

REVIEW

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Haile Selassie Honors Addis Ababa Dedication

By A. F. Tarr, *President*
Northern European Division

ON A RECENT visit to Ethiopia it was our happy privilege to participate in the dedication of our beautiful church in the capital city of Addis Ababa, with His Imperial Majesty, Haile Selassie, seated on the platform on his portable throne and following with rapt attention every part of the dedicatory service. This, we were informed, was the Emperor's first public appointment since the recent disturbances in Ethiopia.

Seated nearest to the throne were the crown prince, the two princesses, and other members of the royal family. In the congregation were the chiefs of the army and of the police, high government officials, and leading citizens and ambassadors of other nations, including the United States of America.

It was a great moment in the history of our work in Ethiopia to see these distinguished persons, including the Emperor, stand with our own church membership for the Act of Dedication.

The service had been followed intently by a packed church, and at its close the Emperor and all the members of his family were among those who expressed their keen appreciation.

Our own members and workers too were deeply stirred, for as A. C. Varmer, union president, reminded them in his historical sketch, our first place of worship in Addis Ababa had been a converted stable. This had served them for many years. Later it was replaced by a small chapel on the hospital campus. Now they were seated in a beautiful, well-appointed church building of their own, one that abundantly fulfills the hopes of many years.

This new church stands on a large

main street in full view of some of the city's finest buildings, including the Emperor's palace and the United Nations of Africa headquarters, both scarcely a quarter of a mile away. It is also in close proximity to our own Empress Zauditu Memorial Hospital. We could think of no better location, and we were told by many of the visitors that it would be their pleasure to join us often in our worship, which we sincerely hope they will do.

Lester Rasmussen, the church pastor, led in reading the Act of Dedication, F. H. Opsahl, the union secretary-treasurer, offered the dedicatory prayer, and the sermon was delivered by A. F. Tarr. Special music was pro-

vided by Dr. A. P. Bokovoy, the local church choir, and the students from our Kuyera training school.

To Elder Axel Varmer and his associates, and perhaps particularly to Elder Rasmussen, much credit is due for the careful planning that made this occasion such a happy and impressive one.

The dedication of the Addis Ababa church is only one of many happy developments in this advancing mission field of Ethiopia. The membership of the union has more than doubled in the past four years, and new interests are springing up continually. Our hospitals and schools are caring for all they can accommodate. Day and night our doctors and nurses are kept busy attending their patients. One of our nurses, Sister Shaki, last year treated five thousand different persons in her little clinic in a newly entered area in the south.

Our latest project is a clinic established across the desert in Aisaita, close to French Somaliland. This ter-

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Welcoming the Emperor of Ethiopia on his arrival for the dedication of the Addis Ababa church. Left to right: the Emperor; Lester Rasmussen, pastor; the author; Axel Varmer, president, Ethiopian Union Mission. The Minister for the palace is scarcely visible to the Emperor's left.



Who Should Take Part?

By C. Mervyn Maxwell, Assistant Professor of Religion
Union College

A QUESTION we often hear asked in connection with the communion service is this: "In my present spiritual state, am I worthy to take part?" This inquiry is probably based on 1 Corinthians 11: 29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." There are those who have understood this verse to mean that some people are not good enough—not worthy—to take part in this sacred spiritual exercise.

Now, probably there are some who should not take part. In fact, from 1 Corinthians 5 it is clear that the conspicuously wicked sinner—in this case an unrepentant adulterer—should not do so. Open, unforsaken, sin excludes the guilty. In 1 Corinthians 11: 29, however, the word is not "unworthy" but "unworthily." It is not an adjective but an adverb. In other words, it does not describe the spiritual condition of the one who partakes of the emblems. It describes the *manner* in which he does so. The Revised Standard Version makes this emphasis in the Greek clearer for the English reader: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of profaning the blood and body of the Lord."

Paul explains what he means by "unworthily" in the first half of the chapter. The Corinthians had reduced the Lord's Supper to an ordinary church dinner. But that is not all. The church members sat apart, according to their various cliques. The rich ate so much that they became drunk, and the poor had so little that they went away hungry. Paul was not even thinking about a person's moral and spiritual worthiness to participate when he spoke about eating and drinking "unworthily."

However, Paul does tell us that we should examine ourselves before we eat the bread, and prompts us to ask ourselves the question "Am I worthy?" "Examine yourselves," he says in 2 Corinthians 13:5.

The Chief Prerequisite

The chief prerequisite for participation in the communion service, however, is not worthiness, but a

sense of need, a hungering and thirsting after righteousness. Martin Luther used to say that the only one who is worthy is the one who feels unworthy.

With whom did Jesus Himself share the Last Supper in the upper room? Was not Judas, who carried the bag, spiritually "poor"? Was not Thomas, who later doubted the reports of the resurrection, spiritually "blind"? All the disciples who lacked the courage to walk with Jesus and follow Him



Eligibility to participate in the communion service is not based on one's personal merit or worthiness of character any more than the reception that awaited the prodigal son upon his return home was based on worthiness.

through His trial—were they not spiritually "lame"? And it must not be forgotten that Peter was described by his Lord, even after the supper, as unconverted!

Jesus did not ask the disciples whether they were good enough. He knew they were not. Instead, He knelt down and washed their unworthy feet, and then invited them to take part. "It was because the disciples were erring and faulty that He washed their feet."—*The Desire of Ages*, p. 656.

The Lord's Supper was not given to the church as a reward for perfected saints. It was instituted by a lov-

ing Saviour to help poor sinners who need all the help they can find. It was inaugurated for the poor, the lame, and the blind who have a sense of their need.

Was the Prodigal Son "Worthy"?

Jesus told a parable that throws light on our question—the parable of the Prodigal Son. Here was a young man too clever for his own good. Against all the advice of those who knew better, he went off and had his fling. When he came home his brother could see no good in him. And, for that matter, the boy could see no good in himself.

Have you noticed what the prodigal son said? He said, "Father, I have sinned . . . and am no more *worthy* to be called thy son." Of course he was not worthy. Neither are we. No wonder John exclaims in astonishment, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

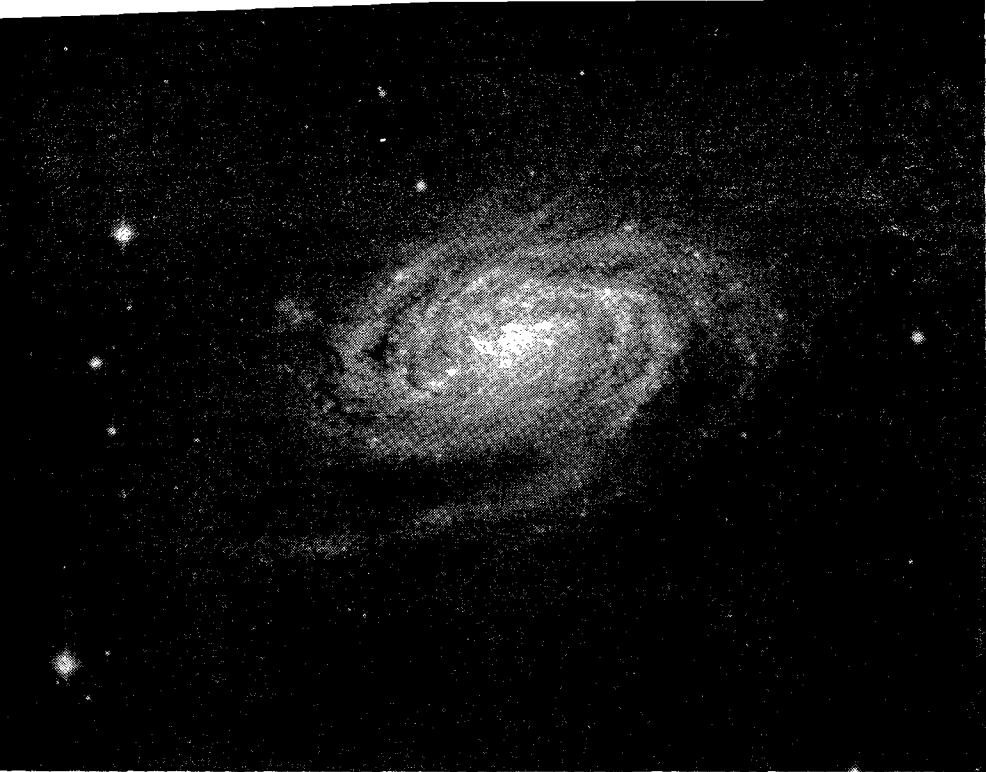
But the father in the parable, knowing that the boy had nothing to offer but a repentant heart—and that he was indeed repentant, as his return testified—first put around him his own robe of righteousness, and then called him to a feast.

What an appropriate illustration of the communion service! God's children come on Sabbath to the Lord's Supper, conscious of their sins and broken resolutions. Many of His sons and daughters cry out in their heart, "Lord, I am not worthy to take into my hands the sacred emblems of Thy body and blood." But Jesus does not turn them away. "Although our sins have merited condemnation, He does not condemn us."—*The Ministry of Healing*, p. 161. Instead, He invites us first to a service of mutual cleansing—the fellowship of foot washing—and then, pronouncing us "clean," calls us to a "feast" where we may enjoy many a spiritual blessing with Him at His own table.

"Who is worthy to come? Am I?"

Not one of us is worthy without Christ. But through Jesus each of us who senses his need and longs for a blessing may surely come and have a part. "Ho, every one that thirsteth, come!"

(First of Two Articles)



A spiral nebula in the constellation Leo, photographed by the 200-inch telescope at Mount Palomar. A side view of our own Milky Way galaxy would present a picture much like this.

How Vast the Universe!

By Harold W. Clark

THE eighteenth century marked a period of rapid advance beyond the former horizons of knowledge about the physical universe. The true interpretation of planetary motion suggested by Copernicus and verified by Galileo, the laws of planetary motion formulated by Kepler, and the law of gravitation discovered by Newton opened to the world an entirely new concept of the starry heavens.

The next great name in astronomy after Newton was that of William Herschel, who was born in 1738. Studying the Milky Way, he noted that its stars were much more numerous in one direction than in others. This led to the idea that the Milky Way was a disk-shaped mass of stars. Out of this idea grew the present concept of the Milky Way galaxy, or star system, as a unit in the heavens.

Other observers of Herschel's time suggested that the star clusters and certain nebulous "clouds" far off in space might be other systems similar to the Milky Way. Although no way of determining the constitution of these objects was available at the time, nevertheless the notion grew until, as larger and more precise instruments were devised, the existence of other galactic systems became established. Of this we shall have more to say later.

Herschel made a most important discovery in 1805, when he proved that the solar system is moving through space as a unit. He demonstrated this by the fact that the stars in the constellation of Hercules seem to be moving apart whereas those at the opposite pole of the heavens seem to be moving toward one another. It is now known that this motion takes place at the rate of 420 miles per second. Also, it has been determined that the whole Milky Way galaxy is rotating once in about 200 million years.

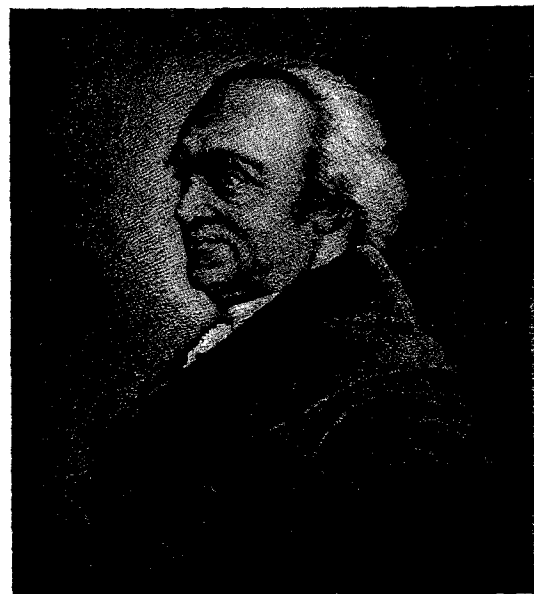
In 1810 the king of Prussia set up a new observatory at Königsberg, and appointed Friedrich Wilhelm Bessel as director. Here Bessel developed many instruments of high precision with which he was able to record many stellar motions. One of his outstanding observations had to do with parallax. A simple illustration will make plain what we mean by parallax. If you extend your arm at full length, then turn

your thumb up and sight past it with one eye, you will notice that it appears against the wall of the room at a certain position. Now close that eye and sight with the other. The thumb will appear against the wall in a different position. The difference in position of the thumb as seen by the two eyes is parallax.

Now let us observe a star and note its position among the other stars. Six months later, when the earth is on the opposite side of our orbit, approximately 186 million miles away, we will observe this star again. If the star is not too far away, we shall see that it has apparently shifted its position among the other stars. We have seen it from two positions, as if we had eyes millions of miles apart. By a simple calculation of trigonometry, based on the shift of the star and the diameter of the earth's orbit, we can easily figure out the distance of the star.

With the discovery of the principle of parallax, many astronomers carried out measurements on a large number of stars to determine their distances. It was found that one rather insignificant star, *Alpha Centauri*, visible only in the Southern Hemisphere, is the nearest of the fixed stars. It is 4.3 light-years away, a light-year being the distance light will travel in a year, or about 6 million million miles. The light-year has become the standard unit for measuring celestial distances.

But the parallax method is limited, because if a star is too far away, the apparent shift will be small, and an accurate measurement of its distance is therefore impossible. During the nineteenth century photography was used to determine the location of stars much more accurately than could be done with naked-eye observations. But still the problem of the more dis-



Sir William Herschel, whose studies of the Milky Way led to the discovery that it is a disk-shaped mass of stars composing a single star system, or galaxy, of which there are countless numbers scattered throughout space.

tant stars and nebulous clouds remained unsolved.

In 1912, however, a remarkable discovery was made at the Harvard Observatory. It was observed that in certain stars known as Cepheid variables the period of variation in brilliancy is directly proportional to their actual magnitude, or brightness. This gave astronomers a new method for measuring distance.

Knowledge of Nebulae

We have spoken of the nebulous clouds that puzzled many early observers. The largest of these was the one in the constellation Andromeda. This and a few others are visible to the unaided eyes of a keen observer on a moonless night. Because these faint objects appeared so nebulous, they were spoken of as *nebulae*.

With the development of telescopes the number of known nebulae increased rapidly. By 1784 more than 100 of them were catalogued, and in a few years the number increased to the thousands.

Galileo, even with his crude telescopes, succeeded in resolving a typical nebula into a cluster of stars. Herschel concluded that all of them would turn out to be star clusters if the telescopes were powerful enough. His suggestion has proved true in most instances.

The proof came about 1925, a few years after the great 100-inch reflector on Mount Wilson in southern California went into operation. Several of the most prominent nebulae were found to be far beyond the limits of the Milky Way galaxy, and would have to be considered independent starry systems. Because they were beyond our galaxy, they were called extragalactic nebulae. Continued studies in this field demonstrated the fact that the fainter nebulae were also galactic systems, and the theory of island universes was fully confirmed.

