curious New Cults*. He is also executive editor of *Eternity*. "America has never seen a time when its young people have been so religious and yet so non-Christian," the author states.

"I thought it was a passing fad at first, but when I saw American kids evangelizing Europe and even Asia for Hare Krishna, I knew it was something that couldn't be laughed off." *Those Curious New Cults* (published by Keats Publishing, Inc., New Canaan, Connecticut, \$4.95) contains Petersen's analysis of sixteen new religions, including astrology, Zen, Krishnaism, Scientology, Black Muslims, Herbert Armstrong's Church of God, Edgar Cayce's A.R.E., and the Children of God.

"It's a strange thing," says Petersen, "but in many of our churches we are studying the traditional cults such as Jehovah's Witnesses and Mormonism, but are completely neglecting these newer cults that are making converts among our young people by the thousands." The new book is accompanied by a study guide to give it wider use by churches and groups.

Vatican Wealth Placed at \$80 Billion

The wealth of the Roman Catholic Church in the United States is approximately \$80 billion. That's the estimate of Nino Lo Bello, author of *Vatican, U.S.A.*, published by Trident Press, a figure he indicated was on the low side. In his book Bello also discusses church-sponsored businesses, the parochial school system, and other matters relating to finance.

Episcopal Educator Outlines Purpose of Church Schools

The National Association of Episcopal Schools recently met in Washington, D.C. One of the speakers for the convention was Dr. Edward McCrady, a retired professor from an Episcopal university. McCrady told the conference that all education must not be left in the hands of the government. This, he said, would be to abandon the responsibility of impressing values on the minds of youth.

In analyzing a proper education, McCrady called languages and math the communications system. He said that physical science is the study of the external world, and social science the study of each other. Philosophy is the correlating instrument of knowledge, he continued. And, wrapping up his analysis,

McCrady said theology is the means of putting together all knowledge for the glory of God and the well-being of man.

Such a program, he concluded, indicates what church schools should be if they are to justify their existence.

Revised Week Puts Sunday Last

The first day of the week has become Monday. That's the way it is on the official calendars of Scandinavian countries this year. Although many independent agencies have produced calendars with the rearranged week, the Scandinavian countries are the first to adopt it as the official calendar. So, instead of going to church on the first day of the week, most Christians will be going on the last day—Sunday on the new calendar.

Those who now attend church on the seventh day will be going on the sixth day. Or will they change to Sunday because it's the seventh day? And will Sunday church-goers change to Monday as a memorial to Christ's resurrection on the first day of the week?

According to government officials, the revised calendar will be easier for the business world. They say there are no religious connotations in the new arrangement.

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M. 4	Optatus	uge 23	3 34
Ti. 5	Grundlovsdag	[Kong Hans' føds.	33
O. 6	Norbertus	[Bonifacius	32
To. 7	Jeremias	Tusmørket varer 67 ^m	31
F. 8	Medardus	☉ f. kv. 22 ^t 11 ^m	31
L. 9	Primus		30
S. 10	Pinsedag	Onuphrius	29
	Helligåndens komme, Joh. 14, 23 til enden.		
	2 ^e række, Joh. 14, 15-21.		

The above calendar from Denmark shows the new weekly cycle being adopted throughout Scandinavia. The new calendar makes Sunday the seventh day of the week. Notice the abbreviations on the left margin. M.=Monday, Ti.=Tuesday, O.=Wednesday, To.=Thursday, F.=Friday, L.=Saturday, S.=Sunday.

Mennonite Questions Bible-Smuggling

Eternity magazine has raised questions on the ethics of Bible-smuggling into Communist countries. An article by a Mennonite clergyman suggests that Christians consider their motives and whether Bible-smuggling may not be actually harming the persons it's designed to help.

One of the most distressing factors in today's Bible-smuggling business, says the writer, is publicity. So many organizations have publicized their smuggling activities that the Russian government has clamped down as never before.

Tourists are no longer a realistic means of getting Bibles into the country. In fact, Bibles are piling up in some depots because the government has taken them away from visitors.

Britain's "TV Conscience" Says U.S. Trails BBC by Ten Years in Permissiveness Race

The moral content of American television is at about the level British television displayed in 1963, according to Mrs. Mary Whitehouse, of Birmingham, England, known as the "conscience" of Great Britain's TV viewers. She made the remark in passing at a press conference in Washington, D.C., and in an interview later was asked by Religious News Service to elaborate. In general, she said, she meant that "coarseness" of language used and the treatment of sex in television productions in this country are nine or ten years behind that in Britain.

In the early 1960's, Mrs. Whitehouse said, Sir Hugh Carleton Greene, then director-general of the British Broadcasting Corporation (BBC), announced that his philosophy was "to push back the bounds of acceptability."

"This was done by a process of introducing certain words and certain types of programs late at night. There would be an uproar about them, but no notice would be taken of it. They would be done again, and there would be less uproar; done again, no uproar; then accepted," she said.

Mrs. Whitehouse, former art department chairman at a large coeducational school in England and founder of National Viewers and Listeners Association there, said her concern and that of others was that BBC television programs were giving a "very one-sided" presentation of the "human condition," emphasizing negative aspects to the exclusion of the positive aspects of society.

Churches Could Learn From Redskins' Coach

A Baptist editor in Washington, D.C., believes football coach George Allen, of the Washington Redskins, uses a technique that could help churches. James Duncan, of the *Capital Baptist*, says Allen trains his players for one position. In the church, he adds, we often give several jobs to one person. Duncan believes if churches followed coach Allen's technique, there would be more people involved in church work and loving it.

Lenin Is Most Translated Author

Nikolai Lenin, the Bolshevik leader of the 1917 revolution in Soviet Russia,



is the world's most translated author, with 448 of his works in print, according to a UN release. The Bible leads the list for the most translations of a single work—223 as of 1970, compared with 202 in 1969.

The recently released Index Translationum, produced by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), lists these authors after Lenin in the list of most works translated: Shakespeare, 141; Jules Verne, 128; George Simenon, 119; and Enid Blyton, 108.

Both classical authors and thriller-writers figure among the runners-up in this order:

Agatha Christie, 95; Dostoevski, 78; Dickens, 77; Balzac, 75; Mark Twain, 71; Ernest Hemingway, 68; Pearl Buck, 65; John Steinbeck, 61; Hans Christian Andersen, 56; Robert Louis Stevenson, 55; James Hadley Chase and Beckett, 53; Dumas Père, 51; Alberto Moravia, 50; Plato and Homer, 48; Guy de Maupassant and Somerset Maugham, 46; the Brothers Grimm, 43; Jean-Paul Sartre, 42; Albert Camus, 40; Alexander Solzhenitsyn, 35; Cicero, 34; Aristotle and Sophocles, 30.

Author Calls Postal Legislation "Greatest Threat" to Freedom

Speaking for the Authors' League, Herman Wouk testified before the House Subcommittee on Postal Rates that he considered proposed rate increases by the Postal Service "one of the greatest threats to freedom of communication ever faced by this country."

"A sort of national town meeting goes on and on in the second-class mail system," Wouk said. "This intercommunication of groups, made possible by the journals mailed under second-class rates, this discussion of ideas, can go on only because Congress in its wisdom long ago made these second-class rates low; made, in effect, a subsidy so that this process could go on, greatly to the glory of our national culture."

The award-winning author said he knew of nothing else in American experience that equals this national town meeting of the periodicals circulated by the second-class mail.

Women Still Prefer Men as Pastors

There are more women church members than men in the United States, but the ladies still prefer men as their ministers, a national survey indicates. William J. McKinney, Jr., a Pennsylvania State University doctoral candidate who analyzed the survey conducted among members of the United Church of

Christ, said 76 percent of the seven hundred responses to his questionnaire were from women.

The survey showed that 68 percent of those polled indicated a male would be their first choice for minister. A greater degree of acceptance of women in the pulpit was found among persons under thirty, those with higher educational backgrounds, and residents of small cities and rural areas. McKinney's survey was featured in AD, the national joint periodical of the United Church of Christ and the United Presbyterian Church, U.S.A.

Most frequent reason for the preference: Men have greater ability to command respect in the community.

Missionary Feels "Culture Shock"

Missionary Helen Marten says the United States has changed since she was here in 1968. She's been working with Wycliffe Bible Translators in New Guinea and recently came home on furlough. She commented that the "culture shock" a missionary feels when returning home is greater than when he enters an overseas field for the first time.

Archer Decries Church Drive for Public Subsidies

Glenn L. Archer, executive director of Americans United for Separation of Church and State, speaking at a session of the National Conference on Church and State, said, "Americans simply do not comprehend either the scope of the drive for coercive taxation for church schools or the dire consequences of the passage of such taxes. These campaigns now rock every state legislature in the country, inundate the Congress, frustrate federal administrators, tarnish ecclesiastical leaders, dismay parishioners, jeopardize the future of politicians, and cut inroads into the ecumenical spirit. . . ."

"Could it be that aggressive church leaders desire power, wealth, and perhaps even preferential position with the state? If this be the case, these men may need something more than money. They may need something money cannot buy—a sacrificial commitment to a vital and vigorous faith, and a full reliance upon the God they seek to serve."

Melodyland Hotline Now Toll Free Nationwide

"Melodyland Hotline," sponsored by the Melodyland Drug Prevention Center, of Anaheim, California, receives more than six thousand calls each month. The calls, from any part of the nation, are now toll free. Served by a W.A.T.S. (Wide Area Telephone Service) line, the

national number 800-854-3234 will put many in despair over drugs in touch with experts who will seek to help them overcome their problems.

George Wakeling, cofounder and director of the drug prevention center, said an extensive referral service will assist people in every state. In California the number is 800-422-4242.

Plan Ohio "Biblelands"

Seeking to build a "Disneyland" for the religious-minded, developers are planning a \$30 million "Biblelands" recreation spot in Cambridge, Ohio. The backers hope to include camel rides, fishing in the "Sea of Galilee," and side trips through the simulated Land of Milk and Honey.

