

REVIEW

and Herald

★ A Look at Our Doctrine of

HEALTHFUL LIVING

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Great and Solemn Realities

By **W. E. Murray**, Vice-President
General Conference

ONE of the great needs of the Christian believer is spiritual balance. History abounds with examples of people—well-intentioned but one-sided people—who gave too much emphasis to little things and not enough to the larger ones. In Jesus' time people who considered themselves religious would pull an animal out of the ditch on the Sabbath, but they found fault with Him for healing a man with a withered hand on that day. This imbalance was apparent in the lives of those who meticulously paid tithe on "mint and anise and cummin" but neglected "weightier matters" such as "judgment, mercy, and faith."

Symmetry and balance in Christian experience are values whose importance is too often underestimated. It is possible to give so much attention to church activities that one misses the deeper realities of Christian experience. "As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity."—*The Desire of Ages*, p. 362.

Now, in the time of the end those who believe in the Second Coming must duly consider certain solemn realities. As they approach the portals of eternity, in place of being engrossed with unimportant things they must give the really important things their proper place. In many epochs

of the history of the Christian church externals have occupied a place in the thinking of the majority of believers to a much greater degree than the inner experience of abiding in Christ. Mere attendance at church service, despite its high importance, should not outweigh the careful, faithful, trustful living out of the gospel in all facets of life. Even the giving of large sums of money to the work of the church, when done with a selfish motive, is an external gesture.

In the last days of earth's history externals must be given up for eter-

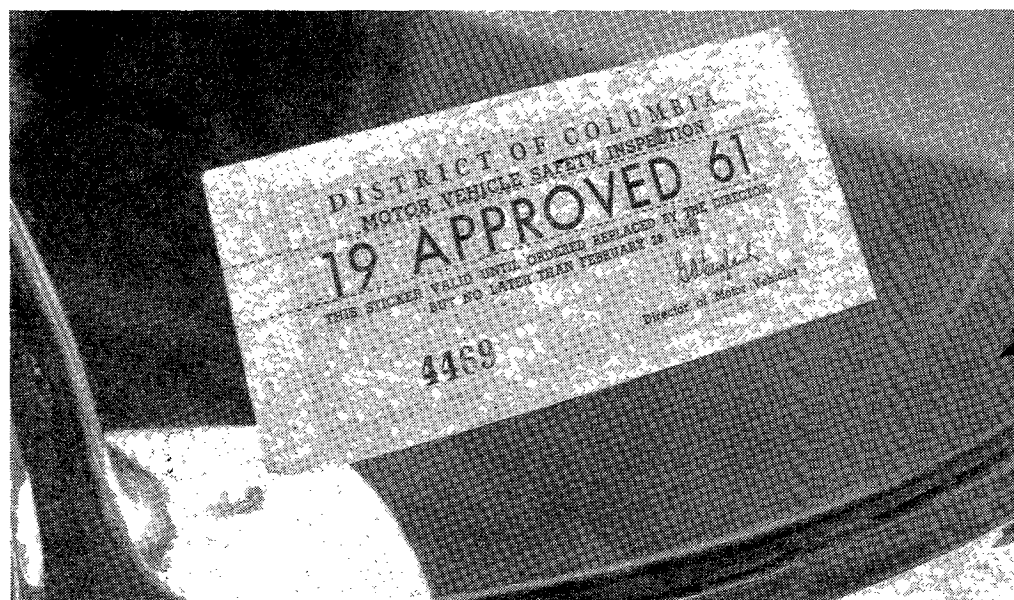
nal realities. Nominal religion must be exchanged for sincere devotion. Formality and ritual in worship must give way to the "spirit and in truth" formula of the Master.

As Seventh-day Adventists we have been given great light and understanding of the times in which we live, more perhaps than any former generation. The testimony of fulfilled prophecy is a veritable anchor to the faith of the believer today. Today our eyes see what the prophets of old longed to behold. To us much has been given, and of us much will be required.

The Upsurge of Evil

One of the solemn realities of these last days is the upsurge of evil. Iniquity abounds, and the love of many waxes cold. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). Verse 17 indicates that there will be a special conflict between the church and the powers of evil at the very end of time: "The

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The sealing of God's people is one of the solemn realities of our day. As this inspection certificate testifies to the mechanical fitness of the automobile to which it is affixed, so God's seal indicates fitness for heaven.

Healthful Living

By the Editor

[Part one of a talk given at the General Conference Medical Meeting, Kansas City, Missouri, August 22, 1961.]

I HAVE entitled my subject The Adventist Doctrine of Healthful Living. And may I remind you at the outset that we *do* have such a doctrine, a doctrine that directly concerns itself with the care of our physical bodies. It is published as Section 17 in our official Statement of Belief (see *Church Manual*, pp. 33, 34). Now, if we have a doctrine of health, *why* do we have it?

The classic creeds of the great Protestant churches, from the Reformation onward, have no doctrine truly comparable to ours. This silence of Protestant Reformation creeds on the care of the body reflected, I believe, the theology and mood of the Catholic Church. That church, through the centuries, had not been concerned to care for the body; indeed, it had actually credited with special sanctity those who literally mortified the flesh. The anchorites and other ascetics, especially the so-called pillar saints of the early centuries, were gaunt, leathery-skinned exhibits of such mortification. To all such, and to the awe-struck multitudes who viewed them as far advanced toward sainthood, a doctrine of the care of the body would have sounded meaningless, even heretical.