But the problem remained as to how to determine the distances of these remote universes. This was solved by studies on the luminosity, or actual brightness, of the nebulae. It was found that the average luminosity of a nebula was 85 million times that of the sun. Further studies showed that nebulae are all of the same intrinsic brightness; that is, on the average, they all emit the same amount of light, and that variation in apparent brightness is a result of distance. This provided astronomers with a new measure for estimating celestial distances.

Our concept of the extent of the extragalactic universes has expanded tremendously in recent years. By 1935 Edwin Hubble, then of the Mount Wilson Observatory, had extended the

distances to 100 million light-years or more. Since that time the faintest nebulae have been estimated to average 500 million light-years away. Today the 200-inch glass on Mount Palomar, near San Diego, California, reaches out 2 billion light-years, and still there seems to be no end to the universe. Some of the new radio telescopes reach twenty times as far as this, and even farther. What lies beyond is anyone's guess. Astronomers are asking one another whether there really is any limit to the expanse of space. It is now believed that there are something like 500 trillion nebulae in the space our instruments can fathom.

The number of stars is beyond comprehension. In our own galaxy there are perhaps 150 billion stars. The great Andromeda nebula is estimated to contain as many as 500 billion

stars. Think what it means if these figures are correct—500 trillion nebulae with as many as 500 billion stars each! That might come to a figure something like 25 with 25 ciphers after it! Today we face a universe so vast that the mind is incapable of grasping the significance of the figures our instruments reveal to us.

The light that comes to us from these distant portions of space started on its way earthward, not yesterday nor within the history of mankind, but so far as we are concerned an eternity ago. The thought is appalling. It makes the universe seem like a part of eternity—as indeed it is. Our concept of God must be exalted accordingly, as we contemplate the power and wisdom of the One able to create and maintain this vast system of stars and island universes.

(Second in a Series of Three)

Righteousness by Faith —in the Three Angels' Messages

By C. J. Ritchie

THE message of righteousness by faith is intimately related to the great threefold message of Revelation 14. "The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which

closes the work of the third angel." —*General Conference Bulletin*, 1893, p. 16. This message brings to light the necessity of obeying the law of God, with special emphasis on the fourth commandment; but true obedience is possible only through the imputed and imparted righteousness of Christ.

Let us examine these three messages, with a view to ascertaining their bearing upon the relation of obedience to righteousness by faith. The first of the three outlines God's great, saving message for these last days, the everlasting gospel. The second identifies Babylon as the great latter-day apostasy from the everlasting gospel. The third points out the crux of the issue between truth and error in the age-long conflict between Christ and Satan. Those who proclaim these messages are to say with a loud voice, "Fear God, and give glory to him." But how best can men glorify God? Unquestionably, by reflecting His character; and God ordained the message of righteousness by faith as the means of reproducing His image in us.

The first angel also warns that "the hour of his judgment is come." The basis of that judgment is the law of God, and Christ is the mediator (James 2:10-12; 1 Tim. 2:5). It is His righteousness imputed to us that cancels our sins.

The call to "worship God" as Cre-



W. G. SIMMONDS, ARTIST

The inhabitants of the unfallen worlds are preparing for the great marriage supper of the Lamb. All who attend must wear the priceless wedding garment of Christ's righteousness. Have you accepted this gift?

Fellowship of Prayer

There Is Power in United Prayer

"Several years ago I sent a request for prayer for my granddaughters who had married out of the truth although they were church members. Now I have wonderful news. Four of them are going to church. The husband of one is attending church and trying to live a Christian life. The husbands of two others are studying Bible lessons and sometimes go to church. Oh, how wonderful our God is!"—Mrs. B. of Michigan.

"Thank God for His miracles! The estranged husband of my daughter accepted Jesus and has been baptized. He is rejoicing in the Lord's goodness and is a completely dedicated denominational worker. My daughter was rebaptized a month ago, and she and her fine husband are reunited with their small daughter. Nothing but the marvelous power of God could have changed these two lives so completely!"—Anonymous by request.

"Several years ago I requested prayer for my son and his wife, who had backslidden. They are both back in the truth. Praise God for His blessings."—Mrs. J. of Texas.

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

ator is a call to Sabbathkeeping, inasmuch as God chose the Sabbath to be the memorial of His creative power. The basis of all true worship is the relationship between the Creator and His creatures. It is the Creator of the heavens and the earth who, by His imparted righteousness, re-creates in us a character that will measure up to the requirements of His law.

The second angel's message consists of the terse declaration that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Babylon here refers to professed Christians who reject present truth. They suffer a "fall," or spiritual decline, because they are unwilling to be sanctified by obedience to the truth.

The third angel's message clearly defines that feature of modern apostasy against which God proclaims His most severe denunciation. We understand the mark of the beast, against which this angel warns, to be the observance of a false sabbath when the time comes that such an observance is required by civil law and thus is made a test of loyalty to civil authority in opposition to God's plain requirements. The image to the beast is that form of apostate Protestantism which, following in the footsteps of Rome, supports such civil legislation. That the Sabbath and the law of God are involved in the third angel's message is evident from the statement that immediately follows: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

A rejection of the Bible Sabbath

makes a breach in the law of God. In the near future the issue will be clearly brought before the world through the enactment and strict enforcement of Sunday laws. When the full light of Bible truth clarifies the question, those who deliberately reject the divine requirement in preference for a purely human enactment will receive the mark of the beast. Both the third angel's message and that of righteousness by faith have as their objective complete victory over sin, and complete surrender to God.

My Favorite Bible Text

"The Lord is my shepherd." Psalm 23:1.

It is almost impossible to select one scripture above another as one's favorite. Few, however, surpass the first five words of the twenty-third psalm, composed by David 30 centuries ago.

In life's struggle man often serves many gods of his own devising. To some, wealth, social position, fame, or pleasure may offer security. They did so in David's day. But from such he turned aside, saying, "The Lord is my shepherd. He is my hope, my way out of trouble and difficulty."

Millions do not know Christ as a present, personal Saviour. They relegate Him to the future, or allow Him to be obscured in the shadows of the past. He "was," or "will be" their Shepherd. But to David the Lord is his shepherd, "a very present help in trouble" (Ps. 46:1).

The Bible contains many figures depicting the relationship between the Lord and His followers. He is the Elder Brother, the vine, the door; but few express a more tender meaning, expressive of His love, than does that of a shepherd.

The faith of Jesus cannot cover willful transgression of God's law, which is sin. The spotless robe of Christ's righteousness is not a cloak to conceal deliberate acts of disobedience. That robe is only imparted when the human agent surrenders his life to Christ and permits Him to restore his life to harmony with the divine precepts. Surely, then, the three angels' messages are "in verity" the message of righteousness by faith. The latter reveals the grace of God that makes possible obedience to the messages of the three angels.

The latter rain is the final outpouring of God's Spirit upon His church (Joel 2:23), and it is the reception of Christ's righteousness that prepares the church for the reception of the latter rain. The "loud cry" is a term used to describe the glorious climax of the three angels' messages as they are proclaimed to all the world. It is the result of the great outpouring of the Spirit, which attends the final proclamation of the truth, and the world is lightened with its glory (Rev. 18:1).

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*General Conference Bulletin*, 1893, p. 38.

Once more God is impressing the hearts and minds of His people all over the world to reach after this experience. It must be that we stand

There is the oft-repeated story of a traveler who one day stopped to visit a shepherd on the lonely hills. By his wagon lay a crippled sheep, with its leg in splints. The stranger noted the solicitous care of the shepherd as he placed a pan of water or bunches of grass within its reach. After insistent questioning, the shepherd admitted that he had deliberately broken the sheep's leg. Once the sheep had been a leader, but at every opportunity strayed from the flock and was brought back to the fold with great difficulty.

"Now," he said, "I am caring for it. When it is well it will remember my kindness and like a pet will follow me, causing no further trouble."

Thus David could say, "The Lord is my shepherd." Often we too suffer some misfortune, but we must remember that we have a shepherd who cares for His sheep, and that "above the distractions of the earth, He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, p. 417.

F. O. SANDERS, President
Kansas Conference

once more on the threshold of the loud cry. It is when the righteousness of Christ shines forth in bright rays from the lives of His people that the earth will be lightened with the glory of God. "The latter rain will be more abundant. The Saviour of man will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness."—*The Review and Herald*, Nov. 29, 1892.

That there might be no misunderstanding regarding the object of the third angel's message, Ellen G. White wrote: "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ,

which is made manifest in obedience to all the commandments of God."—*Testimonies to Ministers*, pp. 91, 92.

All heaven and the inhabitants of the unfallen worlds are preparing for the great marriage supper of the Lamb. Invitations are now being extended, and there is but one requirement made of those who expect to attend—they must wear the wedding garment. The Master of the great feast holds out to us His spotless robe. If we accept, it will change our weak, sinful natures and transform them into His likeness. The table is being set. The precious treasures of the universe are being gathered for the banquet. The Saviour Himself invites us, each one, to receive His priceless robe of character and to wear it as our own.

(Sixth and Last of a Series)

successful? I believe that certain ideals, if followed, would put the divorce courts out of business and result in happier marriages, happier homes, happier communities, and a happier and more prosperous state of society as a whole.

True love is the key. The genuine variety is not one-sided; it must be mutual. It is a sad state of affairs when only one truly loves the other. How many broken hearts, and how much unhappiness, result from such a union in wedlock! Because marriage involves the most intimate relationships of life, it depends for satisfaction upon the reality of mutual love between husband and wife. Only real love is strong enough to withstand the inevitable strains of marriage.

What are some of the marks of real love? To be sure, love does have a physical aspect. One of the early marks of love is the desire to be in the company of the other; a sense of

What Is True Love?

By Elaine D. Townsend

MARRIAGE is one of the great sociological problems of our day. This sacred institution, ordained by God Himself in the Garden of Eden for the benefit and blessing of mankind, is so lightly regarded that if marriage itself were not sacred, the present situation would be one of the great jokes of all time and would make us the laughingstock of the universe. All too often a couple, having known each other for only a few days or even hours, decide on the spur of the moment to get married. After a week or so of marriage they decide that it was all a mistake and that divorce is their only resort.

Current statistics reveal that of every 100 girls under 18 years of age who marry, 40 are pregnant; and that the marriages of 32 of these 40 end in divorce. Only 20 per cent of all marriages of couples under 18 years of age succeed; between the ages of 18 and 21, 40 per cent are successful; between 21 and 23, 50 per cent; and after 25, 70 per cent. Evidently too many young people marry too young, at least before they are emotionally mature.

How can any marriage be a success when its foundation is no more stable than that of the majority of marriages entered into today? Sooner or later, whatever lacks a solid foundation is destined to crumble. How can any marriage be expected to do otherwise if it is not established on the solid foundation of true love and the ability and willingness of husband and

wife to solve their problems in a mature way?

Marriage is one of the great mysteries of life. Two people who may never have known each other meet, fall in love, and then decide to unite as husband and wife, to set up their own home and live together until death separates them.

What makes a marriage happy and

A Bible Quiz

When asked the cost of his church and the height of its steeple, a minister replied, "If you *divide* the number of talents of gold presented to Solomon in one year by nine times the Temple tax (in shekels) after the Captivity; then *multiply* this by the pieces of silver for which Jesus was betrayed; *subtract* from this the number of singers in the grand jubilee of the Temple; *add* to the remainder the number of prophets hid in the cave; *multiply* this by half the years the children of Israel were in Babylonian captivity, the *product* will be the cost of the church in dollars. To learn the height of the church steeple, *divide* the cost of the church by the length in cubits of Noah's ark; from the quotient *subtract* the number of Rehoboam's children; to the remainder *add* the number of persons who suffered shipwreck with Paul; *divide* this by one fourth the number of fingers and toes of the giant of Gath; from the quotient *subtract* the number of years it took Solomon to build the Temple; *add* to this twice the height in cubits of Solomon's Temple.

(Answers on page 19)



enjoyment when together, a sense of loneliness when apart from each other.

But true love requires mental, as well as physical, compatibility. An emotional attraction that draws together two people who have diametrically opposite mental interests—who do not enjoy the same topics of conversation, the same friends, the same leisure-time activities—provides a shaky foundation for married life.

If the husband wants to stay at home evenings while the wife always wants to go, if he is bored by music that she enjoys, if he wants to have friends come in while she wants her home to herself, if she likes to travel but he does not—a situation develops that cannot avoid breeding dissatisfaction, discontent, and disaster.

The third mark of real love is spir-

itual. A so-called love that suppresses spiritual things begins under a tremendous handicap. "God is love." In fact, He is the foundation of all love. The greatest undertaking of married life is the adjustment of two separate personalities into a relationship that enables both to develop, not alone as individuals but by the mutual contribution each can make to the other.

One of the great contributions of the Christian religion is its measure of success in leading people to submerge their own selfish, individual

Especially for Youth

peculiarities in such a way as to enable them to live peaceably and happily with others. As they are drawn toward God, a couple having Christian ideals are also drawn toward each other.

A fourth element of real love is unselfishness. Love "seeketh not her own" (1 Cor. 13:5). Real love is marked by an unselfish attitude toward the one who is loved. Selfishness is the mark of spurious love. An un failing test to determine whether love is genuine is to weigh one's motives—do you find yourself thinking about what you expect to get out of it or of what you can give? If the former—whether your objective is money, position, or something else for yourself—you may be certain that your love is not genuine. Real love creates an unselfish desire to be helpful.

If a man's general attitude toward the woman is selfish, if he always demands his own way, requiring that she adjust her ideas to his—then she may well question the reality of his love for her. Or if a man finds a girl who professes to love him interested primarily in the good times he can give her, or the money he has to spend on her, he has reason to doubt that she has in her heart the kind of love that will provide a secure basis for satisfactory marriage relationships.

The kind of love on which wedlock can be safely based includes an element of physical attraction, but this alone is not an adequate basis for true love. There must be mutual mental interests as well, and each should inspire in the other the highest and finest spiritual development. Finally, if the emotions they feel for each other drive them to seek, not the selfish ends each expects to gain, but a spirit of service and obligation to the other, then love gives acceptable evidence of being genuine, and there is promise that the marriage will be successful.

(First of a Series of Three)

A Sentence Sermon

Every human being desires certainty. We want it in our business affairs and in our social life. We crave certainty in spiritual matters and in relation to future events. Our heavenly Father placed this desire for certainty in the minds and hearts of mankind. And since He put it there, He only can satisfy that desire. How does He do it?

God's wonderful Book, with its prophecies and promises, is the source book of truth and light and life. It is the Book of certainty. We hear that ring of certainty in every book of the Bible. The wise man wrote: "That I might make thee know the certainty of the words of truth" (Prov. 22:21). Dr. Luke wrote to his friend Theophilus: "That thou mightest know the certainty of those things."

The apostle Paul preached an "I know" gospel. His messages welled up from the springs of certainty. He *knew* in whom he believed. He was *certain* of the power of the gospel to save.