The interested parties have already broken ground on a 240-acre tract of land purchased in the rolling topography of this southeastern Ohio region. The first phase of the project is expected to be open for business next summer. By 1976 the project will be completed. Frank M. Roughten, Biblelands' director of productions, states that "with the pressures on man today we need a kind of recreational area that does more than just re-create; we need inspiration."

The forty-two-year-old producer is experienced in staging religious productions with casts of thousands in athletic stadiums. He keeps his hair long because he portrays Jesus frequently on the stage. The project is the brainchild of Earl R. Voorhies, forty-four. He formed the project in the late 1960's. He also developed the Ohio Tourist Center, Inc., as a business vehicle for Biblelands. Voorhies has sold about \$400,000 worth of stock in the corporation, but says approximately \$4 million is still needed to enable the project to pay its own way.

Mission Nears Goal of Evangelizing India's Telephone Subscribers

The task of presenting a copy of the New Testament to the more than 1.2 million telephone subscribers in India, Sikkim, Bhutan, and Nepal is nearing completion, according to Rochunga Pudaite of Partnership Mission.

Pudaite's global vision includes a timetable for other nations to reach all the world's leaders by 1982.

The mission leader, whose grandfather was a headhunter of the Hmar tribe of Northeast India, was inspired last year to undertake the present telephone-book strategy when he found 98 percent of all telephone users in his native India speak English and consist of the influential and educated elite.



With more leisure time than any other civilization has ever known, the American people are taking to the road on weekends, holidays, and vacations. Those who have the money drive motor homes. Those who don't, have to rough it.

HANK AND LILA JOHNSON (these names are changed), like millions of Americans today, are caught up in the leisure craze. They used to attend church regularly, teaching classes and singing in the choir, among other things. Their children used to participate in all the youth activities. Now, every nonworking day the family heads for the open road with their camper, boat, motor scooters, and other hobby-time gear, worshipping only occasionally wherever the path may lead them.

Perhaps you have not yet succumbed to the pull of leisure-time pursuits, but beware. Leisure, a situation of disposable time, energy, and income, has been called the greatest challenge facing people today, and Christians are not excluded. Sociologist Walter L. Stone contends that the impact of leisure on the behavior and habits of man the last half of this century will be greater than the impact of science on religion during the century's first half.

For ten years now technology has been updating the business and labor front by making it possible to produce more in less time, thus reducing working hours. As a result, workers have had a progressive shortening of the work week and an increasing number of paid holidays and longer vacations. What's more, retirement—those go-fishing-and-do-as-you-like days—is arriving sooner than any time before in history.

Technology has also been busy on the home front. More and more labor-saving devices and services, at prices

almost everyone can afford, are freeing women from housework. Many wives now hold full- or part-time jobs that coincide with the working hours of their husbands, all of which adds substantially to the family income and recreational pursuits. One woman I know went back to work to buy a travel trailer and has since bought a truck to pull it and a number of other gadgets, like air conditioning, TV, and a sway-free hitch.

Suddenly, leisure time has become a gap to be filled with some of the wild dreams that people, like the Johnsons, have been toying with for retirement years. Except now the opportunity comes in young adulthood and middle years when energy can still be expended without serious threat of a heart attack or other physical problem.

Statistics show that fun-loving Americans from Maine to California and Michigan to Texas are throwing themselves into clubs, groups, and organizations held together by the common bond of a hobby. This year thousands of owners of motor homes, travel trailers, campers, houseboats, motorcycles, and various other recreational vehicles will converge on Florida, Texas, and other spots to enjoy each other and to discuss better uses of their fun gear.

With people on the move, Dean Kristler Stendahl, of Harvard Divinity School, predicts that church every weekend will be replaced by "high holidays," such as Easter, Christmas, Thanksgiving, etc., with pastors and other dedicated people just counseling, baptizing, marrying, burying, and visit-

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by Pearl Gibbs



Photograph by Burton McNeely / Van Cleve

Winnebago Christians



"One doctor told me that half his patients suffer from 'weekend neuroses,' a combination of boredom and guilt that produces digestive upsets, intestinal bloating, constipation, palpitation of the heart, listlessness, depression, and vague body pains for which no organic cause can be found."

ing the sick. The rest of the time churchgoers will head for bonanza-type crusades, rallies, conventions, and church-as-catch-can.

The best-known Bible rule for rest and relaxation has to do with the Sabbath and sabbatical years. God set aside the seventh day for rest and worship, and every seventh year even the land was given a rest from crops. Some colleges and universities still give educators a sabbatical year, which is time off for study, rest, or travel so that they can return to their jobs refreshed.

Many times Jesus separated Himself from others to rest and pray. One preacher-friend of mine aptly puts it, "We have to 'come apart' so that we don't come apart." However, real leisure, the kind that restores, refreshes, and revitalizes body, soul, and spirit, does not come easy to Americans, not even if they are Christians.

According to the doctors, psychologists, and sociologists who have jointly studied the need for leisure, escapism, and personal renewal for strained workers and thinkers now functioning in our complex economy and society, we are all victims of the Horatio Alger Syndrome, a work ethic in which free time produces guilt.

For example, down through the ages hard-work-that-never-hurt-anybody tactics produced survival for individuals, families, and societies. The morality of such action has roots in the Bible, which says, "Six days shalt thou labour," and "If any would not work, neither should he eat." Thus, a person's value and position in society, even his character and own self-worth, were measured on the basis of how diligently he developed a skill worthy of money. Simply worded, good guys work, money earners become important, and nonworkers are bums.

Now that leisure time has been made respectable, it isn't easy to change our basic thought about work and free time. One doctor told me that half his patients suffer from "weekend

neuroses," a combination of boredom and guilt that produces digestive upsets, intestinal bloating, constipation, palpitation of the heart, listlessness, depression, and vague body pains for which no organic cause can be found. "They need the structured life of a nine-to-five job just to regroup for weekends," he said.

Then consider the findings of a psychologist I know whose patients are so work oriented that they work at having fun. "Most of them suffer from pleasure-seeking failure, an ailment which stems from an inability to relax," he pointed out. "Skiing, for example, isn't a fun thing. It's a contest in which the skier races against himself. Trip after trip down the slopes he is trying to qualify for a position of esteem in his surroundings. Instead of relaxing, he ties himself in knots."

Viewing the position of Christians, I find them subject to the same work ethic and its effect on free time. Bringing Christ into an activity provides a "satisfying portion," of course. Yet, many dedicated individuals are completely worn out trying to take in all the worship services, meetings, practices, and social gatherings scheduled by their churches, youth groups, and church-related organizations. "I've lost the joy," one man told me. And why wouldn't he? He runs every "concession" in the place!

At this point some disgruntled young mothers and fathers are probably muttering, "What leisure?" and rightly so. Every spare minute they have is claimed by a child, a house, a yard, a car, or some other item that requires upkeep. But most of these young people are still working and planning toward the day when the Utopia of leisure overtakes them. Meanwhile, slaves to the work ethic, they are crowding the good life of material things into their existence with do-it-yourself projects.

What's the answer? Whether your leisure time amounts to a few spare

minutes or whether it clumps into weeks and years, how can you use it wisely? The key word is *balance*. And below are balance guidelines suggested by many experts I consulted, as well as tips I've gathered from friends and acquaintances who are learning to enjoy a reasonable amount of free-time success. Select what fits your unique situation of time, strength, and income:

What is balance? Dr. Eric Berne, author of *The Mind in Action*, describes human beings as "colorful energy systems full of dynamic strivings" that constantly reach out for a state of tranquillity or balance whether they realize it or not. Off-balance we are tense, irritable, restless, and anxious; on balance we are at peak performance, mentally, physically, and, for the Christian, spiritually. Without proper balance in our lives, all our activities and our relationships with others suffer. The saying that "all work and no play makes Jack a dull boy" puts it mildly.

Take, for example, the husband who enjoys nothing but work. Such an attitude not only kills the man but it kills the wife and children, too. One woman whose husband worked all week, Sundays (whenever he could squeeze it in), and holidays, went along with the idea when the youngsters were small, hoping that their growing bank account would reach a satisfying limit. That time never came.

She confided, "Shorter weeks and long weekends only gave Bill the opportunity to play around with a second business. The children and I have always handled all the chores at home, including yard work and painting and decorating. Over the years, my husband and I became strangers. To discuss changing things meant arguments that were futile."

These people were church attenders, titheers, and good citizens. But the home situation became so acute that the wife consulted her clergyman. In time, the minister discovered that Bill

made work his entire goal in life. Whatever he did, he was "in business" for himself. Even Bill's sparse social life, which included an occasional speaking engagement in Christian businessmen's groups, excluded his wife and children. When the wife objected, Bill rebuked her by saying, "This is for God." Needless to say, the unbalanced attitude in this home produced an unhappy marriage.

Proper balance in marriage means sharing leisure time. The wife who stays home shares little in her husband's career because he is gone all day and at night is reluctant to discuss it, either because it takes too much explaining or because he wants to escape it. The wife's daily routines can be told in ten minutes. So to enjoy each other's company husbands and wives have to spend their leisure time together.

One couple I know waste their free time by not sharing it. She types or sews in the dining room; he tinkers in the basement or garage. Other times they just sit and read or watch television with no interaction. If they did something together, such as working side by side in the yard, washing the car, playing a game, learning something, or working on some church or community project, they would have plenty to talk about.

Proper balance in leisure, of course, means consideration for every family member. When children are small, shared leisure centers around activities they can handle. A Cleveland child psychologist told me that there is "something wrong with a parent who can't enjoy seeing a child's eyes light up, say, at a circus or a visit to the zoo." He believes it's a normal reaction to "re-live one's own childhood experiences," and no mother or father should miss out.

Guiding a child's leisure-time pursuits requires a fine balance, say the experts. The youngster needs both relaxation and exercise. And the wise parent encourages him to enjoy read-

ing as much as baseball. Furthermore, most children grow into the leisure-time habits of their parents, and these values are stamped indelibly on them for life.

Then consider the balance in leisure that mental health experts term "mindless activity." This is activity that requires no heavy thinking but which is involving enough to keep the mind relatively free—thoughtless. One man I knew, an accountant whose mind whirled like a top all day long, enjoyed playing Scrabble with himself at night. "I wanted to take a few Bible correspondence courses," he said, "but I need to unwind at night. Somehow putting words together eased the tension enough to have pleasant evenings. My wife, God bless her, understands, and I know God does, too."

What other type of mindless activity provides balance? Whatever is involving enough for the person to enjoy doing it without getting too serious. It might be knitting, needlepoint, painting, fishing, or bird watching. Dr. Theodore I. Rubin, author of *The Winner's Notebook*, calls it "a superb supplement to sleeping," no matter how well one may sleep. He warns, however, that when an activity develops "any kind of burdensome goals," it no longer serves its mindless purpose.

Balance includes decision. Consider housewives who may be as busy as the proverbial paperhanger with their cooking, cleaning, and caring for husbands and children. Authorities say they still owe themselves time for reading, studying, and cultivating a hobby or skill. They need this both for today and the years ahead.

Studies show that with a life expectancy of seventy-five and with most women having their last children by the time they are thirty-seven, half of a woman's life has to be invested in free time. Consequently, she can make those future years happy and rewarding or she can make them empty and

boring. And the decisions for leisure that she balances with her work now determine the difference.

One young mother I know hires a baby-sitter two hours a week so that she can sew or read in her attic den. Another mother takes her three youngsters to the church day nursery while she attends knitting classes. My niece has worked out a system whereby she and a neighbor take turns caring for their combined six children so that the mothers can do church work. "I come home a new person," she told me. "Even the kettle on the stove looks pretty."

What about balance in such leisure investments as a recreational vehicle? Why have such an item if you don't use it? Well, as I see it, it's the same difference between an organ in a church and one in a tavern. There is nothing wrong with the organ; it's how it is played that counts. The Christian gives account to God both for his leisure time and his work.

One family I know use their travel trailer profitably by taking it to church conventions, youth rallies, and visiting friends around the countryside. Back home, the trailer serves as a second house for trips to their farm. On several occasions, the children of the family have slept in the trailer so that visiting missionaries could have their bedrooms. "We're thrilled with the fun of trailer life," the husband told me, "but we don't let it interfere with our duties to God and the church."

Balance in leisure, whether it fills the gap of a few hours, weekends, vacations, or retirement years, is the secret for using it wisely. With more and more free time available, it behooves people of every age to take inventory of these moments they will one day talk over with the Lord. One saintly old man used to say, "I could count watermelon seeds forever; but I just don't know how Jesus would feel about it."

The remarkable Ellen G. White

by M. L. Andrease

"SEVENTH-DAY ADVENTISTS have a prophet. Her name is Mrs. E. G. White. She has written many books, and all Adventists revere them as they do the Bible, some even more. She is dead now, but they still follow her, and believe that all that she has written is inspired. Better look out before you join something that you don't know much about."

This was the information and advice given to a young woman who was interested in some evangelistic meetings I had been holding, and who was on the point of accepting the Adventist faith. While this information did not accomplish all that the adviser had in mind, it was a definite shock to the young woman to discover that Adventists held such views, and that they had a Bible other than the one she had been taught to believe is the Word of God. She frankly stated her difficulty to me, and this admission led to a study of the attitude of Adventists toward Mrs. White and her writings.

Protestants take their stand on the Bible, and the Bible only. Lutherans have their "symbolic books"; Methodists have their "Discipline"; Episcopalians have their prayer books; but none of these takes the place of the Bible in their estimation, and this is as it should be. The Bible, and the Bible only, is the platform of Protestants.

On this platform Seventh-day Adventists also stand. They have the Bible and the Bible only, and no other book or set of books can ever take its

place. In their estimation the Bible stands supreme. Whoever holds any other view is not a true Adventist.

Where, then, do Mrs. E. G. White and her writings come in? Is there a Mrs. White? Who is or was she? How did she come to be regarded as a special messenger of God? What evidence is there to justify the belief that her writings are any better than a thousand other books or articles written by Christians who have done much good in this world? These and many other questions crowd into the mind of a person who for the first time stands face to face with the problem of deciding whether her communications are special messages from God to the remnant church for this time.

For, be it remembered, Seventh-day Adventists do recognize the prophetic gift of Mrs. E. G. White, and they believe that the Lord has used her as His special messenger to the people. They believe that her writings are indited by the Spirit of God, and that while they in no sense constitute another Bible, they do contain instruction that is not only valuable but essential for these last days of earth's history.

The church recognizes, however, that belief in such a spiritual gift is not something that can be commanded, but must be a matter of personal conviction based upon evidence after investigation. Acceptance of the writings of Mrs. White is, therefore, not made a test of church fellowship, and is not placed on the level of belief and faith in Scripture or any of the other cardinal points of faith. In this Seventh-day Adventists believe that they are taking the true Protestant stand, making the

Bible, and the Bible only, the norm of doctrine.

It is not the purpose here to go into detail concerning the life or writings of Mrs. E. G. White. Born at Gorham, Maine, November 26, 1827, she early felt called of God to bear her testimony for Him in the old Methodist experience meetings. She was deeply moved under the preaching of the advent message during the years 1840-44, and because of her acceptance of the Adventist view, she, with her parents, was disfellowshipped from the Methodist Church. With the rest of the advent believers she passed through the great disappointment in 1843-44, but retained her faith in God, and was used mightily by Him to encourage and strengthen such believers as were ready to renounce their faith after the disappointment. In 1846 she was united in marriage with James White, and together they labored for the scattered flock of advent believers, building them into a compact and united company, and were largely instrumental in founding the present Seventh-day Adventist denomination, which today numbers more than half a million [present figure is over two million].

Besides rearing a family, Mrs. White traveled extensively with her husband, and also wrote prodigiously. She died in 1915 at the age of eighty-seven years and was laid to rest in Oak Hill Cemetery in Battle Creek, Michigan.

Mrs. White's formal education was limited. An early accident made formal schooling inadvisable if not impossible, and she was mostly self-taught. She was an omnivorous reader and was well read on a wide variety of subjects.

M. L. Andrease produced numerous articles and books during his lifetime. The above article is a chapter from his book "A Faith to Live By."



Her chief interest was the Bible, of course, and she was an apt student of the Sacred Word, as her writings abundantly testify. Her mind was keen and active, even to old age, and the contribution she made to Biblical knowledge is of untold value both to the student of exegesis and to the more casual reader. The wisest and most profound researchers have found her writings a source of information that has caused them to marvel at her formal knowledge as well as her deep spiritual insight.

Mrs. White was constantly engaged in writing, and book after book came from her pen. More than two score of these volumes, some of them nearly a thousand pages in length, have been published. This does not include her contributions to periodicals, which in volume are nearly equal to her books. We marvel that one lifetime was sufficient for the production of such a colossal amount of literary matter. It should of course be remembered that what she wrote was not fiction, but

largely solid religious matter, which could not be dashed off at a moment's notice or merely dictated to a stenographer. It was all laboriously written by hand.

In addition to her religious writings Mrs. White made valuable and liberal contributions to such fields as child training, education, health, manual pursuits, recreation, voice training, family life, religious liberty, literature ministry, home missions, foreign missions, Christian help work, and temperance. The scope of her work is as astonishing as its quantity.

However, it is neither the scope nor the quantity that is most impressive; it is the quality, the character, the high standard of every book, every chapter, every article. She wrote nothing that was cheap or questionable, but only the purest of the wheat, thoroughly winnowed. Mature counsel, earnest exhortation, pure morality, sound theology, correct and authoritative information, are all imparted in correct and

beautiful English. Viewed purely as literary productions apart from any divine or spiritual gift, Mrs. White's writings deserve and are given a place among the best religious literature.

Long and careful study of these writings deepens one's respect for their content. For fifty years I have been engaged in such study, part of the time in critical and exhaustive research. Today my respect is deeper and more profound than at any previous time. I am convinced that these writings cannot be accounted for on any other ground than that of divine guidance. In such guidance I thoroughly believe.

I am well aware that such faith as I have in the divine guidance in the writings of Mrs. White is impossible of transfer to anyone else who has not himself had opportunity to examine thoroughly her published works. All that I can do is to give my personal testimony regarding my findings, with the prayer that it may be of some value to those who are honestly seeking light and truth.

I have had only a limited personal experience with Mrs. White. When I knew her at the beginning of the present century, she was already well advanced in years. I had heard of her before I became a Seventh-day Adventist, and I was eager to meet her. I was acquainted with her writings, but what was *she* like? I wanted to know.

When I entered the ministry, this desire became more pronounced. I felt that if I was to teach others I ought to be intelligent myself. Therefore when an opportunity presented itself, I visited her in her home, Elmhaven, near St. Helena, Sanitarium, California.

I was welcomed warmly and given perfect freedom to pursue the work I had come to do. I wanted to know many things, and no obstacle was placed in my path. Mrs. White began work early in the morning, and it was at that time, when her mind was fresh and active, that I had my conversations with her. I found her intelligent on all subjects which we discussed together. Moreover, she had a quiet sense of humor and a delightful little laugh. I

greatly enjoyed those early morning hours spent in her study.

I do not know at what time she arose in the morning, but when I arrived—never later than six o'clock and often earlier—she had already written a goodly number of pages. Usually she invited me to look them over—a privilege I much appreciated, for it gave me an opportunity to examine what she had written before anyone else had touched it.

I learned to my astonishment that Mrs. White wrote with her own hand all that was published under her signature. Having written it, she passed it to her copyists for transcription on the typewriter. After this was done, the manuscript was returned to her for correction. As I saw this process day after day, I was assured that no corrections were made except under her direction, and that what appeared in periodicals or books over her signature, was her own work practically as it had come from her pen, with such corrections as she herself had made, or such as were made with her approval. To me this was a vital matter, for I had been informed that her typists changed, altered, omitted, or added to what she had written, so that what appeared in print was very different from the original draft. My experience convinced me that this statement was pure fabrication.