God's special messenger to the remnant church also strikes the note of certainty in all her writings. In fact, she was bidden to do so by the angel who helped her write (*Testimonies*, vol. 2, page 608). If she had not done so, we could not be sure of her guidance in leading God's people out of modern Egypt into the heavenly Caanan. Surely we should pause every day to thank God for His Book of certainty, and for the special messages given to His faithful servant for His people in these last days.

ERNEST LLOYD

Haile Selassie Honors Addis Ababa Dedication

(Continued from page 1)

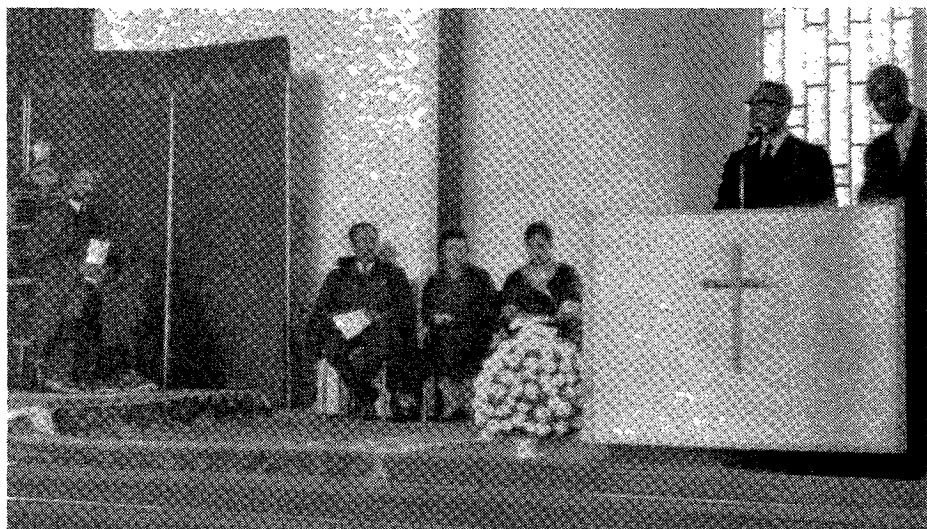
ritory is the home of the Danakil people, who are practically 100 per cent Moslem. There we have purchased a

home and a building from a former trading company, and Evangelist Solomon Woldeandreas and his wife have now moved in. Sister Woldeandreas, a trained nurse, is devoting herself wholeheartedly to caring for the sick. We do not have another worker or church member within 200 miles of this new outpost. In company with Dr. Bokovoy, superintendent of the Dessie hospital, Odd Jordal, our home missionary and ministerial association secretary, and I visited this lonely station.

In the capital city of one of the provinces ten secondary schoolteachers in a government school accepted our message. The school principal was determined to scatter the group, and had five transferred to other schools. Far from being diminished, the missionary zeal of the scattered ones now burns even more brightly in five new places.

Since leaving Addis Ababa a few hours ago we have traveled over mountains, deserts, and sea. Only occasional shrubs break the monotony of long stretches of desert sands, while hundreds of square miles of jagged mountain peaks cause us many times to shudder at the thought of a forced landing.

During the dedication service three days before, we had expressed confidence that the same God who chose Mount Moriah for the site of Solomon's early Temple had moved upon Haile Selassie's heart to grant us the beautiful site on which our own church has now been erected. What wonderful providence God exercises on behalf of His people and His cause! With fresh and multiplied evidences of His continued and unceasing care, we press on with the stewardship so graciously entrusted to us in the Northern European Division.



His Imperial Majesty, Haile Selassie, seated on his throne, with the royal family adjacent, as A. F. Tarr and interpreter Alula Wassie preach the dedicatory sermon in the new Addis Ababa church.



Does Mrs. White Condemn Psychology?

For the past few weeks we have been reporting on a recent meeting of the Academy of Religion and Mental Health. This Academy, as we noted, has as its great objective the discovery of working relationships between religion and science—psychiatry and psychology—in the care of the emotionally ill. The Academy holds that religion has much to contribute to mental health, and that ministers can do a distinct work in behalf of the mentally afflicted.

Now what is the significance of all this for Seventh-day Adventists? Certainly we believe in the prime importance of mental health. Also, we have long believed that religion is the best aid to good mental health. We find this set forth at great length in Ellen G. White's book *The Ministry of Healing* written more than a half century ago, when doctors were saying little or nothing about the importance of religion as an aid to mental health.

What's more, we believe in the relationship of mental health to physical health. Underlying our whole doctrine of health reform is the belief that body, mind, and spirit are interrelated, interdependent, interlocked. It is hard to have good mental health if one's body is gravely afflicted. Nor is it possible to have the maximum of physical health if there is emotional illness. To take the matter one step further, how can man have the maximum of joyful, exultant fellowship with God when either mind or body is in sore trouble? It is our belief in this interlocking that provides one of the chief reasons why the denomination spends large sums of money on medical institutions and in training doctors in the context of religion.

As we listened to some of the Academy speakers talk of the failure of most medical schools to stress religious ideals and the place of religion in the healing of man, we thanked God anew for our College of Medical Evangelists. It is because of the emphasis on religion in our medical school that we sweat and toil to provide the millions necessary to conduct that school. If the Academy discussions prove anything, they prove that we do need our own medical college, that indeed without it our Adventist doctors cannot practice the best medicine and cannot make the contribution they should to the church that underwrites the school.

What Mrs. White Says

We believe that all our readers will go with us thus far. But before we move into any discussion of how Adventists may employ the skills of the psychiatrist or psychologist in the program of mental health, we need to remove a misunderstanding in the minds of certain of our people. Some of them will refer us to a statement by Mrs. White in which she mentions the word "psychology" in a context that they feel is an indictment of it. We receive letters occasionally from devout souls who feel that we should have nothing at all to do with psychology. And because they feel that psychology and psychiatry are really synonymous, they often remark that we ought to stay away from any contact with either psychology or psychiatry.

What did Mrs. White say on the subject of psychology? The facts are that she makes few references to psychology. And those few are mostly repetitions or variations of a statement she made in the *REVIEW* on February 18, 1862, which is reprinted in *Testimonies*, volume 1, beginning on page 290. She begins by warning us to "resist the insinuations and devices of Satan." Then she adds: "The advantage he takes of the science of the human mind is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God." A little later in the paragraph we come to the sentence that contains the word "psychology": "The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation."

It is evident from what we have here quoted and from the paragraphs that follow that Mrs. White is not necessarily indicting "the science of the human mind." Rather, she is warning against "the advantage he [Satan] takes" in regard to "the science of the human mind." The difference is great. The devil has taken advantage not only of "the science of the human mind" but of many other branches of science.

For example, take the science of geology, a science well worth studying. We recall studying it long ago under George McCready Price, veteran, loyal Adventist teacher, who, thank God, is still in the land of the living. But how Satan has taken advantage of the science of geology! He has led men to twist the observable facts of rocks, of fossils, and of strata to make them appear to prove the subtle, Bible-destroying doctrine of evolution.

Why Not Study the Facts?

So with the "science of the human mind." There are scientific facts that can be discovered and set down for study in the field of the mind even as in the field of the body. Why not study them as assiduously as we would study any other facts that affect man and the world in which he lives? But these laws of the human mind that have been brought to light by sound investigation have been twisted by certain skeptics into providing apparent support for such false views as that man is little more than a highly evolved form of animal and that religion has no place whatever in his life. Such skeptics laugh at the doctrine of sin and salvation, of forgiveness, justification, and sanctification.

But because men have thus built wrong conclusions from the available facts in the field of the mind, it does not follow that we should avoid the subjects of psychiatry and psychology. The very logic that justifies, for example, our study of geology, despite its distortions by evolutionists, justifies our study of psychiatry and psychology, despite the clearly wrong use to which they have been put by some.

Incidentally, the very fact that Mrs. White bracketed together "phrenology, psychology, and mesmerism" in her 1862 statements reveals how loosely the word "psychology" was used a hundred years ago. It bears scant relationship to the subject now listed in colleges as "psychology." "Phrenology" was a term used to describe the study of the contours—the "bumps"—of the human skull. It was thought that by such a study one could discover the emotional, rational, and other characteristics of an individual. We laugh at phrenology today, and well we may. A hundred years ago knowledge in the field of the human mind was vague, sometimes even ridiculous,

both in the field of phrenology and of psychology, which Mrs. White, employing the language of the times, spoke of as "sciences."

None of us would wish to indict the "science of the mind" because of the ludicrous quackery involved in various notions of phrenologists and psychologists a century ago. Mrs. White in her 1862 article was not concerned with the question of how scientific any one of the sciences of that time might be or become. That was beside the point. She was concerned to show how the devil takes advantage of certain fields of learning.

What is more, Mrs. White, while giving extended and specific consideration to mesmerism (hypnotism) as intrinsically dangerous, offers no such indictment of psychology. True, psychology and mesmerism have something in common; they both deal with the mind. Thus they could be bracketed together by Mrs. White. But there the real similarity ends. Hence we believe it unwarranted to indict "psychology" simply because it is found in the same sentence with "mesmerism." In short, we believe it correct to say that Mrs. White's words provide no ground for indicting the science of psychology. Certainly they provide no basis for indictment of psychology as we understand that term today.

F. D. N.

(To be continued)

"What You Can Do . . ."

In his inaugural address President Kennedy issued a memorable challenge to the American people: "Ask not what your country will do for you—ask what you can do for your country."

The practice of placing personal interests above the interests of the group has been common for a long time. In many countries strikes have been ordered even though production might thereby be halted on defense projects. Walkouts have taken place even though a nation's transportation system might thereby be crippled. Demands for wage hikes have been made even though inflation might thus be encouraged. Doubtless the wage earners have felt entirely justified in their actions; likely they could point to inequities that should be corrected. But this does not nullify the point we are making, namely, that personal advantage is routinely placed above group interest.

Churches Too

No doubt churches, like nations, would make unusual progress if every member would ask, "What can I do for my church?" The answer to this question might be: Landscape the property, paint the building, encourage the schoolteacher, help the Dorcas Society, teach a Sabbath school class, give Bible studies, engage in temperance activities, visit the sick, distribute literature, et cetera. Denominational organizations, too, would be greatly benefited if every worker would put more time, energy, and skill into his job. Years ago Sister White wrote: "Those connected with them [our institutions] are to study how they can help the institution, not how they can take the most out of the treasury."—*Selected Messages*, vol. 2, p. 183. If all would place the interests of God's work above personal considerations, more funds would be available for use in spreading the gospel, personnel problems would be greatly reduced, and Heaven's power would flow earthward in greater streams.

President Kennedy has not received an overwhelming response to his appeal. This is not surprising, for times are relatively prosperous and the nation is not in a shooting war. Most people see no need for a sharp

change in their way of life. They are content with the *status quo*.

Church members, too, may be in danger of being satisfied with their spiritual condition and the progress of the movement. In fact, the True Witness says that the Laodicean church is lukewarm. It is satisfied with its own righteousness. It is satisfied to add a reasonable number of members each year, build new churches and institutions, and reach its financial goals. How sad! Do we not realize that the church is at war, that it is in the midst of the greatest battle ever fought—the battle between Christ and Satan? In this conflict partial commitment to our task is not enough. Let every man, woman, and child in the ranks place Christ and His service first. "Ask not what your . . . [church] will do for you—ask what you can do for your . . . [Master, and His church]."

K. H. W.

Spiritual Frontiers Fellowship

In late April, 1,500 members of the Spiritual Frontiers Fellowship (SFF) gathered at Hyde Park Methodist church in Chicago for their sixth annual conference. It is the declared purpose of this organization to "sponsor, explore and interpret the growing interest in psychic phenomena and mystical experience within the church," and particularly to encourage within the churches "the study of psychic phenomena as related to personal immortality, spiritual healing and prayer." In five years the membership of SFF has grown from five to 1,700. This growth is impressive in view of the fact that the number is made up almost exclusively of Protestant ministers and lay leaders.

One charter SFF member who spoke at the recent Chicago conference is Arthur Ford, a Disciples of Christ minister who also has a reputation as one of America's best-known spirit mediums. At several fellowship meetings he has demonstrated mental mediumship. At the closing service Bernard S. Levering, rector emeritus of All Saints Episcopal church in Detroit, conducted a "service of divine healing." President of the fellowship is George H. Wright, associate pastor of First Methodist church in suburban La Grange, Illinois. The executive secretary is a Presbyterian minister.

While SFF eschews alignment with spiritism, its aim is to acquaint the established churches with the value and importance of psychic gifts, and to encourage them to adopt and adapt spirit phenomena to the service of the church. They believe that "psychic persons" (spirit mediums) should be trained to share in the ministry of the church to its members. Spiritism's demonstration of survival after death, they also believe, should be accepted as a valuable contribution to the Christian doctrine of immortality, in that it makes the future world seem more real.

One of the Bridges

For more than a century Seventh-day Adventists have been warning against the dangers latent in spiritism and in the unscriptural doctrine of the natural immortality of the soul, which predisposes those who so believe to accept the deceptions of spiritism at face value. Long ago John the Revelator warned that "the spirits of devils working miracles" would spearhead Satan's final campaign to lead the Christian world astray. It would seem that Spiritual Frontiers Fellowship is building one of the bridges by which spiritism and nominal Christianity can meet and merge their efforts—and bring the predictions of the apostle to pass.

R. F. C.



Letters to Father



From a Daughter

DEAREST DAD,

There are so many things I would like to tell you this Father's Day. One of my first memories of you, I believe, is the way you rocked me to sleep in your rocking chair and sang old songs to me. They were beautiful songs, as I learned later in life when I could play them on the piano for you, and sometimes you'd sing them then, too.

I remember the crayons you brought me sometimes when you came home evenings, tired from your daily work. A small gift, perhaps, but one I appreciated very much. Even though I may not have expressed my thanks in fancy words, perhaps there was a certain glow in my eyes that said Thank you, and showed you that such a gift is dear to most children's hearts. I never became a great artist, but who knows, perhaps I learned to love beautiful things then. Sunsets, trees, birds, flowers. All the brilliantly colored things of nature thrill me!

You worked hard to give me an education. During school years there were fishing trips and hikes in the woods, and I always enjoyed your companionship. Through all the pains and hard knocks of growing up, you were always so understanding.

A red-letter day was the one in which you became a Christian. Mother and I and others had been

praying for you. When I asked our good pastor to come and speak to you, he agreed, and I thought, "Perhaps this will be a turning point." I wasn't mistaken. He talked with you and prayed before he left. "Were our efforts in vain?" I wondered.

Next day work didn't go well with you, but when you came home that evening you seemed transformed somehow. Soon we learned that you'd had a change of heart, and you could hardly wait to go to the revival meeting that night to tell the folks. And how proud we felt when you *did*! I think when you told me the news I simply shook your hand and said something appropriate. I was trying not to cry, although the tears would have been happy ones! I know I breathed a prayer of thankfulness to God, and I know I have many times since.