Wishing to find out whether there was material in her collection that had not been published and which perchance might contradict what had appeared in print, I asked the privilege of free and full access to all files in the Elmshaven vault, where the manuscripts were housed. In my own mind I was ready for a refusal of this privilege, for, after all, I was a stranger, and neither Mrs. White nor any of her assistants was under obligation to accord me such courtesy. To my astonishment my request was granted. With the help of a stenographer, I spent some precious days and weeks examining the documents. I am a reasonably rapid reader, and I put in long hours. When my search was completed, I had

come to certain definite conclusions; I could account for what I had read only on the basis of divine enlightenment. Though I did not know much of theology, I knew enough to know that no one not thoroughly versed in its different branches could have written what I had read unless the Lord had helped in a special way. I knew that Mrs. White had never attended a theological school; I knew that she had never studied such difficult subjects as the incarnation or the Trinity; I knew that the different theories of atonement as presented in theological works were outside her field of thought. But I also knew that one not acquainted with these theories could never have avoided so cleverly as she had done the pitfalls in these subjects which are there for the unwary and the uninitiated.

Yet Mrs. White wrote as though she was perfectly at home in these difficult fields, and she presented views that would stand the closest scrutiny. I found a consistency in her writings that reached back to her youthful days, when there was no possibility that she had ever even looked into a theological work.

I was nonplused; here was something I could not account for on any known human theory. I felt that I was dealing with sacred matters. I went away profoundly convinced that I was face to face with the workings of the Almighty.

Time and space forbid my telling of experiences I had later after I had become more mature. Again I came away from Elmshaven, more convinced than ever of the divine origin of the writings I had examined.

As I have said, such a conviction cannot be transferred to others. All I can do, and all I am doing, is to give my personal testimony and experience. I trust that you will take the opportunity of reading such books by Mrs. White as are available to you. I assure you that you will not be disappointed. God has spoken and God is still speaking through the published works of Mrs. E. G. White. Let all make personal search and be convinced of this truth for themselves. 

The Victory

MANY WHO ARE sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God, and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry: "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul: "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen

of Faith by Ellen G. White

to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we would find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through

all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob Him of His own by withholding from Him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers—"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him, and to be constantly growing in

grace and in the knowledge of the truth.

The Apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Paul suffered for the truth's sake; and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that have inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the results of that sanctification which we have in these pages endeavored to set forth. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." ❀

A photograph of a man and a young boy sitting on a large, mossy log in a forest. The man, on the right, is wearing a white polo shirt and dark trousers, and is looking down at a book or magazine he is holding. The boy, on the left, is wearing a red shirt and blue pants, and is looking up at the man with his hand near his mouth. The background is filled with dense evergreen trees and a small wooden structure is visible in the distance.

Father's Day reflections

by John M. Drescher



"WHAT HAVE YOU learned from your own experience and through counseling parents? What should I have done differently? I have young children. If your children were small again, what would you do?"

These words burst from the burning heart of a father sitting across from me. His eyes pleaded for help. He was suffering the awful, empty, deathlike feeling a father senses when his son has strayed. He felt he had failed as a father.

And this father's words stay with me. Although they came to me in a direct and blunt way that day, they are not the words of a lone father. In them are the questions which are uppermost in the minds of many parents if they take parenthood seriously.

What has experience in counseling taught me? Where would I put the emphasis if my children were small again? I've pondered these questions, and some things have surfaced.

Love of Child's Mother

If I were starting my family again, I would love the mother of my children more. That is, I would be more free to let my children see that I love her. It is so easy for parents to assume love, to take each other for granted, and so let a dullness creep in which can dampen the deepest love.

After I spoke on family relationships to a large group of fathers and mothers, a father approached me and said, "If I understood you this evening, you said the greatest thing I can do for my child is to love his mother. Is that correct?" "That is correct," I answered. When a child knows parents love each other, there is a security, stability, and sacredness about life which is gained in no other way. A child who knows parents love each other and who hears them expressing words of love for each other needs little explanation about God's character of love or the beauty of sex.

To let my child know I love his mother, I would seek to be faithful in doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions, and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. And I would whisper loving words about her in the ears of my children. I would praise her in the presence of my children.

Does all this sound sentimental? Then I am persuaded many families need more of this kind of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates, or it will die.

Listen to My Child's Concerns

If I were starting my family over again, I would do more listening. Most fathers find it hard to listen. We are busy with the burdens of work. We are often tired when we arrive home from work. A child's talk seems like chatter and unimportant. Yet we can learn much more by listening than by talking—especially from our children.

I would listen when my child shares his little hurts and complaints, his joys, and what he is excited about. I remember, as clear as the day it happened, the time my busy father listened to me, as a first grader, when I came home frightened over a situation at school. His calmness and concern, demonstrated in listening to me, relieved my fears. I was ready to return the following day full of courage and confidence. Had he simply said my fear was fool-

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ish or had he refused to hear me out, my fears would have grown.

I would seek to keep from staring into space when my child is talking to me. I would try to understand what my child says because I now believe that the father who listens to his child, when he is small, will find that he will have a child who cares what his father says later in life. I now believe there is a vital relationship between listening to a child's concerns when he is small and the extent to which the child will share concerns with his father when he is in his teens. The father who takes time to understand what his child says when the child is small will be able to understand his child later in life.

If my child were small again, I would stop reading the newspaper when he wanted to talk with me. And I would try to refrain from words of impatience at the interruption. Such times can be the best time to show love and kindness.

One evening a small boy tried to show his father a scratch on his finger. Finally after repeated attempts to gain his father's attention, the father stopped reading and said impatiently, "Well, I can't do anything about it, can I?" "Yes, Daddy," his small son said. "You could have said, 'Oh.'"

In listening I would pay more careful attention to my child's questions. It is estimated the average child asks 500,000 questions by the age of fifteen. What a privilege for every parent—a half million opportunities—to share something about the meaning of life.

These early years are the years for teaching. And by the time the child reaches fifteen, parents have done most of their teaching. By fifteen the child knows what the parents believe. From then on the parent's primary opportunity is to be available when the child comes for help.

Give a Feeling of Belonging

If I were starting my family again, I would seek to use as many opportunities as possible to give my child a feeling of belonging. A sense of belonging is essential for a child's security and feeling of worth. And when a child feels he belongs in his family and is of real worth there, it is not a big step to also feel accepted, loved, and of worth to others and in God's sight.

How are feelings of belonging generated? By doing things together. By sharing common concerns and trusting each other with responsibilities. Celebrations of birthdays, when the person rather than the gifts is central, create a sense of belonging. A sense of belonging is built into the child when prayers are prayed on his behalf, when his opinions are valued, and when he is included in the serious and fun experiences of the family. He feels he belongs when he is invited to be involved in the responsibility and work of the family. No part of child guidance is more important than assuring the child by action and word that he is important for the family and he has a place in the affections of the family.

Praise My Child

If I were starting my family over again, I would seek to be freer to express words of appreciation and praise. Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic "If I Had a Teenager," says, "I would bestow praise. If the youngster blew a horn, I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would

say so, hoping that it would get a good grade when it was turned in. If his choice of shirt or tie, of socks or shoes, or any other thing met my liking, I would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence more than proper, sincere praise—not flattery, but honest compliments when he does well.

Take More Time With My Child

If I were starting my family again, I would plan to take time to do more things together. In every father's week there are 168 hours. He probably spends about forty hours at work. Allow another fifteen hours for driving to and from work each week, overtime, and lunch. Set aside fifty-six hours a week for sleep. That leaves a father fifty-seven hours each week to spend elsewhere. How many are actually spent with his family?

A group of three hundred seventh- and eighth-grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their father only at the dinner table. A number never saw their father for days at a time. The average time father and son were alone together for an entire week was seven and one-half minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around thirteen and my brother was ten, father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for the disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table, mother smiled. 'The circus keeps coming back, you know.'

"'I know,' said father. 'But childhood doesn't.'"

A prominent businessman asked a friend, "Would you like to know what I am giving my son for Christmas?" He showed a piece of paper on which he had written: "To my son: I give you one hour of each week and two hours of every Sunday to be used as you wish."

Laugh More With My Child

If I were to start my family again, I would laugh more. That's right. I would laugh more with my child. Oscar Wilde wrote, "The best way to make children good is to make them happy." I see now that I was much too serious. While my children loved to laugh, I, too often, must have conveyed the idea that being a parent was painful.

I remember when I laughed with my children—at the humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living-room floor. And I remember the times they told of these experiences with joyful expressions, years later. I know when I laughed with my children our love was enlarged and the door was open for doing many other things together.

In answer to the father who sat across the table, I've jotted down these reflections. Like most important experiences in life, none of these are great ideas or difficult to remember. These simple suggestions, however, can make relationships with our children more meaningful and shape the future of a child more than great things which demand a great deal of money or exceptional ingenuity. Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. So a father's faithfulness in the small things of life determines to a great degree the happiness of the home.

"The world is full of new experiences" by June Strong



ONE'S BIRTH month (mine is March) should be a season for evaluation, so about the time the daffodil buds droop long and promising on their stems, I begin to take stock. What have I done with the preceding twelve months, and, even more important, what will I do with those to follow? It's so easy to spend one's life doing the same old things in the same old ways, when the world is full of new experiences just waiting out there. They usually, however, take a little effort on our part.

Each year I like to journey to some new place, but before you pigeonhole me as a world traveler, let me assure you I've never been out of my own country (with the exception of an occasional trip across the border into Canada) or farther west than Illinois. You know, I'm only a country girl and unaccustomed to exotic pleasures.

I do feel everyone should see a bit of America each year, though. Don't feel badly if foreign tours are beyond your budget. Our own land abounds in places to go and things to see. There are little-known spots of great beauty tucked away everywhere. This year at the top of my list, under the heading "Travel," I've put Calvin Coolidge State Forest. Bet you've never heard of it. Neither had I until two separate sets of friends recommended it in glowing terms. "Right on the side of a mountain." "What a view!" "Never crowded." Sooner or later we'll pitch our tent upon that spot among Vermont's Green Mountains; and when we do, I'll share it with you through this column.