Miss You, Dad

by Jane Cover Crispien

The merry springtime robins
Sing their carols bright and gay;
The sunset glows in beauty
At the closing of the day;
I see the lovely flowers
In colors gaily clad,
Hear the wind's song in the fir trees,
And then I miss you, Dad!

I see the distant mountains,
Gleaming blue, some capped with snow;
I hear the wild goose cry o'erhead
As I feel a soft breeze blow;
A summer storm approaches,
And the world seems quiet, sad,
As the clouds begin to hide the sun—
Ah! then I miss you, Dad!

A church bell peals a welcome
To come and worship Him;
I hear sweet strains of music,
Listen to a well-loved hymn,
I think of how your voice was raised
In prayer, or song so glad,
Remember how you used to smile—
Oh! then I miss you, Dad!

All these things you used to love
Make me think of you today;
As I think back o'er the years gone by
They seem as yesterday.
But one day in a better world
We'll meet with saints so glad,
And there I'll never tell again
Of how I miss you, Dad!

When you were ill I think you taught many people lessons in faith and patience. You never knew you had so many friends, did you? Weren't they all wonderful? So kind and considerate. May God bless them, every one! You had the care of a most devoted and true wife, my mother, and I know you appreciated everything that was done for you.

My letter to you is nearly finished, Dad. Although this is the first Father's Day we've known without you, and just now Mother Earth gently enfolds you in peaceful slumber, perhaps you will read this one day in a better, glorious world where our good Master will reign forever. For He *will* return again, and you and all others who are asleep in Him will be awakened, and will rise, never to part from Him or from loved ones; and there will be rejoicing in that new kingdom where Christ will reign throughout eternity.

In loving memory,
YOUR DAUGHTER, JANE.

From a Son

DEAR DAD,

When I awoke this morning the sounds of spring reminded me of you. It was from you that I learned to love nature. You knew the names of so many trees and birds, bugs and weeds. You studied rocks; you were always looking for rocks. I can see you yet, polishing and rubbing a stone until you thought you had discovered something unusual about it. You loved to see things have a chance to take nature's good course. You would stand an old, fallen, hollow post upright again, for the sole purpose of providing a bluebird with another season's nest. You would dig up a crab-apple seedling from the potato patch and transplant it at the edge of the pasture, so it might blossom. I notice that many people today do not know the difference between meadow larks and English sparrows. But with me it is second nature, thanks to you. The sounds of the early spring took me back to a little Kansas farm, and let me say something to you this morning that I never said then, Dad, as we used to sit on our T-stools, and milk and talk. Incidentally, that was fun!

I know, Dad, that in many respects your life was rather revolutionized. You were reared in an "old country" environment. Then, too, for some reason or other you didn't give your heart to God when mom and we children began keeping the Sabbath, and that placed quite a barrier between you and the rest of the family. Little by little you broke down. For years

you kept the Sabbath before you became a church member. As badly as we needed money, you wouldn't work on the Bible Sabbath. You had a tender conscience, and after you were once convicted of something, you went by principle. I hope I can always act from honest convictions as you have.

Let me remind you of some of your slogans. One is "Don't just try to *get by*." How you disliked working on the minimum. You always wanted some margin. I think you worked many a 65-minute hour. You wanted your scaffolds to hold not only things you planned on but also things you couldn't count on. When you returned a borrowed item, it was always in better condition than when you got it. Yes, Dad, it was you who set those good words ringing in my ears, "Don't just try to *get by*."

Another slogan of yours was "Let's get at it." Dad, you really taught me to enjoy work. You had a method of rolling up your sleeves and going at it all right. You saw no virtue in letting a job slide until it covered you up, no sir! Do you remember how we used to saw trees down for stove wood? You'd set up a quota for me. I was to trim three trees and burn the brush and then we'd go home. When we shucked corn you set our goal. I liked to work with you. We had a purpose. So few youngsters these days have been taught to work so that they enjoy it.

Another phrase of yours was "It's time to get to bed now." I didn't always want to go to bed, but I was generally glad after I got there. Maybe the reason you enjoyed working was that you had slept long enough. Dad, I got to bed so often on time when I was a boy that I still can't get used to planning things for late in the night. Nothing is more important at ten-thirty than getting to bed. I was brought up that way, and I'm glad of it, thanks to you, Dad.

You taught me to be careful with my money. You had seen enough hard times and foreclosures on farms that you knew that a few dollars stored away might be in order. You didn't give me much money, but you let me slip away from our potato patch to go over to Pete Peterson's to work. I piled up those fifty-cent pieces that I earned. I bought tools. You would say, "Go in debt for a work horse, but not for a pony." This principle has paid off many times. I remember the first year I canvassed; I sold few books, but I was one of the few colporteurs who got a scholarship, because I simply held onto my cash. Now that I am in our organized work I hear of some of our workers' scraping the bottom of the barrel, living for a week on beans, or borrow-

ing from their folks, all because they didn't learn from their dads when to buy a Percheron or a palomino.

You instilled in me so many things, Dad. I suppose, though, you thought that almost all of what you said went in one ear and out the other. Perhaps too much of it did, but a lot of it stuck, and I've "wooled" (that's another of your expressions) it around, and when the right stimulus comes I try to use your advice. Another background you gave me has helped so much, and that concerns making safety first. Foremost along that line was the rule to take all nails out of boards. It's just born into me never to throw a board down with nails in it. It has probably often saved me flat tires, punctured skin, and torn clothes.

I can't remember your ever falling or tripping yourself up by your own carelessness. You were cautious. You always acted as though you had to give an account of yourself. You were

so careful with fires, chemicals, and sharp tools. I suppose that's the reason I hate speeding on the highway. I have never been fined for reckless driving, only for overparking. I am proud of you, dad, because you taught me to avoid so much delay, grief, and pain.

Dad, I will always remember you as a pure man. Even before you were baptized you had a clean mind. The men in the community knew you cared nothing for dirty jokes. You said something worth while—or you said nothing. When you read you selected good material.

Dad, I know mom has gotten much of the deserved credit for inspiring us children to take up our several posts of duty, but I want you to know that you too have meant much in making me what I am. Thanks to God for such a wonderful dad!

Love,
YOUR SON.



Jo Ann's Decision

By Louise Meyer

Jo Ann loved to receive letters addressed to her. One day the mailman came to her house and gave her a letter that had her name on it. How excited Jo Ann was! And she was even more excited when she opened the letter.

What do you think it said? There was to be a birthday party at her friend's house, and Jo Ann was invited. Jo Ann could hardly wait to show mother the letter. Mother was happy for Jo Ann, too—until she read when the birthday party was to be.

"Jo Ann," said mother, "this birthday party is on Saturday. You see, your friend doesn't keep the Sabbath as we do."

"Well," said Jo Ann, "maybe I can miss Sabbath school just once and go to the birthday party."

Mother looked sad, and Jo Ann didn't feel just right inside.

Mother said, "Jo Ann, if you went to the party you wouldn't be happy, and your guardian angel wouldn't be happy either. He would be sad to have to write down, 'Jo Ann forgot the Sabbath and went to a birthday party.'"

"But Mother, I do want to go," said Jo Ann.

"Let's talk about it for a while," said mother. So Jo Ann and mother sat down and began to talk.

Mother said, "Jo Ann, you love to go to Sabbath school and sing songs about Jesus, don't you? And you love to hear stories from the Bible, don't you?"

"Yes," said Jo Ann.

Mother said, "The Bible tells us that Jesus loved us so much that He left His beautiful home in heaven and came to this world and died for us. He did all of this so we might have a home with Him in heaven if we love Him. If we obey Him we show Him that we love Him. And if we obey Him we keep His commandments. If we don't obey His commandments He knows that we don't love Him. One of the commandments tells us to 'remember the sabbath day, to keep it holy.' If we keep the Sabbath day holy we'll do what Jesus wants us to do on His day. Jesus wouldn't want us to go to a birthday party on Sabbath, as that wouldn't be keeping His day holy. We have six days in which we can go to parties, but the seventh belongs to Jesus.

"Jesus gave up so much for us because He loves us. We should be glad to give up some things if we love Him. If you went to the party, Jesus would know that you don't love Him best of all. But if you didn't go, Jesus would know that you really loved Him best. How happy that would make Jesus and the angels, and it would make you happy too."

Jo Ann said, "Mother, I didn't think of it like that."

Mother said, "Let's pray about it now and ask Jesus to help you to decide to do what is right."

After mother and Jo Ann knelt down and prayed, Jo Ann said, "I think I'll not go to the party, Mother. I'd rather go to Sabbath school and keep the Sabbath so Jesus will know that I really love Him best of all. I'll call up my friend right now and tell her why I can't come."

Jo Ann went to the telephone and called her friend and told her why she wouldn't be able to come to her party.

Jo Ann's friend was sorry she couldn't come, and Jo Ann was sorry too. But how happy Jo Ann was inside!

Supreme Court Decision on Sunday Laws

By M. E. Loewen, Secretary
General Conference Public Affairs Department

THE United States Supreme Court has ruled that Sunday laws are constitutional. This decision raises a number of questions:

What does this Supreme Court decision mean to Seventh-day Adventists?

Is this decision a step toward a national Sunday law?

How does this decision fit into fulfilling prophecy?

Will existing Sunday laws be more rigidly enforced?

Can we now expect the passage of more Sunday laws in States and municipalities?

What changes does this decision make in present-day conditions?

Seventh-day Adventists should not be surprised by this development. This Court decision has followed a pattern that was laid down more than 60 years ago. Through the years the Court's attitude toward Sunday legislation has been consistent. The decision announced May 29 lays another part of the prophetic jigsaw puzzle in place, with respect to the participation of government in religious life.

Before we look at the questions asked about the latest development, let us analyze the decision of the Supreme Court.

Analysis of the Decision

The Supreme Court declared that the Sunday laws of Massachusetts, of Maryland, and of Pennsylvania are constitutional. It was ruled that these laws are not religious, but are designed to protect the health and promote the welfare of the citizens of those States. We must note that the Court did not rule that all Sunday laws in all States are constitutional, but the tests suggested are broad enough to approve of most blue laws now on the statute books.

The law before the Supreme Court had been challenged on three points:

1. The establishment of religion.
2. The free exercise of religion.
3. Equal protection under the Constitution.

The first, that Sunday laws constitute an establishment of religion, was denied by a vote of 8-1. It was admitted that Sunday laws began as religious laws. The history of Sunday laws was traced at great length, but it was pointed out that there had been a substantial change in the purpose of such legislation. It was claimed that the State has the right to set aside a day of rest or repose, of tranquillity, and of recreation. Also, it was argued that any burden caused to a minority by its religious observances is an indirect burden and does not constitute an establishment of religion.

The Court rejected the suggestion that a one-day-rest-in-seven law would meet the needs, on the grounds that it would be more difficult to enforce than a Sunday law. Also, it might give a competitive advantage to those who transacted business on Sunday and might cause Sunday worshipers to complain that they were not getting equal protection.

Chief Justice Warren pointed out that the men who were most active in the cause of religious liberty at the time the Bill of Rights was drawn up saw no danger in Sunday laws. In fact, men like Madison and Jefferson were either advocating or accepting Sunday laws while contending for the fullest expression of religious liberty. Hence the men who were responsible for the phrasing of the First Amendment saw no establishment of religion in the retention of Sunday laws. With that historical background all the justices except Justice Douglas agreed that the Sunday laws of these three States did not violate the constitutional provision against an establishment of religion.

Relative to the point of the free exercise of religion, the issue was more involved. Here the Court split 6-3. Justices Brennan and Stewart joined Justice Douglas in dissenting. The Court argued that no one was being prevented from believing or from ex-

ercising his beliefs. Neither was anyone being forced to worship on Sunday by existing laws. It was admitted that there might be economic hardship on the part of some worshipping on another day than Sunday. But it was set forth that the advantage and the convenience of having one day of complete freedom from the bustle and hustle of commerce outweighed the hardship on the minority. It was claimed that no day in the week could be chosen as a day of rest that would not cause hardship to some individual or individuals, therefore it was logical to choose the day on which it would be easiest to agree, and that day is Sunday.

The argument that Sunday laws deprive those who desire to sell on Sunday of equal protection of the laws was rejected by all the justices except Justice Douglas. It was contended that the State does have the police power to regulate business, to designate which geographical areas shall be affected, and which articles of merchandise can be sold.

Justice Douglas Files Dissenting Opinion

In all four cases Justice Douglas filed a dissenting opinion. He very thoroughly reviewed the history of Sunday laws in Anglo-Saxon history from the Magna Charta to the present day. The religious purpose of Sunday laws was evident. He quoted the fourth commandment of the Decalogue and stated that all Sunday laws stem from that commandment. Sunday laws were brought to America by the Puritans, said Douglas, and they have remained because the legislators respect the views of the dominant religious groups.

Justice Douglas advanced the supposition that there might conceivably be a legislature dominated by Orthodox Jews or by Seventh-day Adventists. Should such a legislative body decree that all stores be closed on Saturday, surely the church members who de-

sired to worship on Sunday would feel that their constitutional rights had been invaded.

Justice Stewart in his dissent on the *Braunfeld* case of Pennsylvania wrote as follows:

"Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice. It is a choice which I think no state can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their constitutional right to the free exercise of their religion."

Justice Brennan Dissents on *Braunfeld* Case

Justice Brennan, also dissenting from the Court's decision on the *Braunfeld* case, said:

"In fine, the Court, in my view, has exalted administrative convenience to a constitutional level high enough to justify making one religion economically disadvantageous. The Court would justify this result on the ground that the effect on religion, though substantial, is indirect. The Court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: '... the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the

gentlest touch of governmental hand ...'"

Similarly, in another place Justice Brennan wrote:

"The Court seems to say, without so much as a deferential nod towards that high place which we have accorded religious freedom in the past, that any substantial state interest will justify encroachments on religious practice, at least if those encroachments are cloaked in the guise of some nonreligious public purpose."

This argument is pregnant with meaning in view of the fact that Bible prophecy does predict that just such "encroachments" would be proclaimed, on the excuse of national necessity.

Now to answer the questions that have been asked since the decision of the Supreme Court was announced.

Actually this new decision does not change the situation for the immediate present. This decision has confirmed the decision handed down in the *Petit v. Minnesota* case on April 9, 1900. That decision had, through the years, been largely forgotten. Sunday laws were then upheld, and we have been living under that situation for 61 years. But the recent interest in Sunday laws assures the development of very active agitation for religious legislation, since this dictum of the Supreme Court has opened the door in that direction and beckoned all who will, to travel the road that

leads to the loss of religious freedom.

We can expect that existing Sunday laws will be more rigidly enforced. We can expect that present Sunday statutes will be strengthened. We can expect that many communities currently without comprehensive Sunday laws will soon be petitioned to pass such laws.

The Adventist Attitude

In view of these expectations, what will be the Seventh-day Adventist attitude? Seventh-day Adventists will not defy Sunday laws. The messenger of the Lord has written:

"The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort.