It's been my custom to familiarize myself each year with a particular writer, poet, or period of history. This year I've chosen Edna St. Vincent Millay. First, I shall read as much about her life as our small-town library has to offer, then make a thorough study of her works, even memorizing a few favorite poems. This is a learning-fun type of experience practiced by several women I know. Two of my friends are presently studying specific periods of British history. Interestingly, both were motivated by the reading of *Mary, Queen of Scots*.

No list such as this is complete without a new "Project." One year I took Creative Writing courses at the local college, something I'd long desired to do, but for which I'd thought myself too old and too busy. From that step out of housewifery came association with a group of

local writers which has brought immeasurable pleasure.

Another year I wrote a book, and if you don't believe that's a project for a mother of five, just try it sometime.

This year under "Project" I have written:

Second book

Monthly date with Don

The latter item is self-explanatory. Don and I seldom go out without the children, mainly because the babysitter situation presents difficulties when you live in the country (all those trips picking them up and returning them to town). But this year, we're going to make a real effort to do something together monthly. A concert (for Don, who loves classical music), a trip to the art gallery (for me), or just an evening with friends.

Someday under this heading I'm going to put "accordion lessons," but not this year, for all those little black buttons still look too scary. I don't really recommend such cowardice, however.

Under "Surface Improvements" there are always the same two items:

Lose weight

Stop biting nails

And I never manage either one of them more than temporarily.

To the final heading, "Spiritual Growth," I gave much thought. I want to continue devoting time to private prayer, but I also want to look for opportunities to pray with others, attempting to overcome my timidity when faced with a situation where a friend needs a prayer partner.

Bible study can be meaningful, or ritual. *Shake from my eyes the scales of familiarity, God, and let me see fresh truths upon the sacred page.* I hope to memorize some portions of Scripture which are especially dear to me and also to make a thorough study of three books: *The Desire of Ages* (an excellent book on the life of Christ), *Christ Our Righteousness*, and *Redeeming Grace*. The last line of a beautiful song says, "Without Him, how lost I would be," and that's exactly the way I feel about Jesus Christ. Even eternity will not be long enough in which to study His beautiful character. But this year I shall at least make a beginning. Won't you join me?

by William Johnsson

When your house comes tumbling, what then?

ON JUNE 9, 1972, residents and campers in the resort town of Rapid City in the beautiful Black Hills of South Dakota retired for the night. But more than two hundred of them had no tomorrow. Fed by torrential rain, flash floods swept through the town, wrenching babies from the arms of mothers, wives from husbands, friend from friend. Trees came crashing down. Filling stations and stores moved like plastic toys. Tents, small houses, great houses—all tumbled beneath the wall of muddy water. Disaster and death are great equalizers.

The houses of this life are fragile. It is not a question of *if* your house will fall down, but *when*.

Our best-laid plans often go astray. With painstaking care we spend years constructing a lovely edifice. It is a work of beauty, a thing to be admired by all who pass by. Surely it is secure for many years, we reason. But with startling suddenness the foundations begin to shake, and the house totters and tumbles. The house—our house—was no better than a cardhouse, a sand castle collapsed by the incoming tide.

I'm talking about the tragedies of human existence. So often life seems *wasteful*. It is one thing when a man passes to his rest quietly and full of days, but what shall we say when he is cut off in the prime of life?

My best friend died of cancer in his mid-thirties. He was a minister. Another dear friend—a good man if ever there was one—met a flaming death with his wife and daughter in an automobile wreck. And *you* can supply your own illustrations of those great houses, those beautiful houses, those noble houses, that *you* have seen suddenly come tumbling down.

It is in view of this apparent meaninglessness of existence that Joseph Campbell refers to the "monstrous thing that is life." Life, so many-splendored, is fragile. The shadow that stalks us is never more than a heartbeat away.

And *when* the shadow strikes, *when* our house comes tumbling, what shall we say?

In general, Christians have responded in one of two ways in the hour of tragedy—"Don't ask why" and "All things work together for good." Let us see how adequate these are.

"Don't Ask Why"

A great many sincere Christians feel that to question *why* a loved one has suddenly been cut off shows a lack of faith. They hold that they should make Job's affirmation:

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"The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

This is a "solution" which is no solution. Every religion of mankind has had to come to grips with the problem of pain and the apparent mockery of human existence. The answers vary greatly in appeal, but at least they are attempts. For Hinduism, the whole of life is *maya*, illusion, so that whatever happens in this life is inconsequential to the man who really "knows." Naturally, *that* "solution" has not satisfied the masses of India.

Indeed, the Buddhist religion, which grew out of Hinduism, may be seen as an attempt to provide a more satisfactory solution to the problem of pain. According to the legends, the prince Gautama, shielded all his youth from the tragic aspect of life, one day saw in turn the "four passing sights": a sick man, an old man, a dead man, and a monk. As the young man contemplated human misery, he resolved to forsake the kingdom and become a monk, leading eventually to his becoming the Buddha. The first truth of Buddhism to this day is: All existence is suffering.

Nor does the Bible itself give "Don't ask why" as a solution. The entire Book of Job struggles with the question of why good people suffer. The seventy-third psalm tackles the counterpart: Why do evil people prosper? Finally, the Book of Habakkuk launches into both problems: Why do the good suffer and the evil prosper?

Likewise the New Testament refuses to dismiss the question of tragedy. In John 9 the disciples asked Jesus why a man had been born blind: Had *he* or *his parents* sinned? Jesus did not respond, "You must not ask why!" Instead, He corrected the idea, prevalent at that time, that the man's blindness was a punishment from God. Again, the Apostle Paul takes up the problem of the futility to which the creation is presently subject in his letter to the Roman Christians. (Romans 8:19-25.)

We suggest, then, that the response "Don't ask why" to the tragedies of life is as lacking in Scriptural basis as it is unsatisfying to the person who confronts the "monstrous thing that is life."

"All Things Work Together for Good"

This answer, of course, has one of the best-loved verses of the Bible behind it: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

But it's the sort of answer that carries weight when your house is beautiful and strong. *Then* it is obvious that all things are working for good. But when your house comes tumbling, what then? It is difficult indeed to see



Photograph by Bill Kery Kendall / Black Star

how the sudden cutting off of a good man at the height of his powers is "for good." It is hard to discern the "good" in the needless pain which many noble souls must endure.

Strange, isn't it, how often theologies are written by people in *strong* houses—by the rich, the healthy, the comfortable. So often such theologies turn out so that these very people have the best of both worlds, as it were. That is, the poor, the sick, the unfortunate are somehow *in* that state because of God's "curse." And that, of course, is precisely the error Jesus endeavored to correct in John 9.

What do you think? If I love God, will I be spared from tragedy? Will I not get sick? Will I become wealthy?

If your answer is "Yes," what will *you* do when your house comes tumbling? Will you then feel that God is punishing you, or that He is unfair, or perhaps that He is dead?

No, the response "All things work together for good"

is not itself a sufficient answer. Either it may lead us to a false confidence in our standing with God, or it may result in our being overwhelmed when the house tumbles down.

Instead of either of the "answers" above, we must look further afield. We come to Jesus, as always we must. It is only at the foot of the cross that the most searching problems of human existence find their solution.

Immediately, we note the apparent senselessness of the death of Jesus. Although He is the best of men, He is a man of sorrows, acquainted with grief, despised, and rejected. He is one neither rich nor powerful, but He is God's man. And beyond the rejection of men is the horror of rejection by God: "My God, my God, why hast thou forsaken me?" (Matthew 27:46.) It certainly appears that all things were not working out for *His* good!

It is difficult for us to view the cross in its real light—to see it as it was for Jesus. Today, it signals hope, life, and victory; then, it epitomized shame, sorrow, and desolation.



Jesus did not merely die—he *was executed!*

Put away forever the vain hope that if you love God, your house will never fall. His tumbled—and after only thirty-three years. And, as it tumbled, the piercing cry rang out, “Why, God, why?”

But this is only the first act in the drama of human tragedy. It is the act that comes to us with such poignancy in our hour of tragedy. Let us not forget Act II.

Act II for Jesus came on the glad Easter morning. He was executed like thousands of others, but, unlike all others, Jesus the crucified was *vindicated by God*. Only one crucified man was resurrected!

Now we begin to see the light: Jesus’ vindication came *afterward*. God was not dead; God was not unfair; God was not punishing Jesus as He hung upon the cross. Indeed, *God was there*, although the darkness seemed all-encompassing.



In the purposes of God, the cross precedes the glory. For Jesus, though all things in His life seemed to work for evil, beyond them all, God was there!

Now we are able to look again at Romans 8:28. There is something strange about the way people have usually understood this text. For a start, we hardly expect Paul to be talking about “things” working. Paul didn’t have any idea of a mechanistic universe. Far from it! For Paul all life proceeded with a vivid consciousness of the abiding presence of God. This very chapter is full of talk about the Spirit in the Christian’s life. Second, Paul certainly didn’t hold that Christians will have an easy time in this life. He speaks right in this passage about the “sufferings of this present time” (verse 18), and the tribulation, distress, persecution, famine, nakedness, peril, and sword which daily threatened him (verse 35). At the end of his life he, too, met a tragic death, even as had his Master.

What then did Paul mean in Romans 8:28? If we look at his words in the original language, it seems clear that Paul is emphasizing the idea of *God with us* in all the experiences of life. It is not a matter of “things” working, but rather of *God working with man* for good. The New English Bible has caught Paul’s meaning well: “In everything, as we know, he co-operates for good with those who love God and are called according to his purpose.”*

What a picture—God and man working side by side for good! The creation groans, humanity sings its sad song of life, and the mystery and the marvel of human existence proceed apace. God is not the *author* of evil, but He has its answer. Even *in* the darkness, He is *there*. He is the God by our side.

A great old preacher, Dr. Frank Boreham, recounted his experience as a young minister in New Zealand. One day an elderly parishioner called for his advice. “Pastor,” said David, “I have the problem of falling asleep when I kneel down for my evening prayers. What can I do about it?”