"To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers."—*Testimonies*, vol. 9, p. 232.

Every government administrator has taken an oath to support the Constitution. Now the highest court of the land has placed its stamp of approval again on Sunday laws. All public officials will be guided by this decision. Should there be a popular clamor for Sunday legislation on a national scale, these officials will feel it their duty to move in the direction the Supreme Court has pointed.

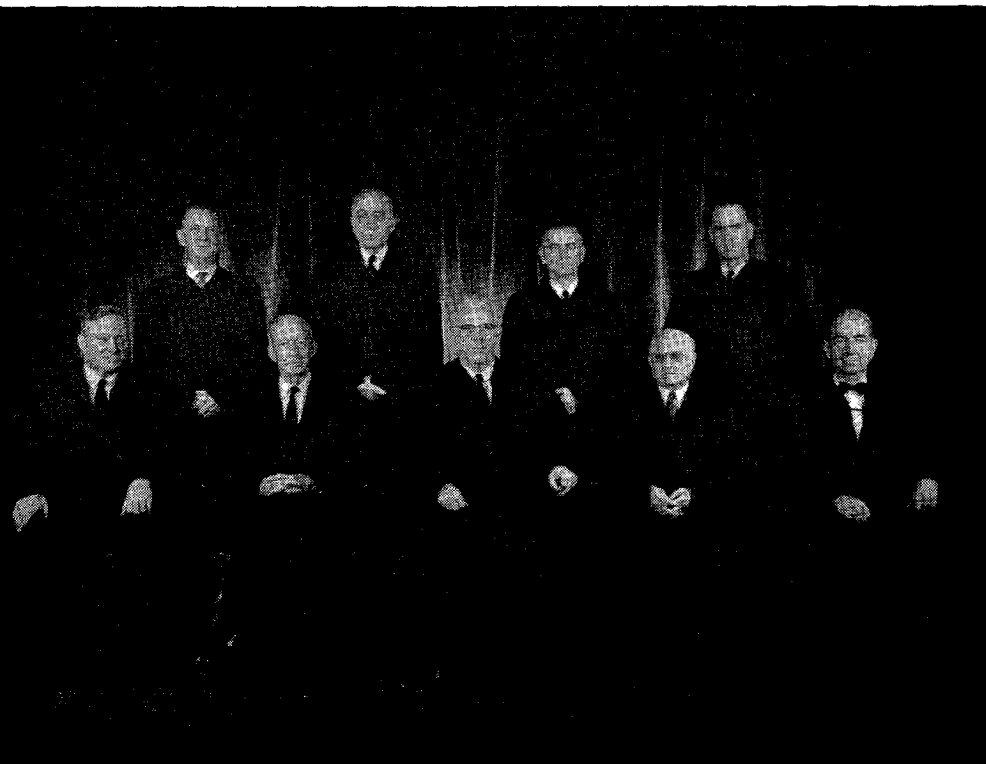
Yes, we can understand that this decision of the Supreme Court has increased the prospect of a national Sunday law, especially since the tendency of the decision is to stress "administrative convenience." "Any substantial state interest will justify encroachments on religious practice," is the conclusion drawn by Justice Brennan.

This Court announcement does fit into the pattern of fulfilling Biblical prophecy. It should alert every student of Bible prophecy to the times in which we are now living. The lines of prophecy are drawing together. This should be a clear indication that God will soon finish His work. This means to every Adventist believer that instead of praying that the winds of strife be held, he can now pray that God may finish His work in the individual heart and then in all the world. How thrilling to be living when these great lines of prophecy converge.

[Next week Elder Loewen will discuss the forces currently at work to secure effective Sunday legislation. The Review will also present a condensation of the majority and minority opinions of the Supreme Court on these cases.—Editors.]

Justices of the United States Supreme Court. Left to right, front row: Associate Justices William O. Douglas and Hugo L. Black, Chief Justice Earl Warren, Associate Justices Felix Frankfurter and Tom Clark. Back row: Associate Justices Charles Evans Whittaker, John Marshall Harlan, William J. Brennan, Jr., and Potter Stewart.

HARRIS AND EWING



Reports From Far and Near

Hurricane Strikes Tonga Mission

By A. G. Jacobson, *President, Tonga Mission*

THE small island kingdom of Tonga in the South Pacific is sometimes known as the Friendly Islands. Ruled by Queen Salote, it lies some 400 miles southeast of Suva, Fiji, and 450 miles south of Samoa. It is composed of three main groups of islands.

The capital, Nukualofa, is on the main island of Tongatabu, a flat, fertile island some 30 miles long, shaped like a minstrel's boot. This island and Eua form the southern group.

Our mission headquarters is in Nukualofa, and nine miles out of town is Beulah College, our training school where 200 to 300 students are being educated. Many of the students come from non-Adventist homes throughout this island kingdom.

The central group of Haabai consists of many small sandy islands, some only a mile in circumference.

To the north is Vavau, consisting of a hilly island with numerous peninsulas protruding from the southern side, and many small islands lying off these. Vavau has a beautiful harbor, and with its many bays and waterways, it is a lovely playground for launches.

Our Tonga Mission is made up of this kingdom and the isolated island of Niue, some 200 miles to the east. We have more than 500 Adventists here and many bright-eyed boys and girls in our Sabbath schools.

This mission lies in the hurricane belt. From November to March we watch the

weather reports closely. These hurricanes seem to develop in the north, and sweep southward in an irregular course across the Pacific. Though hurricane warnings come nearly every year, until 1959 it had been years since a hurricane hit this island group. They usually pass close by, and the fringes of the storm cause only minor damage to gardens.

But in January, 1959, a devastating hurricane hit the island of Niue, and one year later an even worse one struck the island in the dark hours of the early morning. Two weeks later I visited the area and saw many new buildings lying wrecked along with older buildings. With all their food supplies destroyed, these people were dependent on outside help.

Two months later another violent hurricane wound its course through these seas. It missed the islands, but destroyed the new Tongan Government fishing craft, which had just arrived from Japan and was on its maiden voyage. The ship and the crew were never seen again. Wreckage washed up on some of the reefs told the grim story.

And now, on March 15 and 16, 1961, a hurricane hit the Vavau and Haapai groups. Fortunately, it veered off to the east before it reached this main and most fertile island of Tongatabu, otherwise the food situation in this group would have been very serious.

This hurricane left our Tonga Mission with but one church standing, and that one is our new concrete church here at

headquarters, Nukualofa, which is not fully completed. Compared with that suffered by other missions, the damage to our property was small. Some larger denominations lost scores of buildings—large churches that are now only a tangled mass of timber and iron.

The village of Tuanuku, built on a ridge that skirts the waters of the beautiful harbor of Vavau, is seen from the ships as they pass into the dock several miles farther north. This village was one that caught the full force of the hurricane. Few buildings were left standing. As Pastor Niuafe, the assistant president, and I went on a tour of inspection after the disaster, all we could see as we traveled up the harbor were foundations.

During the first part of the storm our church members had crouched behind a concrete cistern for shelter. But since this afforded little protection from flying objects, such as sheets of iron and pieces of timber, they had to seek shelter elsewhere. Samiu Mounaafi, the church elder, helped them flee to the basement of a new concrete building where some 600 people found refuge. While carrying children and assisting some of our elderly sisters, he fell and broke his kneecap.

We have a young evangelist and his wife stationed in this village. Their home was blown away, and only the foundation left standing. Most of their belongings were blown away, and the remainder were pillaged by thieves. Pastor Suli Taimi, in charge of our work in Vavau,



Left: This sister stands with her daughter in front of the remains of their home, adjacent to our church in Utui.



Below: Pastor Niuafe (in black) with the Utui church members and the remains of their church.



Sione Futa, our young evangelist stationed in the village of Tuamerkin, stands with his wife in front of the temporary abode constructed from the remains of their home. The home in the background belonged to one of our members. It is being repaired for our evangelist and to serve as a temporary meeting place for the church.

had to purchase clothes for them to wear on Sabbath.

At our main station in Vavau, called Mizpah, the workers and their families found shelter with Pastor Taimi. His home survived the storm. They saw the church wrecked by the wind and the new school building laid flat.

In the village of Utui nearby, the effects of the storm were even worse. A number of our faithful believers had their homes completely wrecked. However, their courage is strong in the Lord, and this experience has helped to warm the hearts of some who were growing cold.

We found the same conditions in the Haabai group where many of our believers were left homeless after the storm. As we met with these dear people I assured them that the work of God had not been destroyed; that they, and not the mere buildings, were the church.

The devastation to gardens was appalling. The vegetation had all been burned by the salt spray that had swept across the islands. Instead of the usual vivid green, everything was brown. The breadfruit trees and banana palms, with other trees, had been destroyed. Food crops had been torn from the ground and rendered useless. The people have been forced to dig their yams and eat them now, for they have nothing else. When

this food is gone they will be without food until new crops can be grown.

Their main source of income is from the copra, the dried flesh of the coconuts. The palms have been so badly torn by the fury of the wind that it will be two years before they bear normally. In the meantime, there will be almost no income for these islanders.

Our church members are not discouraged. They see in this trial another sign of our Lord's soon return. They realize that He is preparing for us permanent homes where disaster, tears, hunger, pain, and death shall be unknown. Their hearts have been warmed by the gifts of clothing and food from their brothers and sisters in Christ overseas.

Southern California Churches on Television

By Herbert Ford, *Departmental Secretary*
Southern California Conference

"How do you reach them? How do you reach them?"

The questioner leaned back and sighed thoughtfully as he looked at the map and statistics before him. How, he wondered, can the truth of Christ's soon coming be presented meaningfully to mil-

lions of persons living in a great metropolitan area? Early in 1960 leaders of the Southern California Conference came up with a new answer to this question.

The Southern California Conference is different in some respects from many of its sister conferences of the North American Division. Geographically it is one of the division's smallest conferences, but its membership of nearly 21,000 believers places it first in the division. Some 85 per cent of its churches are within an hour's drive of the conference headquarters; 22 of its 80 churches have more than 300 members each; two of them have more than 1,500 members each.

Within the three-county territory of the conference live more than 3 million persons, most of them dwelling in the 30-mile-wide sprawling patchwork of suburban communities known as the Los Angeles Basin. The Basin is an almost incredible complex of life and hope and death.

The conference planners, prayerfully seeking to improve their evangelistic results, took three main factors into account: (1) Despite widespread information about Adventists, most people do not know what goes on inside a Seventh-day Adventist church during a worship service; (2) it is extremely difficult to draw large numbers of metropolitan

area people to evangelistic meetings; (3) any effective evangelism in a metropolitan area must solicit and have the help of every church and its members.

The suggestion was made that the worship services of churches throughout the conference be televised in rotation.

Thus was born, on March 20, 1960, *The Adventist Hour*, an hour-long telecast of unrehearsed worship services from Seventh-day Adventist churches throughout the Southern California Conference over one of Los Angeles' most powerful television stations.

Since the telecast's initiation, thousands of letters and scores of changed lives testify that this new evangelistic technique is helping meet the unusual challenge of the Los Angeles area. Each week the telecast's truth-filled message is beamed to hundreds of thousands of homes in a vast, 100-mile arc from Station KTLA's lofty Mount Wilson transmitting tower situated in the San Gabriel Mountains to the north.

Each week more than 100 letters come into *The Adventist Hour* office, asking for enrollment in the program's Bible course, for prayer, for Adventist literature, for copies of the sermons presented on the telecast, for answers to disturbing questions, for locations of Adventist churches. In the area churches, pastors and Bible instructors greet many who after viewing the telecast have decided to accept the program's invitation to visit a friendly Seventh-day Adventist church.

The telecast's production takes place with a minimum of disturbance to the church. KTLA's remote production crew arranges equipment in the church hours before members arrive for services, and actual telecasting is conducted with two cameras, one moving in one aisle of the church, the other mounted on a stationary platform. The service is fed from these cameras onto videotape in the station's mobile videotape unit outside the



Mrs. Bernice Davidson of the Voice of Prophecy checks over *The Adventist Hour* Bible course enrollment cards.

church. The telecast is then presented at a convenient Sunday morning hour when a larger TV audience can be reached.

Scores of letters pour into *The Adventist Hour* headquarters from various groups of viewers. One group, those who are ill or cannot leave their homes for other reasons, are especially thankful for the services. Many Adventist wives whose non-Adventist husbands seldom if ever make contact with our church declare that their husbands view the program, often with fruitful results. Many others write that they watch our telecast, which is presented at 9:00 A.M., before they go to their own Sunday church service. Still others write that they are regular viewers of *The Adventist Hour*, where formerly they did not attend any church.

Sermons presented on the telecast cover all tenets of Adventist faith, as participating pastors meet periodically

to plan for the subjects to be presented.

Says Cree Sandefur, Southern California Conference president: "Confronted as we are with the mammoth task of reaching the more than 3 million persons residing in our conference territory, we must constantly, under divine direction, develop new and effective methods that will hasten His coming. In *The Adventist Hour* telecast we feel confident that one such effective method has been found."

Harris Pine Mills Shows Continued Progress

By Charles J. Nagele, *President*

The denomination's largest industrial organization, Harris Pine Mills, continues to enjoy steady growth in spite of recent months of general national economic decline. The farsighted genius of C. H. Harris in building into the company a pattern of diversity in manufacturing and marketing, dating back to its founding, made itself apparent during this time. Dollar volumes were satisfactorily maintained, and not one hour of time was lost or any employee laid off because of market conditions. In fact, all divisions except the lumber division were under production pressures most of the time. The year 1960 proved to be the second largest year in history.

We entered 1961 in a strong way, and during the first quarter all previous sales records were exceeded. During the 23 working days in the month of March the company's sales, after trade discounts and exclusive of all intercompany sales, amounted to \$1,078,290. The future looks bright, and these new records will, we are sure, become the norm as the new members of our growing family of branches bring their full potential to bear on our own economic picture.

During 1960 six of our branches provided full- and part-time employment for 433 students, to make possible the furtherance of their education. This was not only of great assistance to the parents but was also of real financial benefit to the educational institutions attended by these students.

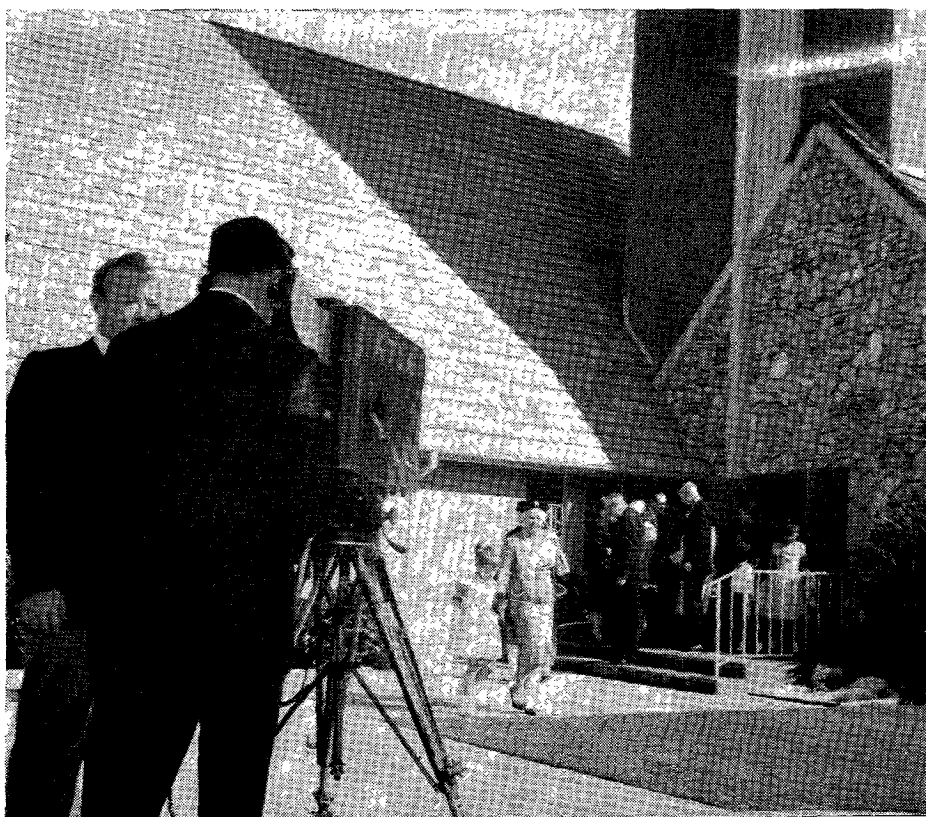
Harris Pine Mills has a large corps of Seventh-day Adventist employees, each of whom is proud of the part the company is having in the work of the church.

Alcoholism-Prevention Institute Held in Manila

By W. A. Scharffenberg

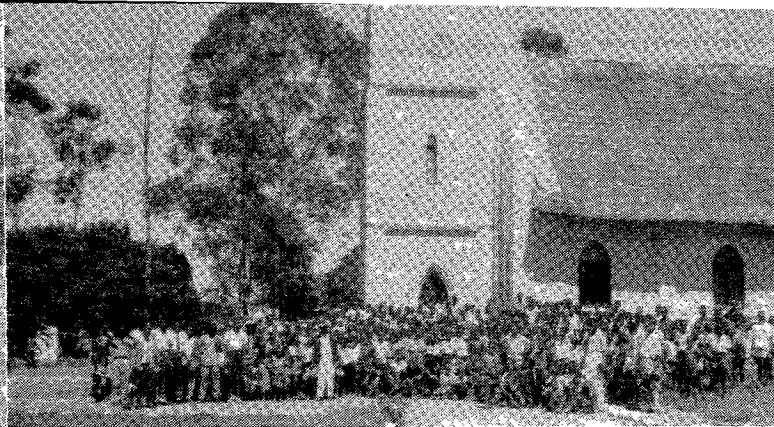
The first session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism was held on the campus of the School of Medicine, University of the Philippines, April 10-21, immediately after the Far Eastern Division Youth Congress. The attendance was excellent, and the interest outstanding. In addition to educators, clergymen, social welfare workers, and physicians, all branches of the armed forces were represented. The discussion periods, which followed each lecture, indicated an unusual interest in the problems that have arisen through the consumption of alcoholic beverages.

KTLA cameramen record scenes at Florence-Downey, California, church as Dave Olsen greets his congregation following services in the church.





M. Lourinho, president of the Mozambique Mission, speaking at Munguluni Mission anniversary services.



The Munguluni church, with part of audience present at anniversary services for the mission.

The lecturers included such outstanding personalities as General Basilio J. Valdes, chairman of the Philippine National Committee; Dr. Gumersindo Garcia, vice-chairman of the National Committee and director of the Mary Johnston Hospital; Dr. Arturo C. Reyes, of the University of the Philippines; Dr. Antonio Rodriguez, of the National Mental Hospital; and Dr. Pedro Solis, of the National Bureau of Investigation. The lecturers were impressed with the caliber of the students.

The field trips to the National Bureau of Investigation, the National Mental Hospital, and the Bilibid Prison gave those in attendance a firsthand contact with the end results of the consumption of alcoholic beverages. There were 153 present at the final functions held at the Manila Hotel.

Dr. R. G. Manalaysay, president of Philippine Union College, served as director of the institute. Dr. Laurence A. Senseman, director of the Fuller Memorial Sanitarium, and W. A. Scharffenberg, executive director of the International Commission for the Prevention of Alcoholism, served as overseas guest lecturers.

The institute was conducted under the auspices of the Philippine National Committee for the Prevention of Alcoholism. The board of directors voted to hold the second session April 23-May 4, 1962. It will again be conducted in the modern, air-conditioned classrooms that were made available to the institute by Dr. Arturo C. Reyes, dean of the School of Medicine, University of the Philippines.

Munguluni Mission Holds Anniversary Services

By J. Morgado, Director
Munguluni Mission Station

The twenty-fifth anniversary of the founding of the Munguluni Mission was celebrated from September 14 to 18, 1960, in conjunction with the annual meetings for the Munguluni area. Munguluni is situated in the district of Zambezi in the Portuguese province of Mozambique on the east coast of Africa. Pastor and Mrs. M. M. Webster pioneered the way for the prosperous mission which today consists of a church, school, dormitories, dispensary, and houses for missionaries and teachers.

On the first evening a film was presented showing the progress of our mes-

sage. The previous day Pastor Lourinho, president of the field, and his wife arrived, together with Pastor and Mrs. M. M. Webster, who had responded to the invitation of the Southern European Division to be present during these joyful days.

On Sabbath, September 17, three thousand eager listeners filled the vast meeting place. Brother A. Mauricio, who was in charge of the Sabbath school, invited forward all who had attended the first Sabbath school 25 years before. A small group of men and women responded.

The preaching service was conducted by M. M. Webster. At the close of his sermon more than 60 people gave themselves to the Lord. The climax of the day came in the afternoon when 126 people were baptized, thus bringing the total baptisms from the ten general meetings in August to 526, a number never before reached in this field.

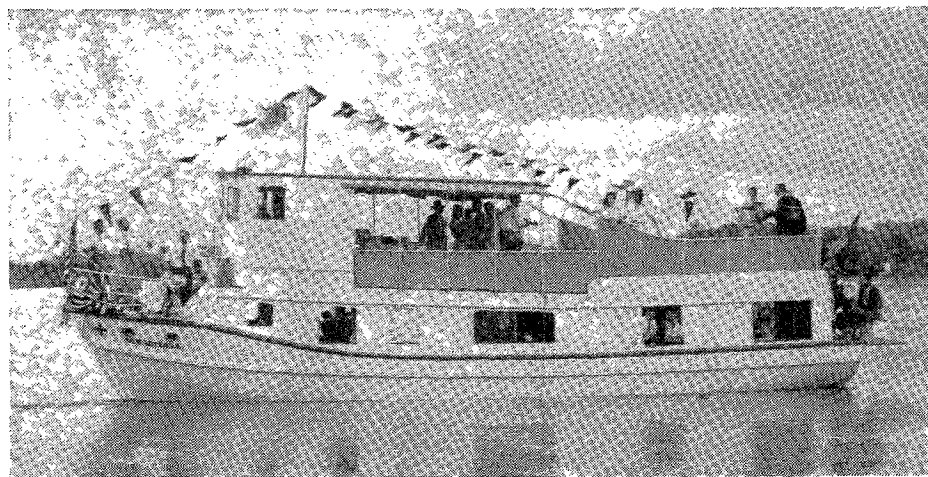
On Sunday, September 18, many friends were present, including the ad-

ministrator of the district of Lugela. A large platform had been erected for the guests of honor from which they could comfortably watch the program as it progressed. The mission director, J. A. Morgado, welcomed the visitors and explained the reason for this special celebration. Then Pastor Lourinho reviewed the 25 years' mission work.

Mrs. Louisa Webster unveiled a plaque in honor of those who founded the work here. The oldest members were invited to come forward along with those who had been baptized at the first baptism in 1939, and to these pioneers Pastor Webster gave a souvenir of the day.

A Bible dialog was presented by some of the students of the mission school, after which the pastor and teachers presented a Bible to the administrator of the district.

In the 25 years that have passed since the work began at Munguluni much has been accomplished. The results include 58 Sabbath schools organized, with 6,757



Medical Launch Christened in Brazil

A new medical launch, the *Samaritana*, has been put into service on the Ribeira River, in the waters off São Paulo, Brazil. The craft is 14 meters long (about 45 feet) by three and a half meters (about 11½ feet) at the widest point, a practical size to be readily maneuverable in a river. At the dedication of the *Samaritana* a special representative of the Minister of Justice spoke appreciatively of our work. Other officials also were present.

The ship was christened with a bottle of water from the Amazon River, signifying that as the waters of the two rivers were thus united, so the launches on the Amazon and Ribeira are joined in a common effort to render needed service to isolated sufferers. We feel confident that this new addition to the growing fleet of mercy boats in South America will nobly fulfill its mission, bringing blessing and help to many.

R. R. FIGUHR
President, General Conference

members; 15 churches, with 2,022 members; 40 MV Societies, with 1,353 members; 470 pupils in the mission school, of which 140 are boarding students; 479 students in the central schools, and 1,406 in outschools; 5,000 patients treated last year in the dispensary, and 26,226 treatments and 8,800 injections given; more than Esc. 45,000 received in Sabbath school offerings, and Esc. 43,989 in tithe.

We pray that God will continue to bless the work in Mozambique.

Prayer Helps to Open Work in the Bas Congo

By Robert H. Pierson, President
Southern African Division

In 1921 hundreds of people from the Bas Congo near Leopoldville were exiled to the forests of the Congo River because of political activities in their home province. In 1938 the Advent message came to these people far from their homeland. Immediately the 100 new believers felt a burden to give their new-found faith to relatives and friends hundreds of miles away in the Bas Congo. They translated Sabbath school quarterlies and other small literature, sending it back "home" at their own expense.

For years they prayed that the Congo Union would open work in their unentered home province. They received reports of people keeping the Sabbath who had never seen a Seventh-day Adventist. Years went by, but still there were no funds to open this new work.

In August, 1954, the "exiles" arranged with their mission director to have a special prayer meeting to ask the Lord to send someone who could teach the truth to their aging relatives. The service was held. Urgent prayers watered with tears ascended to the Lord of the harvest.

The Lord in heaven heard. He answered in a most unusual manner, as often He does.

Four months later, for some unknown reason, the local government administrator appealed to the governor of the Congo for a pardon on behalf of these exiles. One Sabbath later, all of these people were called together by an officer in Stanleyville. Our members could hardly believe their ears! Nineteen families—all of them Seventh-day Adventist church members—were granted a special pardon. They could return to their homes! God had answered their prayers. A thanksgiving meeting was held.

After 33 years the message has gone to the Bas Congo, where interests of long standing are today being developed. Already we have more than 200 baptized members in this area.

Carolina Indians Plan First Church in East

By L. H. Pitton, Departmental Secretary
Carolina Conference

Sixteen Seventh-day Adventist Indians in the Buckhead area of North Carolina, near Bolton, are planning for a church home, the first Indian Adventist church



Clearing land for the first Indian church east of the Mississippi. O. L. Robertson, director of the Indian mission, holds shovel at left. Mrs. Robertson is second from his left.

to be built in the East. These Indians are believed to be descendants of the tribe that befriended the Lost Colony in Virginia. As a story in the March 3, 1960, REVIEW revealed, they have been found by the Advent message.

Many Indians in this area enrolled in the Voice of Prophecy and Southern Union Bible School correspondence courses, and as interest in the Sabbath truth developed, the Carolina Conference, three years ago, established an Indian mission to foster the interest. To date 18 have been baptized, and 16 are members of the Buckhead company. Fifteen other adults and a number of children are attending Sabbath school and church, and are studying the message.

Ground Donated

Two of the members, Joseph A. Jacobs and his wife, donated an acre of ground from their 64-acre farm, upon which to build the church. Members and friends have cleared the property, which faces

the highway, and they plan to plant cucumbers on it this summer. The income from the crop has been dedicated to the church building fund.

O. L. Robertson, an Adventist layman and dairyman in the area, is giving strong leadership to the Indian mission. Brother Robertson believes that with donated labor the building can be constructed for about \$5,000, using concrete blocks and stucco.

At present the members are meeting in an unfinished one-room frame building that was given them for use by an Indian neighbor. It is much too small. They are eager to have their own representative church home and a school for their children.

Mrs. Robertson has been conducting cooking classes in the homes of these Indians, teaching them how to prepare vegetarian meals and bake whole-wheat bread. Many non-Adventists are attending, and they are becoming interested in the message.

Cornerstone Laid for New Church in Caldwell, Idaho

The cornerstone for the new Caldwell, Idaho, church was laid March 20, and the building was dedicated less than two months later, May 13 at 3:30 p.m. Ground breaking for this 16,000-square-foot stone-veneered edifice took place on July 7, 1960. The sanctuary has a seating capacity of 1,000.

The picture shows, left to right: Kenneth DeHart, contractor; A. J. Gordon, Idaho Conference president; J. O. Hanson, conference secretary-treasurer; C. E. Bishop, pastor of the Caldwell church.

DEAN VAN TASSEL
Departmental Secretary
Idaho Conference



From Home Base to Front Line

Australasian Division

Mr. and Mrs. Alwyn Galwey traveled from Sydney to New Guinea, March 2, to take up work in the Western Highland Mission of the Coral Sea Union Mission. Brother and Sister Galwey are graduate nurses of the Sydney Sanitarium and Hospital. They will be at Tari, south of Mount Hagen.

Pastor and Mrs. L. R. Burns and two children left Sydney, March 8, en route to Bombay, India. Pastor Burns and his family have taken a furlough in New South Wales.

Mr. and Mrs. Richard Anderson left Sydney, March 8, going to the Southern Asia Division to take up teaching work. Brother and Sister Anderson are graduates of Australasian Missionary College, class of 1960.

Pastor and Mrs. K. R. Miller and three children left Sydney on the S.S. *Wanganella*, March 24, en route to Suva, Fiji. They have taken a furlough in Australia. Pastor Miller will continue as a district director in the West Fiji Mission.

Mr. and Mrs. E. G. Krause and child sailed from Sydney on the S.S. *Orcades*, March 24, for Fiji. Mr. Krause will take up teaching responsibilities at Fulton Missionary College, near Suva. Prior to his appointment Brother Krause was attached to the Sydney High School at Strathfield.

Ruth Colwill, a graduate nurse of the Sydney Sanitarium and Hospital, left for New Guinea, April 6. She will join the staff of the Hansenide Colony at Mount Hagen, in the Western Highlands of New Guinea.

Mr. and Mrs. Leon Powrie left Sydney, April 17, for New Guinea. Mr. and Mrs. Powrie, who are graduates of the Sydney Sanitarium and Hospital, will open up new work on the Sepik River. They will live at Angoram, which is the seat of government for the Sepik District.