The young minister thought for a moment and replied, “David, try this: Instead of kneeling, place another chair alongside yours and speak to the Lord sitting in that chair.” It was good advice; the old man would frequently comment on how his life had been enriched.

Then one day, when at last David had become too feeble to leave his bed, the pastor received word from David’s daughter to come quickly—the old man was failing rapidly. Dr. Boreham went as fast as possible, but when he saw the daughter at the door, he knew it was too late. And then she said, “You know how father always kept an empty chair for the Lord by his bed. When I came into the room at the last, his hand had reached out and was clasping the chair.”

When your house comes tumbling, what then? Not *if* but *when*.

Then we shall know that God will be there, even *in* the tragedy. Then we shall know that He has been with us all our days, and that He stands by our side amid the ruins.

And we shall know that *afterward* He will take us to our house that will never fall, that will never come tumbling, whose Builder and Maker He is.

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Pope Paul VI

by Raoul Dederen

He's been called the most controversial pope of the century

BY THE END of this month Paul VI will have reigned for ten years since his election on June 21, 1963. He is the most fascinating personality to head the Roman Catholic Church in this century, at least. He is also the most controversial and has been subjected to more public scrutiny than any other modern pope. Most observers have generally focused on what they consider to be the vulnerable aspects of his personality, such as his indecisiveness, his brilliant mind obstructed with out-of-date theological structures, and the general disappointment with his pontificate. As he concludes his tenth year in office, however, he merits another look.

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The characterization of Paul VI as a man constantly wringing his hands in vacillation between progressive advances into the world and cautious retreats back under the dome of Peter fails to recognize the carefully thought-out quality of what superficially seems to be uncertain strategy. The fact that his movements in the past ten years have been ambiguous is undeniable; that this is the product of a timorous and indecisive man seems to me a hasty judgment.

All critics agree that Giovanni Battista Montini had a tough assignment when his fellow cardinals elected him successor to John XXIII. His mandate was to lead his church in implementing the reforms decreed by the Second Vatican Council and to prevent a disastrous split between conservatives and progressives. It was a work of

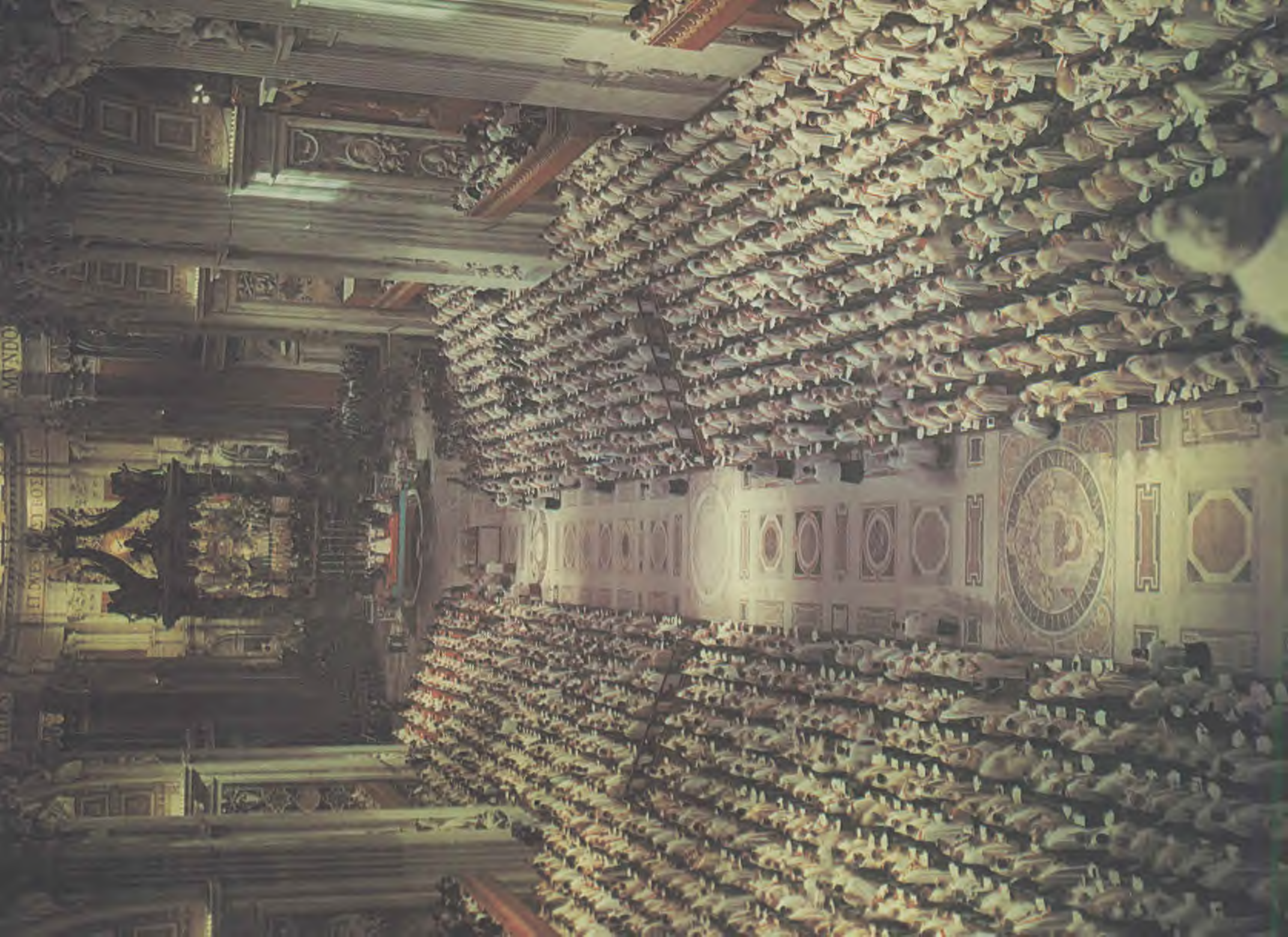
consolidation and conciliation. A political task, some have said. Maybe so, but Paul, a veteran of the Vatican Secretariat of State and a man schooled in the subtleties of ecclesiastical politics, had a firm grasp of the situation.

Although he is generally pictured as indecisive and conservative, Pope Paul VI's accomplishments in his ten-year reign would under most circumstances have automatically assured him of liberal credentials. Succeeding John XXIII after the first session of Vatican II, he inherited in effect another man's revolution. He could have called it off, but he chose instead to carry it through three more sessions, accepting at the same time the inevitable consequence that the Council would determine the main motifs of his own pontificate.

Since then he has supervised the switch from Latin to vernacular liturgies, changed the composition of the College of Cardinals, internationalized the Roman Curia—the central administration of the Roman Catholic Church—broadened the consultation that precedes the selection of bishops, and through the synod of bishops has become the first pope in modern times to listen on a systematic basis to what the Catholic bishops have to say. In the area of ecumenism such gestures as his meeting with the ecumenical Patriarch of Eastern Orthodoxy, the late Athenagoras, have constituted important milestones, and his frequent trips outside Italy have internationalized the character of the Papacy. There is no sign that Paul VI's list of innovations has been exhausted. He is expected, for instance, to announce new procedures for selecting his successor.

At the same time, however, an increasing number of the pope's decisions have seemed to aim at freezing the Catholic Church's doctrine and discipline. The reaffirmation of obligatory celibacy for priests, the papal profession of faith, and *Humanae Vitae*, the birth regulation encyclical, have





One out of every seven persons living in the world today is a Roman Catholic

led his critics to accuse him of listening only to the past. Along with these came an escalation of warnings against doctrinal deviations, of reproofs over against whole episcopal conferences for allegedly going too far in liturgical or structural reforms, and of rebukes against "exaggerated criticism" of ecclesiastical institutions and traditions.

At the Vatican itself, the Roman Curia, despite the reforms introduced by Pope Paul, behaves all too often as though the recent Council had been merely a bad dream. Top officials seem to have taken the pope's constant warnings seriously, and there is a clear mood of retrenchment when it comes not only to the "purity of the faith" but even to ecumenism and other pioneering activities that involve risks and problems.

What is the reason for the reactionary rollback? Is the pope, as some critics have it, attempting to match every step forward with a step back? Is he the prisoner of a clique of reactionary advisers? Or is this a case of studied ambiguity, the very evidence that Paul VI always was a reactionary at heart despite liberal affirmations earlier in his career?

During his thirty-two years at the Secretariat of State and his eight years as archbishop of Milan, Montini was considered a leader of the liberal wing of the Roman Catholic Church. His record is quite clear on this point. He was an admirer of Jacques Maritain, Charles Journet, Henri de Lubac, not to mention Yves Congar and Jean Guitton, all outstanding representatives of the French Catholic culture of the time. He was attracted to these men when, as an advance guard of the Roman Catholic Church in the preconciliar days, they were suspect in Rome for their liberal views. They were arguing for an open church when the whole trend was in the opposite direction.

At the time of his election as pope, Montini was a moderate who was sincere in his professed aim of continuing the efforts begun by John XXIII and in carrying out the directives of Vatican II. Like many of the French thinkers he admired, he welcomed the Council's updating of theology, which,

he anticipated, would enable his renovated church to turn outward. His admiration for them did not die away after his election to the papal office. He made Journet cardinal in 1965 and is said to have extended the same offer to Maritain also at that time. Guitton occasionally visits him in the Vatican. In the meantime, however, a considerable change occurred in many a Roman Catholic circle. It is no secret that many preconciliar progressives known to Paul VI, including those we have already mentioned, have more recently expressed their misgivings about postconciliar developments, voicing their disquiet at the tendency to grovel before the world. Theologians, maintains Congar, who expresses the general feeling, should not "augment the confusion nor inconsiderately shake the necessary certainties" but pursue the harder task of "construction and reconstruction."