Pastor and Mrs. Rex Cobbin traveled from Sydney to Fiji, April 18, to take up a new appointment in mission service. Prior to furlough in Australia, Pastor Cobbin was a missionary on Pitcairn Island for a period of two years. He will serve as president of the East Fiji Mission with headquarters at Vatavonu.

E. E. ROENFELT

Answers to Bible Quiz

(Page 6)

The cost of the church was \$96,600. The height of the steeple was 138 feet.

Solomon had 666 talents of gold presented to him (1 Kings 10:14). The Temple tax was 1/3 of a shekel, which is to be multiplied by 9 (Neh. 10:32). Jesus was betrayed for 30 pieces of silver (Matt. 26:15). There were 4,000 musicians in the Temple jubilee (1 Chron. 23:5). One hundred prophets were hid in a cave (1 Kings 18:4). Israel was in captivity 70 years (Jer. 25:12). This gives the total cost of the church as \$96,600.

Noah's ark was 300 cubits long (Gen. 6:15). Rehoboam had 88 children (2 Chron. 11:21). The persons shipwrecked with Paul numbered 276 (Acts 27:37). The giant of Gath had 6 fingers on each hand and 6 toes on each foot, which is to be divided by 4 (2 Sam. 21:20). Solomon's Temple took 7 years to build (1 Kings 6:38), and it was 30 cubits in height (to be doubled) (1 Kings 6:2). This makes the steeple 138 feet high.

Winning by Kindness

By a Missionary Nurse

Do we always realize the far-reaching effect of a simple act of kindness? I remember Zilipa, one of our African church members who brought her child to the mission hospital. Her husband, a member of a popular church, tried to prevent her from attending the Adventist church. In fact it was against his will that Zilipa brought their baby to our hospital. The husband wanted to call the witch doctor to treat the child.

One night the husband, Jack, arrived unexpectedly to see how his child was progressing. Zilipa went to the missionary wife and explained that Jack had arrived tired, hungry, and irritable and she had had no time to prepare anything for him. This good woman gave Zilipa some food.

"Where did you get this soup?" Jack demanded. "Mrs. Forest gave it to me," replied the wife. The man scrutinized the food and smelled it. He tasted it. "You mean that the European gave you this good food for me? That is unbelievable!" "Yes," said the wife, "the mission-

ary helped me, for I had no chance to buy any food for you."

"My wife," said Jack, "if that is the kind of people those Adventists are, I shall no longer trouble you. You may go to their church whenever you like."

I was spending a few months studying in a strange city. A good sister whose husband was very much opposed to her religion often invited me to her home on Sabbath.

This sister confided to me that her husband would not allow her to invite most of the local church members to their home to eat. "They don't really care for us," he had told her. "None of them visited me when I was confined to bed for two years because of heart trouble." At one time the husband had shown an interest in the Adventist religion and had attended our church. Could it be that the coldness of church members will cause the loss of a soul?

"What made you decide to become an Adventist?" I asked one of our African nurses. "When I was weak and sick," she answered, "the nurses at the Seventh-day Adventist hospital were very kind to me. They visited me in my home, too, and I decided that I wanted to devote my life to that same kind of service."



Record Baptism Conducted in Andhra, South India

On Sabbath, February 18, 37 students at Narsapur High School, our boarding school for the Telugu-speaking constituency of South India, were baptized in the waters of the Godavari River flowing in a canal in front of the school compound.

At the beginning of the school year, during the MV Week of Prayer, 47 young people responded to the call made by R. G. Christiansen to prepare themselves for membership in the remnant church. Throughout the school year, under the direction of D. John (next to writer, far left), veteran teacher of the school, this baptismal class met regularly.

On the last Sabbath of our Week of Prayer, near the end of the school year, the speaker, O. B. Jonathan (dark coat, right), and P. S. Prasada Rao (far right), district leader (and father of two of the students baptized), conducted the baptism of the young people who had completed the study and preparation. Since the Advent message came to the Telugu-speaking people of India approximately 45 years ago, this is the largest group that has been baptized at any one time and place.

W. F. ZILL
Principal

News of Note

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—Clyde O. Franz; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

ATLANTIC UNION

► A record total of 170 television stations were using Faith for Today telecasts by the end of March, according to Ernest Wendth, station relations director.

► Mrs. Everett Crandall, a church school teacher in Keene, New Hampshire, received the Good Neighbor Award on Friday, March 24, from radio station WKBK of that city. She was recommended to the station by her pupils, friends, and neighbors. The award is given for outstanding service to others. Mrs. Crandall received a beautiful floral arrangement with the compliments of WKBK.

► W. G. Wallace, publishing secretary of the Southern New England Conference, has accepted a call to serve in the same capacity in the Upper Columbia Conference. Last year, under his leadership \$136,000 worth of literature was delivered, a record for the Southern New England Conference.

► Ground-breaking ceremonies were held on April 11 for the new Dorcas Welfare Center on Bolton Road, South Lancaster, Massachusetts. This center will be built and operated by the Southern New England Conference and the South Lancaster church. V. A. LaGrone, conference home missionary secretary, was master of ceremonies. Participants and speakers at the ceremony were Merle L. Mills, president, and Kenneth W. Tilghman, secretary-treasurer, of Southern New England Conference; Carl P. Anderson, public relations director of the Atlantic Union Conference; Charles L. Briggs, Lancaster selectman; Mrs. Paul Ford, Dorcas leader; Mrs. Elliott Towers, Dorcas Federation president; and Richard W. Knapp, pastor of the South Lancaster church.

CANADIAN UNION

► Alfred Fossey, recently secretary-treasurer and auditor of the West Indies Union Mission, is returning to Canada from mission service in the Inter-American Division after more than 30 years of overseas work in China, India, Pakistan, and the West Indies. Brother Fossey has accepted a call to connect with Oshawa Missionary College, where he will serve in the business office.

► Walter R. Beach, secretary of the General Conference, was guest speaker at special weekend services in Montreal, Quebec, in connection with a meeting of the executive committee of the Mission du St. Laurent and the annual spring regional convocation of the French Mission.

► General Conference President R. R. Figuhr and Treasurer C. L. Torrey attended a special meeting of the board of directors of the North York Branson Hospital in Toronto. Plans for a major expansion of the hospital's present capacity of 165 beds to well over the 300-bed figure were approved.

► Geneva Bowman, R.N., director of the school of nursing at Branson Hospital, has just returned from a student recruiting tour that took her to the campuses of Canadian Union College and Okanagan Academy in western Canada.

► The Oshawa Missionary College choir, under the direction of Ralph Coupland, has completed a 4,000-mile tour through Quebec and the Maritime provinces of eastern Canada. Both sacred and secular recitals were presented in more than 20 cities throughout this area and also in nearby Ontario.

► The Canadian Union College choir, under the direction of R. A. Gibson, has completed its annual spring concert tour through British Columbia.

► Henry T. Johnson, president of Canadian Union College, reports that 22 college seniors and 46 academy seniors graduated at joint commencement exercises held early this month. Eleven junior college seniors and 31 academy seniors received diplomas at graduation ceremonies at Oshawa Missionary College.

CENTRAL UNION

► Mrs. Beatrice Hampton has been employed by the Central States Conference as a Bible instructor and is presently assigned to Kansas City, Missouri. Mrs. Rosa Pugh, of Birmingham, Alabama, is following up the Voice of Prophecy interests in St. Louis, Missouri.

► On Sabbath, April 29, a church was organized at Troy, Missouri, by H. C. Klement, conference president. In the afternoon E. L. Moore, secretary-treasurer; H. R. Coats, home missionary and Sabbath school secretary; and Paul Curtis, Jr., district pastor, joined Elder Klement in giving instruction to the new church members in the different phases of organization.

► Evangelistic meetings began April 16 in the conference's new airdome tabernacle in Eureka, Kansas. W. D. Brass and R. R. Johnson have united to conduct this series of meetings.

► On Sabbath, May 13, the Ava and Willow Springs, Missouri, churches were dedicated. Theodore Carcich, Central Union Conference president; H. C. Klement, local conference president; E. L. Moore, conference secretary-treasurer;

H. R. Coats, conference home missionary and Sabbath school secretary; and R. C. Workman took part in the services.

► M. M. Voegele is conducting meetings in the community church in Bloomfield, Nebraska.

► Fifteen golden cords were hung at the traditional ceremony of the Hanging of the Golden Cords, Friday evening, May 5, for Union College students who have gone into foreign mission service this past year. Wayne Olson, on furlough from the Middle East Division, was the speaker for the occasion. After N. W. Dunn, associate secretary of the General Conference, presented the challenge, many young people indicated their willingness to go into foreign mission service.

COLUMBIA UNION

► Theodore R. McKeldin, former governor of Maryland, was the main speaker for a Tri-Federation Youth Rally of the Allegheny Conference. More than 2,400 youth gathered at the Bethel A.M.E. church in Baltimore, Maryland, for this event.

► James Hamrick, pastor of the Chestnut Hill church in Philadelphia, Pennsylvania, was appointed to represent the Seventh-day Adventist churches of Philadelphia on the Chaplain's Advisory Committee of the Civil Defense Council for the city.

► Helen Reid, a blind, deaf, and nearly mute resident of Bloomingburg, Ohio, was featured in the April 23 issue of the Columbus Dispatch Sunday magazine section. D. A. Roth was the writer of the article, and accompanying pictures were by M. H. Reeder.

► D. W. Hunter, president of the Ohio Conference, was the speaker for the spring Week of Prayer at Oshawa Missionary College.

► Victor L. Zuchowski, who has been home missionary, Sabbath school, and public relations secretary of the West Pennsylvania Conference for the past year and a half, has accepted an invitation to become pastor of the Shadyside church in Pittsburgh. John A. Toop, formerly of the New Jersey Conference, will take his place in the West Pennsylvania Conference office.

► M. E. Fralick, pastor, is conducting evangelistic meetings in the Greensburg church in the West Pennsylvania Conference.

► The literature evangelists of the Allegheny Conference reached an all-time high figure for Big Week. Deliveries amounted to \$15,388.72. Oscar Dunn delivered more than \$1,068.50 worth of books, and his wife, Margaret, enrolled more than 200 persons in the Bible correspondence course during the week.

LAKE UNION

► On April 15, ten candidates were baptized at Columbus, Indiana. This service concluded a three-week series of evangelistic meetings conducted by L. J. Pumford. Mr. and Mrs. W. J. Clemons gave assistance in conducting a special Bible class during the last week, and in chil-

dren's meetings each night following the motion picture *The Life of Saint Paul*.

► Cedar Lake Academy was host to the annual Lake Union Music Festival, April 14 and 15. W. F. Young, music director at Cedar Lake Academy, served as chairman. More than 200 musicians participated from the eight academies in the union. Dr. F. A. Meier, vice-president of Andrews University, gave the morning sermon, entitled "Deserving Better Than One Gets." Others assisting were L. C. Strickland, principal of the academy, R. E. Finney, Wisconsin Conference president, and G. E. Hutches, Lake Union educational secretary.

► Jere D. Smith, president of the Lake Union Conference, gave the dedicatory sermon at Rockford, Illinois, for the new educational and youth center, May 13. Others participating in the service were W. A. Nelson, Elton Dessain, and H. M. Lodge, from the Illinois Conference; E. C. Banks, from Andrews University; and the local pastor, L. J. Marsa.

► A ground-breaking ceremony was held April 16 for the new school being constructed in connection with the Capitol Avenue church in Indianapolis, Indiana. H. W. Kibble, president of the Lake Region Conference, J. E. Roache, MV secretary, and M. C. Van Putten, the local pastor, participated in this service.

► Virginia M. Barclay, who has been teaching in the secretarial department at Broadview Academy, has recently accepted an invitation to connect with Emmanuel Missionary College as assistant professor of secretarial science. She will succeed Charlene Baker, who has served on the faculty since 1955. Miss Baker is taking up similar duties at Atlantic Union College.

NORTHERN UNION

► Walter Sample, of Humboldt, Iowa, received his twenty-fifth consecutive Bible Year certificate. Brother Sample, who is 82 years of age, completed reading his Bible on February 25 this year.

► The Dorcas Societies of the Minnesota Conference packed 11,000 pounds of clothing that were trucked to the Eastern warehouse by the Northern Union Conference moving van.

► Donald Howe has accepted a call to become pastor of the Minot, North Dakota, district. He comes to North Dakota from Bay City, Michigan.

► Five persons were baptized at Pierre, South Dakota, on April 15, where Alfred Bernhardt is the pastor.

► The home missionary leader of the Muscatine church in Iowa, G. I. Travener, with Raymond Greer, is holding a series of meetings at Letts. The pastor, H. A. Schaefer, and the church are working with these two men in this laymen's effort.

► Approximately 540 members and guests attended the first services held in the Hutchinson, Minnesota, church on April 8. When completed, this new brick church, situated near Maplewood Academy, will have a seating capacity of 700,

with Sabbath school rooms, a youth chapel, and other facilities on the lower level.

NORTH PACIFIC UNION

► C. M. Bunker, president of the Upper Columbia Conference, reports that as a result of the three-week series of meetings held by George Vandeman in Spokane, 1,000 people requested sermons, 318 signed for Take His Word, 212 received the book *Planet in Rebellion* for attending eight or more meetings, 375 interested people are being visited, 128 signed decision cards, and 186 are attending a Bible-marking class in the Spokane Central church three nights a week under the direction of W. V. Clements.

California Woman Sells Literature Worth \$21,435



Mrs. Lillie Shipley, of the Northern California Conference, has been a literature evangelist for the past six and one-half years. During this time she has seen 18 people join the church as a result of her work.

Last year Mrs. Shipley delivered literature to the value of \$21,435.58. She sells *The Bible Story* set, *Treasures of Life* set, and many other volumes, including *Triumph of God's Love*, *Daniel and the Revelation*, and *Bible Readings*. Each year she enrolls many hundreds of people in Bible correspondence courses.

We are happy for the outstanding work Sister Shipley and our other women literature evangelists are accomplishing.

W. A. HIGGINS
Associate Secretary, General Conference
Publishing Department

► Charles Allaway has transferred to the Washington Conference. To fill the vacancy in the Upper Columbia Conference, W. G. Wallace, of the Southern New England Conference, has moved to Spokane as publishing department secretary.

► A. C. Reed, manager of the Alaska Book and Bible House, reports total book sales of \$3,322.54 during the spring regional meetings. Meetings were held at Ketchikan, Sitka, Juneau, Anchorage, Dillingham, and Aleknagik. Leading out were C. A. Scriven, union conference president; W. B. Ochs, of the General Conference; C. M. Bunker, Upper Columbia Conference president; A. L. Zumwalt, Alaska president; and Wesley Siegenthaler, manager of the Portland branch of the Pacific Press.

► Albert Butherus, Walla Walla College alumnus who received his M.A. degree in education June 4, has been named principal of the Clara E. Rogers Elementary School. Zeph Foster (currently principal) has been given a grad-

uate study leave to complete work for the doctoral degree at the University of Washington.