These men who before the Council were liberal when the going was tough have since then shown various degrees of reserve about current developments in the Roman Catholic Church. Even the pope's personal theologian, Bishop Carlo Colombo, another preconciliar progressive whom the Roman pontiff trusts, is less than happy about the present state of his church. Is it to be wondered at that Paul VI—who is no professional theologian—pays heed to his former heroes when they sound a note of alarm and is inclined to heed suggestions from such sources that he is allowing confusion to spread?

A similar set of questions and urgent appeals has arisen from still another sector of the Roman Catholic Church. There is good evidence that Vatican II is far from having produced the large number of conciliar converts many expected. It is true that a certain number of bishops were won over to the progressive viewpoint during the four sessions of the Council, but many of them wondered what had happened to them when they returned home and started to implement in their respective dioceses the decisions they had approved of in Rome. All too often large segments of the Catholic laity were utterly surprised and confused. Soon, reports of unsettled bishops be-

gan to convey to Paul VI the backlash from a startled Roman Catholic laity largely unprepared for such changes as the liturgical reforms adopted by the Council fathers. The fact that the altar had been turned around, the sight of women reading a lesson at mass, and new rites for most of the sacraments—these developments while exciting some were deeply disturbing to others. Many worried that the whole structure of their church was tottering.

Adding to the confusion, clergymen in growing numbers became weary of their "role." Experimental religious communities were allowing nonbaptized persons, divorced people who had remarried, and nonlaicized married priests to receive communion. Discipline was being ignored. So many dissidents emerged and so many conflicting voices arose in the postconciliar era that Rome interpreted them as so many indications that love for the church was a thing of the past. Paul VI refused to regard the commotion disturbing the church's life as derived by any faithful logic from the Council itself. To him it sprang from "a smog of theology," presently obscuring the "fixed stars of the faith." This "crisis of confidence," which he more recently has modified to "crisis of mistrust," deeply pained him as can be seen from many of his messages. Pope Paul's growing disenchantment with the direction and style of postconciliar moods has become more evident as time has gone by.

It is indeed true that while maintaining a liberal attitude in other areas—such as political and social issues—Paul VI now seems to have chosen a hard line in his pronouncements on matters of theology and ecclesiastical discipline. In these areas his rulings are not nearly so evenhanded. It sometimes appears as though the pope were almost in a panic, fearful that the Council had become a Pandora's box, loosing many ills on Roman Catholicism and the modern world, and from which the Roman Catholic Church at least must now be preserved. This does not necessarily mean, however, that he is a misled puppet in the hands of a small coterie of reactionary cardinals. There are, of course, such cardinals in

the Roman Curia, but their influence has been reduced by the introduction of such men as Seper, Villot, Koenig, and Moeller. The fact is that Pope Paul's closest collaborators are not reactionaries. Nor is he himself a born reactionary. He is rather a moderate who has taken fright. And chances are that if Pope John had lived to see the conclusions of Vatican II, he too would have confronted the problems Paul VI has encountered, issued warnings, and might have met as much—if not more—criticism.

Before Vatican II came to an end, Pope Paul had apparently concluded that his major task was to lead the Roman Catholic Church in establishing the reforms decreed by the Council while preserving the unity of the church. He chose to be a minister of unity between the extremes in the church. For the first five years of his pontificate he endeavored to continue the efforts begun by his predecessor, carrying forward an ample reform program, encouraging those frightened of changes to accept them, while reining the radicals. In more recent years, with a church wracked by internal troubles, by issues such as changes in the mass and birth control, by residential bishops wanting a more effective share in the church's central government, by laity who wanted to divorce and priests who wanted to marry, he has made a series of decisions which show that he has chosen to side with one wing of the church rather than maintain his mediatorial role. He evidently wants to set the limits of the postconciliar process of renewal and is constantly telling it like it should be.


Even the function of his office is being challenged, and this is probably the most important factor of all in explaining his attitude toward the ferment in the church. It is no news that Paul VI is uptight about pontifical authority. In fact, all his training made him conceive of his role as the one who sets the pace for the Roman Catholic Church. He could not have survived twenty-one years with Pius XII without absorbing the latter's lofty conception of his role as Christ's vicar, in direct lineal descent from Peter, holding the keys of the kingdom of



God, and enjoying special assistance from the Holy Spirit. Fearing to betray his trust, he has deemed it absolutely necessary to express himself with great firmness and to denounce any "weakening of doctrinal orthodoxy" and "widespread mistrust of the hierarchy."

It has come as a shock to some, but now it is clear, that while for many Vatican II barely initiated the changes necessary in the Roman Catholic Church before it could make an impact on the world, Paul VI considers the Council to have settled the church's internal questions so that it can turn outward to the world. It is manifest that there is to be no change in the celibacy rule nor grassroots democracy in the church in the sense of elected officials. But there has been impressive progress in important matters such as liturgy and dialogue with other churches and with the world. Unity with other Christian communions has not been achieved, but there

is considerable cooperation in social action; there is dialogue with nonbelievers, atheists, Communists.

Pope Paul's greatest achievement to date may very well be in giving the Catholic Church this universalism. In the future I see him consolidating these gains while trying to restore in the Catholic Church the sense of certainty which was shaken by the Council's consequences. He has already ruled twice as long as John XXIII and half as long as Pius XII. No matter how long he might reign, Paul VI, who has always had a reputation for planning rather than for spontaneous outbursts and who is nothing if not tenacious, will thrive in his work of healing the internal squabbles that have reduced the Papacy's impact on the world in general and on the Catholic faithful in particular, of demanding more loyalty to the office of the pope on the part of clerics and faithful, and of sticking to the traditional way of doing the papal thing. 

"We need answers, not just questions"

A few years ago, during my college days, I spent one summer trying to earn the next year's tuition by selling religious books. My sales district was the southern part of Scotland, so my partner and I set up headquarters in the city of Dumfries. Throughout that summer I rode my bicycle up and down the green hills of that delightful country selling my books in large farms, small cottages, and old castles.

One day, as I was riding along a narrow country lane approaching a small village, I noticed an unusual sight on my left. At first the building looked familiar enough: huge foundation stones, brick walls, stained-glass windows in Gothic design, steep roofs, a tower at one end, a heavy double oak door in front. A typical village church, I thought. However, there was something unusual about this one. At one side three or four broken-down cars had been left standing. Out front two petrol (gasoline) pumps appeared. Through the open front door I saw tires, oil drums, workbenches, and tools. By then I was passing the place and read the black letters on the yellow sign: ST. GEORGE GARAGE (St. George Service Station, we would say in this country).

As I passed the St. George Garage, I looked at my briefcase full of books and wondered about my prospects in the village just ahead. Its church had died some time ago. Old St. George had been reduced to stark walls, empty space, frigid stained glass, stale air, and silence. But not for long! An enterprising mechanic had bought out the premises and had moved in his grease, his tools, and his machines. And then old St. George began to serve the village in a new way. Where the Word had been spoken, engines were now overhauled. Where formerly life had been celebrated and death mourned, wrenches were falling clattering on the chancel floor. Where prayers and hymns had been offered, a new litany of quietly tapping valves and lifters was now ascending.

This brief personal experience illustrated crudely (and rudely) to me the decline of Christian faith and of the influence of the church in our society. Then I began to ask some questions: Has the church and Christian faith come to an end? What has caused this malady? Many answers are given

to these questions. They are to be found, so we are told, in the scientific and technological orientation of our society. We have disenchanted the earth, taken possession of it, learned to control it, and squeezed God right out of consideration.

You ask, What is the prognosis for the future of the church and Christian faith? Is it like the decline of a sickness unto death? Or will there be a recovery? Are the many current popular forms of Christianity—Jesus people, Children of God, etc.—the beginning of a Christian revival or the last spasms of its life powers?

The answers to these questions are less clear and far from unanimous. And so the discussions continue while we must wait for renewal and regeneration of our Christian faith. But while we wait, we must live. We need answers, not just questions. We need to sing and give thanks. We mourn and long for renewed hope. We need trust in the midst of our confusion. The whole Christian church and all its devotees cannot be expected to wait for the specialists to complete their analyses, however important they are. We need "to believe" now, while we wait.

THESE TIMES is well aware of the crisis within Christian faith and within the life of the church in our times. However, THESE TIMES is also committed to the fact that we cannot live only by questions, that we cannot continually relish despair, that we cannot wait forever, that we cannot continually laugh at absurdity. And so THESE TIMES will continue to dare to give answers, to affirm that life has meaning, and to insist that "trust" in God (faith) is constitutive for the human family. I say "dare" because religious journalism has so often scored points by celebrating the sacrilegious—by "covering the transformation from church to service station."

The great task of churchmen, religious writers, and devoted Christians today, therefore, is to propose in teaching and in practice that trust in God—the essence of the Christian way of life—is not outdistanced by our contemporary, secular society and is not an emergency exit from the choking fumes of our technological and ecological crisis. Rather it is simply the way for us to live a fruitful and rewarding life

here on earth with such cautious confidence that even life's end may become a goal reached.

Let the reader recognize, therefore that THESE TIMES is not just reflecting current religious opinions, of which there are many, nor is it given to simply reporting religious matters as they exist—and they are often dismally discouraging. Rather, its goal is to blaze new trails into the religious frontier of THESE TIMES.—Niels-Erik Andreassen.

The California Creation Controversy—Round One

What was apparently the first round of a continuing conflict in the state of California between proponents of evolution and special creation ended when its State Board of Education failed by a single vote last February to include the theory of special creation in the state's elementary school biology textbooks. Instead, the textbooks will present evolution only as a theory. The board voted 5-2 in favor of creation but it takes six votes by the ten-member board for a measure to pass.

Dr. David Hubbard, president of Fuller Seminary and a supporter of the creation motion, voted against it because he felt there was not time to make the necessary changes before the schools had to start using the new texts.

The California State Board of Education had met to make a final decision whether to implement a 1969 school board guideline which called for the textbooks to contain both evolution and special creation—a guideline which aroused the determined opposition of California and national scientific communities.