► Recent additions to the Walla Walla College staff include Mrs. Frank Riter, currently instructor in prenursing at Oshawa Missionary College, who will join the clinical division staff of the WWC School of Nursing in July as instructor in pediatrics; Mrs. Marie McNiel, dean of girls at Upper Columbia Academy, who will become dean of women at the clinical division in Portland; Fred Bennett, who will become an instructor in engineering; Marie Hatley, who will become college dietitian in the fall; Earl Ashbaugh, who will be an instructor in physics and mathematics.

PACIFIC UNION

► Harry Schrillo, of the Schrillo Aero Tool Engineering Company of Los Angeles, has donated to La Sierra College a lathe, an automatic thread grinder, and a turret-type threading machine valued at more than \$60,000.

► Forty new members were added to the church at Shafter, California, as a result of the Dunton-Shafer-Brooks Flight of Time evangelistic meetings.

► Ralph Larson, Northern California Conference evangelist, held a series of meetings in Hayward recently. Thirty-eight persons united with the church by baptism.

► W. T. Will, for the past five years principal of Lodi Academy, has been released to supervise the final year of preparation for the opening of the new Rio Lindo Academy, of which he will be principal. Vernon Koenig, of Mountain View Academy, will assume the principalship of Lodi Academy. Also joining the Lodi Academy staff will be Janet Wilson and Cleona Vanderwilt. Miss Wilson will teach in the English department and serve as assistant dean, and Miss Vanderwilt will teach home economics.

► When A. G. Maxwell, chairman of the religion and Biblical language department of Pacific Union College, accepted a call to be chairman of the department of religion at Loma Linda University, the Pacific Union College board extended an invitation to Robert W. Olson, of Columbia Union College, to be the new chairman of the religion and Biblical language department. He has accepted.

► Charles Barnes, of Portland, Oregon, has been appointed publishing secretary for the Southeastern California Conference, succeeding C. L. Williams.

► The Colfax, California, company was organized into a church with 50 charter members on the afternoon of April 22. Carl Becker, president of the Northern California Conference, spoke on the subject "What Seest Thou?" Assisting in the service were E. A. Schmidt, L. E. Houser, and C. L. Bauer.

► D. D. Dirksen, of Hawaiian Mission, has been called to be assistant publishing secretary of the Southern California Conference. Bruce Aitken is succeeding him in Hawaii as publishing secretary.

► J. W. Cooper, formerly a pastor in the Northern California Conference, has transferred to the Central California Conference where he is pastor of the Burlingame church.

► Leland C. Hesseltine has been called from Bishop, California, to be the pastor of the Newhall church in the Southern California Conference.

SOUTHERN UNION

► The new assistant superintendent of production at Southern Publishing Association is Noble B. Vining, a native of Atlanta, Georgia. He comes from the Atlantic Union College Press, where he was manager.

► Edward W. Reifsnyder, Bible teacher and pastor of the Mount Pisgah Academy church, has been named academy principal for the 1961-62 school term. R. M. Hillier, Bible teacher at Highland Academy, will join the Mount Pisgah staff as Bible instructor. Mount Pisgah Academy is operated by the Carolina Conference.

► Twenty-five literature evangelists in the Southern Union each had deliveries of more than \$1,000 worth of literature during the month of March.

► S. A. Ruskjer, who has been administrator of Waverly Hills Sanatorium in Kentucky since 1945, recently was named a Fellow of the Royal Society of Health of London. Only four other Americans have been so honored by the world's largest health organization.

► A new church was organized in April at Apison, Tennessee, a few miles from Collegedale. The charter membership was 34. A. C. McKee, the Georgia-Cumberland Conference president, presided at the organization.

► Total sales by the literature evangelists of the Florida Conference during April amounted to \$34,152.27. Thus far the Florida Conference is leading in literature sales in the Southern Union for 1961.

► A new church has been organized at Franklin, North Carolina, westernmost point in the Carolina Conference. Twenty-two charter members formed the new church, which was organized under the direction of conference president, H. V. Reed. The pastor is J. O. Wilson.

SOUTHWESTERN UNION

► The new Findley Memorial Library at Southwestern Junior College was officially opened on Sunday, May 7. A special program was held, with tours of the building from 3:30 to 6:00 P.M.

► In connection with the Operation Blueprint program to date this year, 119 evangelistic meetings have been conducted with 591 baptisms. This is an increase of 139 over the same quarter of last year.

► Donald J. Sherwood, of Maplewood Academy, is the supervisor of the new Academy Industries at Sandia View Academy.

► William Ashton, an active lay worker in Batesville, Arkansas, has been selected as temperance man of the year for 1960 by the American Temperance Society.

► The Oklahoma Conference disaster van brought immediate relief to tornado victims in Konawa and in Howe.

► The Springdale Welfare Center of the Arkansas Conference sent its mobile unit to the flood-stricken area of Harrison, Arkansas.

► Southwestern Junior College recently received an appropriation of \$5,600 from the Texas Private Junior College Foundation.

► Twenty-five persons are in a special baptismal class in the Corpus Christi Spanish church as the result of a two-week revival effort held by Ben Colon. B. L. Thompson, pastor, reports that this is the most successful evangelistic effort held there in many years.

► W. A. Dessain, president of the Oklahoma Conference, reports that a number of improvements have been made on the conference permanent campground.

1961 Camp Meetings

Atlantic Union

Greater New York	
Sloatsburg (English)	June 30-July 8
Sloatsburg (Spanish)	July 9-15
New York	
Union Springs Academy	
Union Springs	June 29-July 8
Northeastern	
Hyde Park, New York	June 29-July 9
Northern New England	
Richmond, Maine	June 30-July 8
Southern New England	
South Lancaster, Massachusetts	June 29-July 8

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 14-22
Pobida church, Beauvallon	July 26-30
Peace River, Peoria	July 26-30
British Columbia	
Hope	July 21-29
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	July 7-15
Clear Lake, Manitoba	July 19-23
Maritime	
Pugwash, Nova Scotia	August 4-13
Newfoundland	
St. John's	August 16-20
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 30-July 8

Central Union

Central States	
Edwardsville, Kansas	June 15-24
Colorado	
Campion Academy, Loveland	August 4-6
Kansas	
Enterprise Academy, Enterprise	August 9-12
Missouri	
Sunnydale Academy, Centralia	July 1-15
Wyoming	
Casper	July 7-9

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 22-July 2
Chesapeake	
Catonsville, Maryland	July 27-August 5
East Pennsylvania	
Wescosville	June 30-July 8
New Jersey	
Kingston (English)	June 29-July 8
Kingston (Spanish)	July 9-16
Ohio	
Mount Vernon	June 29-July 9
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 15-24
West Pennsylvania	
Somerset	August 3-13

Lake Union

Lake Region	
Cassopolis, Michigan	August 11-19
Michigan	
Grand Ledge	August 3-12
Wisconsin	
Portage	July 28-August 5

North Pacific Union

Idaho	
Germ State Academy, Caldwell	June 22-July 1
Montana	
Mount Ellis Academy, Bozeman	June 29-July 8
Oregon	
Gladstone	July 19-29
Upper Columbia	
Walla Walla College	
College Place, Washington	June 14-24
Washington	
Auburn Academy, Auburn	July 12-22

Northern Union

North Dakota	
Shenoyne River Academy, Harvey	June 16-24
South Dakota	
Huron	June 16-24

Pacific Union

Arizona	
Prescott	July 20-29
Central California	
Soquel	July 6-16
Nevada-Utah	
Salt Lake City, Utah	June 16-18
Northern California	
Paradise	June 21-25
Fortuna	July 5-9
Redding	July 27-30
Auburn-Meadow Vista	August 3-6
Oakland	October 6-8
Lodi	October 12-15
Southern California	
Lynwood	June 15-25
Southeastern California (No meeting)	

Southern Union

Alabama-Mississippi (No meeting)	
South Atlantic	
Hawthorne, Florida	June 15-25

Southwestern Union

Arkansas-Louisiana	
Gentry, Arkansas	July 26-30
Oklahoma	
Oklahoma City	August 3-12

Church Calendar

Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2

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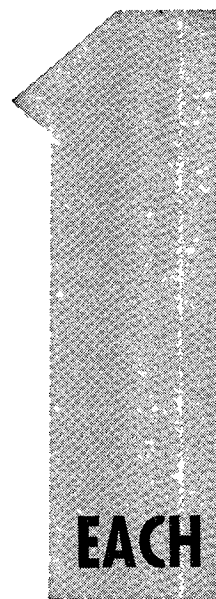
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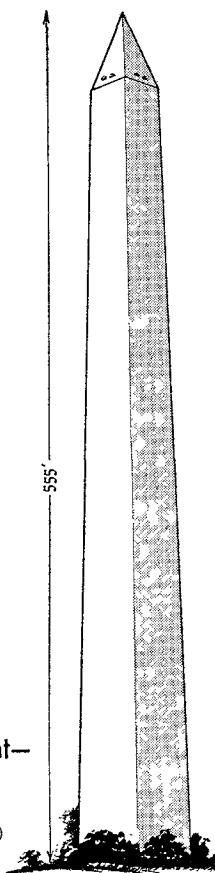
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News of Note

Sunday Laws Held Constitutional

As most REVIEW readers know, on May 29 the United States Supreme Court handed down decisions on four Sunday law cases that had been appealed to it, from Maryland, Pennsylvania, and Massachusetts. The issue in each of the four cases was whether the laws of the particular State did or did not violate the First Amendment of the Constitution guaranteeing religious liberty and separation of church and state. In all four the Court held the law to be constitutional, and reversed the decision of the lower court.

On page 12 of this REVIEW Marvin E. Loewen, secretary of the General Conference Public Affairs Department, summarizes the Court arguments supporting these decisions. Next week Elder Loewen will comment on the various forces now at work to secure more complete enforcement of existing Sunday laws, and the enactment of further Sunday legislation. In the same issue we will present a condensation of the decisions of the Supreme Court, together with the supporting arguments.

Because of the seriousness of the issue with which the recent Supreme Court decisions confront us, we believe REVIEW readers will want to study carefully the articles by Elder Loewen and the condensation of the lengthy opinions of the Court.

South Brazil Aims at 1,000 Branch Sabbath Schools

We have just received word from R. E. Adams, Sabbath school secretary of the South Brazil Union, telling of progress in his field.

"I know you will be interested in a few little incidents regarding the progress in reaching our goal of 1,000 branch Sabbath schools. At the moment the Lapa church here in São Paulo has 27 branch Sabbath schools. Last year the branch Sabbath schools in this church brought in 65 new members. We are hoping that the 27 schools operating at the present time will bring in a greater number of souls this year.

"The Londrina church in the state of Paraná began 1961 with 12 branch Sabbath schools and have set their goal for 20, which from all appearances they will have reached by the end of April. Our Tucuruvi church here in São Paulo has been instrumental through its branch Sabbath schools in organizing eight new Sabbath schools during the past five years.

"You might be interested to know that the city of São Paulo and its suburbs now have 62 churches and companies. This, I believe, is a record for any city in the world. The majority of these groups a few years ago were branch Sabbath schools. My departmental men returned to their fields yesterday leaving no doubt

in my mind that before the end of the year we will have reached our goal of 1,000 branch Sabbath schools."

G. R. NASH

Sabbath Services Being Held at Yellowstone

Sabbath services are now being held each week at the Old Faithful Recreational Hall, Yellowstone Park. They will continue through September 2. Sabbath school begins at ten o'clock. The services are sponsored by the Wyoming Conference.

GUY C. WILLIAMSON

Death of Three Workers

With sorrow we record the passing of three women who were widely known in denominational circles and gave many years of faithful service to the cause.

On May 22 Dr. Belle Wood-Comstock died in southern California. Perhaps best known through her writings, such as *Physiology, All About the Baby, Is Love Enough?* and her column that appeared in *Life and Health* for about 25 years, she also served on the staffs of hospitals such as Glendale and the White Memorial, and at one time was an assistant professor at the College of Medical Evangelists.

On May 19 Miss Jennie Ireland, who was active in denominational work for an impressive total of 60 years, principally in the Southern California Conference office, died in southern California. She would have been 90 on August 13. Her late brother, J. J. Ireland, was for many years General Conference auditor.

Miss Ruth Amanda Johnson, for 29 years a missionary nurse at Bonga Hospital, Angola, Portuguese West Africa, died at Chunky, Mississippi, May 21.

To the surviving relatives and friends, we express our deep sympathy.

God's Spirit at Work in Korea

In recent correspondence Robert L. Sheldon, general manager of our Korean Publishing House, gives a glimpse of the rapid spread of the truth in the interesting country of Korea. The Spirit of God is being poured out, and souls are being baptized as a result. Brother Sheldon writes as follows:

"The work of the church in Korea has grown with leaps and bounds since the war. We used to count our gains annually by tens, then by hundreds, but now we grow by the thousands each year. On one Sabbath we baptized more than 1,000 souls. . . .

"In the publishing house we have 28 employees. Our major equipment consists of several presses with various modern

printing and bindery machines. Type setting is quite an accomplishment. In the Korean language there are 2,800 characters; also about 8,500 Chinese characters are used. . . .

"Our biggest problem is the shortage of electricity. We can run the type caster only a few hours in the evening; and during the day there is hardly ever enough power to operate the presses. The pressmen are now sleeping on the bindery floor, and when the electricity comes on, the lights awaken them and they start the presses. . . . We meet many perplexing problems such as lack of paper, but the Lord always provides a satisfactory solution."

GEORGE A. HUSE

Goal of Million Names Set by Temperance Forces

The General Conference Temperance Department Advisory Committee has endorsed a proposal to launch a worldwide pledge-signing drive in all Seventh-day Adventist churches, institutions, and organizations. An attempt will be made to secure the signature of every Seventh-day Adventist throughout the world field on a scroll to be unfurled at the temperance rally scheduled for the next General Conference session at San Francisco, California.

With an admitted rate of one in every four adults in San Francisco being an alcoholic, what an opportunity to show our united stand on alcohol with one million names on a pledge for total abstinence!

A detailed program for pledge signing is being worked out by the department.

J. V. SCULLY



Selected from Religious News Service.

BUCK HILLS FALLS, PA.—The Russian Orthodox Church, which has remained outside the World Council of Churches since the Council's formation in 1948, has now applied for membership. Comprising 176 Protestant, Anglican, and Eastern Orthodox autonomous church bodies in more than 50 countries, the Council is the world's largest ecumenical organization.

NEW YORK—With good wishes from the Liberian consulate, a three-man commission of the National Baptist Convention, U.S.A., Inc., left here to set up a "miniature Peace Corps" in Liberia, a project recommended by its president and adopted by the body's executive board in 1959. Object of the delegation is purchase of 5,000 acres of farmland in Liberia on which skilled young American Negroes will be encouraged to settle, become Liberian citizens if they wish, and help the country's economic development while teaching natives Christian living and modern farming methods.