The controversy actually began ten years ago when Baptist San Diego housewife Nell Segraves and her Missouri Synod Lutheran neighbor, Jean E. Sumrall, decided to do something about the teaching of evolution in the public schools. Mrs. Segraves felt that the theory was weakening the religious faith of her high-school-age son, Kelly. With the help of a friend, geneticist Walter E. Lammerts, they petitioned the state school board to get evolution taught as only a theory of how life might have begun, not as dogmatic fact as it was presented in many classrooms.



Their efforts eventually resulted in the 1969 inclusion of two paragraphs in the California State Curriculum Commission's "Science Framework for California Public Schools." Board vice-president Dr. John R. Ford, a San Diego Seventh-day Adventist physician, helped spearhead the movement to include special creation in the textbooks. The modified framework, which outlined the standards state school systems should follow in selecting textbooks, stated:

"All scientific evidence to date concerning the origin of life implies at least a dualism or the necessity to use several theories to fully explain the relationship between established data points. This dualism is not unique to this field of study, but also is appropriate in other scientific disciplines such as the physics of light.

"While the Bible and other philosophic treatises also mention creation, science has independently postulated the various theories of creation. Therefore, creation in scientific terms is not a religious or philosophic belief. Also note that creation and evolutionary theories are not necessarily mutual exclusives. Some of the scientific data (e.g., the regular absence of transitional forms) may be best explained by a creation theory, while other data (e.g., transmutation of species) substantiate a process of evolution."

Most observers saw the modified guidelines as requiring new state biology textbooks to give both evolution and special creation equal treatment. Since California buys 10 percent of the nation's textbooks and it would be too expensive for publishers to prepare a separate California edition, the state's mandatory editorial approach would probably be included in the biology texts used in other states.

Stunned at the decision, scientists and scientific associations launched aggressive attacks against the framework. National attention focused on the California controversy, and journalists talked of a new Scopes trial.

Nineteen Nobel prize-winning scientists wrote to the state board that evolution was the "generally accepted" explanation for the origin of life and should be the only one discussed in public school textbooks. The National Academy of Sciences for the first time in its one-hundred-year history in-

volved itself in a state textbook controversy. Its 940 members passed a resolution opposing the idea of putting special creation in biology teaching. It stated that the "essential procedural foundations of science exclude appeal to supernatural causes as a concept not susceptible to validation by objective criteria," and "religion and science are, therefore, separate and mutually exclusive realms of human thought whose presentation in the same context leads to misunderstanding of both scientific theory and religious belief."

Is the entire controversy worth taking seriously? It is. Consider a few of the issues involved:

Repeatedly scientists charged that evolution and religion were entirely separate realms and could have no relationship. Does that mean that life consists of a series of airtight compartments that have nothing to do with one another? Many argued that since the majority of scientists accepted the theory and so few believed in creation, evolution must be right. Does majority and authority make right?

The opposition became so strong to the idea of even considering an alternate theory of origins that a number of observers felt that science had become as dogmatic in its position as the church had once been about its theory of special creation. One scientist compared those advocating creationism to the repulsive Yahoos in *Gulliver's Travels*.

Science claims that creation rests on religious faith and evolution on objective fact. Has anyone ever witnessed how life began? Since both creation and evolution are outside of the experience of man, doesn't it take faith to believe that either happened in the first place?

Also opponents of special creation hold that the idea of a "scientific theory of creation" is nonsense. One

cannot test it to see whether some supernatural power did bring the first living things into existence. That is true. It is also difficult if not impossible to test whether the first forms of life evolved from nonliving matter or not. But we can look at the fossil record and living things to determine whether living things behaved as either theory would postulate how life should act once it did come into existence by creation or evolution.

The California controversy has become a complex situation involving religious interpretations, politics, scientific authority, the rights of minority beliefs, and many other issues. But it would seem that after a long eclipse, the creationist does have a right to present his concept of how life originated. Religion once attempted to control science. Does that now give science the right to restrict religion, to limit what and where it may speak? Few would want our schools filled with sectarianism. But there must be some way creation can present its alternative to evolution. If students reject the concept, that is their free decision. But one suspects something wrong when science—because of intellectual arrogance, fear, or whatever—seeks to escape its legitimate confrontation with creation by suppressing it.

California almost put creation in biology textbooks. But the State Board of Education did propose that it could be discussed in other textbooks, such as history or sociology.

Round one of the California creation controversy may have ended in a partial victory for evolution. But a new round of the battle may begin in the social sciences. And the fight has spread to other states. Creation movements have appeared in Florida, Michigan, Kentucky, Ohio, North Carolina, Illinois, Oregon, New Mexico, and Virginia.—Gerald Wheeler.

Ellen G. White, *Love Unlimited*, p. 80: "The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor."

William A. Ward (*Oklahoma City Star*): "To be a lukewarm Christian is to yawn in the presence of God."

Thomas A. Edison: "Nothing is impossible. We merely don't know yet how to do it."



Anyone who has read *THESE TIMES* for any length of time knows the name Ellen White. That she is our favorite author is obvious. And not only ours—many, many readers also sense something special, something authoritative, about her writings. "They help me like no other articles do."



"They help me like no other articles do."

Ellen White has been called the "most prolific woman writer of all time," yet few really know much about her. For this reason we have chosen to run the sketch by M. L. Andreasen on page 12.

Some of Ellen White's choicest paragraphs reveal not only her magnificent writing style but also her devotion to Jesus Christ. But let's let her speak for herself.

"Christ was treated as we deserve, that we might be treated as He deserves.

He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, p. 25.

"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."—*Ibid.*, p. 24.

"Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart."—*The Ministry of Healing*, p. 37.

"Christ is sitting for His portrait in every disciple. . . . All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

"He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge."—*Testimonies*, Vol. 2, p. 215.

No theological ambiguities here!

"The hoarded love of eternity." . . . Beautiful!

Kenneth J. Holland

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in all His fullness to all the world.

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to be the authoritative Word of God,
Satan to be our great adversary,
Jesus to be our all-sufficient Saviour,
and the coming Christ to be our only hope
as the world nears its cataclysmic end.

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The Catholic Church is the only one that I can find which can trace its descent from the apostles. Were not all the others founded by men, later than A.D. 33? Would this not make it the true church?

This is, indeed, the claim that Roman Catholicism makes and has consistently made through the centuries. But the claim is a partial truth and not quite true to the facts, nor does it address itself to the crucial issue.

Let us start with Christianity at its beginning. After Christ's ascension, the church He left scattered the gospel into many lands, and organized groups were established throughout the empire. The second century would see Christians and church groups in these same areas continuing the witness. The third century would see the same and so on.

From time to time in this period after the apostles, many differing views of doctrine came to be expressed. To meet these views some of the early church fathers such as Irenaeus, Tertullian, and Cyprian developed the argument that the truth of any doctrine could be known for sure by consulting those church groups which could trace a historical pedigree back to the apostolic age. In other words, that church or churches held the true faith if it or they could trace a historical line through succeeding bishops back to the apostolic age.

This argument, developed in the early centuries by these church fathers, the Church of Rome has also adopted. It claims that it can trace a historical succession of bishops back over the ages to the Apostle Peter. While the last links in the pedigree must be assumed, yet it is apparently a fact that the Church at Rome can at least trace a pedigree back to the apostolic age.

But, so can some other Christian bodies. The Waldensian Christians who still exist today in northern Italy also make the claim that they reach back to the apostolic age. The early Celtic Christians in Britain could have very well made the same claim before Rome brought them under her control in the sixth and seventh centuries A.D. The same claim might have also been made at one time by Christians in Africa and the Near East. The Greek Orthodox

Church which considers the Roman Church as heretical could make the same claim of historical descent, and doubtless could exhibit some pedigrees also.

The argument, however, that a given church must be the true one if it can trace a historical pedigree back to the apostolic age is based upon a false assumption. That assumption is simply this: The church which can trace a historical line through its bishops or leaders back to the apostolic age *will never err from the faith*, but will always preserve the true doctrine. In other words, *the assumption is that historical descent guarantees correctness of doctrine*. This, as you can judge for yourself, is no guarantee at all.

The same argument was used by the Jews. They claimed that they were the historical descendants of Abraham to whom the promises of God were given. "We be Abraham's seed." John 8:33. They had a true, visible, historical pedigree, and the Saviour agreed with them on that point: "I know that ye are Abraham's seed." But the Saviour added, "If ye were Abraham's children, ye would do the works of Abraham." In reality, your father is Satan, He said, for you are following his pattern. (John 8:37-44.) The points Christ was making are clear: (1) physically, they could trace a descent back to Abraham; (2) spiritually, however, they

were out of harmony with the viewpoints and works of Abraham; (3) hence, they could not expect to receive the rewards promised to Abraham—not on the basis of physical and historical connection. They had apostatized from the faith of Abraham and were doing the works of the enemy of man.

John the Baptist challenged the same assumption: "Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3:8, 9. The warning was clear. Although the Jews could trace a historical descent to Abraham, they would be rejected unless they repented of their sins. Historical descent guaranteed neither that they would be loyal to God, nor that He would continue to use them as His chosen agents.

The Scriptural and historical facts in this matter may now be summarized thus: The Apostle Paul on several occasions predicted that there would come a massive apostasy in the Christian church. There would be a "falling away." (2 Thessalonians 2:3; Acts 20:28-31; 1 Timothy 4:1-5.) History attests the fulfillment of these predictions and reveals that during the second, third, and fourth centuries an amalgamation of Christianity and paganism occurred. The Old Catholic Church in these centuries shows this amalgamation as well as the Papal system that grew out of it in the sixth century.

The issue in the pre-Reformation era of the fourteenth and fifteenth centuries and in the sixteenth-century Reformation was that Roman Catholicism constituted an apostasy *away from* the apostolic faith. The Reformation was a call to Rome to come back to the original faith as taught in the Holy Scriptures.

The issue is not loyalty to a pedigree but to a Person! Age does not transform error into truth. The claims of Christendom must be constantly checked by Scripture.

As a footnote we should point out that we are not speaking about individuals who may be in various systems. God has always recognized honest and faithful hearts in any system who serve Him as far as they know and understand Him. (See Acts 10:34, 35.)



In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.

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