This view of sanctity, this kind of mortifying of the flesh, was not an exhibit of irrational fanaticism but of cogent logic built on false premises. Let me explain. Christianity was born in the midst of the depraved Roman-Greek civilization that largely summed up its philosophy of life with the cynical words, "Let us eat and drink, for tomorrow we die." The present life was the range of men's thoughts. Hope of a future life, of immortality as a reward of holy living, rarely colored the thinking even of a philosopher. Hence, they reasoned that if the present mortal life is the total of life, if these physical bodies constitute all there is to man, why not seek for the maximum of physical thrills and satisfactions, for soon comes oblivion.

Perhaps the most vivid, disgusting

exhibit of such reasoning was the ancient Roman practice of gorging at a banquet, then withdrawing briefly from the banquet hall to empty the stomach, and returning to gorge again. Guides at Rome will show you a variety of emesis basins dug up from the ruins. No wonder that the Catholic Church later listed gluttony among the so-called seven deadly sins, or that the devout, ere long, began to

Anoint These Eyes

(A Sabbath Prayer or Hymn)

By E. A. Crane

Eternal God, Thy sovereign might
No mortal man can know.
Graces that crown Thy sacred brow
To our poor race o'erflow.
Thy glory bright we dare not see.
Thy form and majesty
Fill us with awe to contemplate,
For Thou art good and kind and great.

Before Thy throne we stand undone,
With head and heart bowed down.
Thy favor we would ever know,
Forever fear Thy frown.
This holy day let grace descend,
That mercy may transcend
Thy justice and Thy mighty power.
How great our need this worship hour!

Grant us this day, O Lord, to see
Thy righteousness alone;
Thy gift confirmed on Calvary
Can for our sins atone.
When works so oft our faith deny,
How can they favor buy?
Then perish every thought that we
Except by grace have been made free.

O blessed Lord, anoint these eyes,
That they may see in time
Thy kingly form, Thy radiant face,
Thy majesty sublime.
Let trusting saints e'en now enjoy
Thy peace without alloy;
Find rest in Thee, to sing and pray,
On this Thy holy Sabbath day.

consider an emaciated combination of skin and bones as a singularly holy person.

I need not remind you that gluttony was only one of the gross ways in which the ancients sought to secure fleeting physical satisfactions. Every form of licentiousness flourished. Referring to their depraved practices, Paul observed that "it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12). The Roman baths served not so much to cleanse the body as to defile the soul. But the Romans were not concerned with man's soul. Rome was not really destroyed by the barbarians; it was already dissolved in the Roman baths. The venerable, pious phrase "He died in the odor of sanctity" is said to have arisen from the fact that devout Christians denied themselves the physical cleansing of the public baths in order to escape the spiritual defiling that might easily ensue. The Christians of the early centuries would have wished to qualify Wesley's declaration that cleanliness is next to godliness.

But the blatant, shocking exhibits of the sins of the flesh were not the only force that operated to produce the painfully literal and obviously false, ascetic view of the mortification of the flesh. There developed early in the history of Christianity a false view of the nature of man. This view, deduced from a false exegesis of certain scriptures, stood at the opposite pole from that which dominated Roman civilization. Briefly, it was this: The real man is not the corporeal being, visible to the senses; instead, he is an imponderable entity called the soul, imprisoned in a defiling shell, the body. The body is mortal; the soul is immortal.

We generally attribute this false exegesis of Scripture to ancient Greek philosophical ideas that early affected Christian thought in a variety of ways. Undoubtedly so, in large part. But I believe it must be explained in part by the laudable desire of the early Church Fathers to move as far as possible from the dark and loathsome pagan view that saw man as essentially a physical body, made the thrills of that body the *summum bonum* of life, and ended all at death.

The Blight of Gnosticism

There was a further factor that led to the general adoption of the false view of man as an airy spirit. Before the first century ended there began to roll in from the East a murky, syncretistic philosophy, known as Gnosticism. Christians as well as others be-

gan to inhale it. Now, Gnosticism was most distinguished by its teaching that matter is evil, hence our physical bodies are evil. Accordingly, the material universe, being evil, was not made by the Supreme Being but by a lesser deity, a Demiurge, to use the Gnostic term. Consistently, they declared that the body might properly be abused. And where Gnosticism was not colored by Christian thought and ethics, this abuse might as justifiably be by lustful excess as by ascetic living. How great was the effect of Gnosticism on Christian thought? The best answer is probably that of the eminent church historian Harnack, who observed that "in Catholicism, Gnosticism gained half a victory."

And so it came to pass that the combined force of Greek philosophical thought regarding the nature of man, the rebound from the fleshly lusts that marked decadent Rome, and the befogging fumes of Gnosticism combined to produce the false exegesis of certain scriptures concerning the nature of man. And Protestantism inherited that false view. Why, then, should any of the great Reformation creeds contain a doctrine that addresses itself to the care of the physical man? It is highly relevant to mention, in passing, that the doctrine of a physical resurrection, as found in the various church creeds, has little meaning or relevancy for most churchmen, for the false doctrine of the nature of man logically makes superfluous, and thus pointless, the very idea of a resurrection of the body. Why then should a doctrine of the care of the physical man be formulated?

What the great religious bodies have done for the health of the physical man has found its motivation in our Lord's command to heal the sick. Unquestionably, compassionate, helpful concern for those afflicted is most commendable, and many are the deeds of mercy it has inspired. Incidentally, compassion provides proper motivation, also, for the creation of a society for prevention of cruelty to dumb animals. It produces good Samaritan deeds, but only after the robbers have made their assault—and that is true whether the robbers be men or microbes. And often the robbers that steal men's health are far worse than the ones that steal men's money.

Now Adventists heartily believe in compassion. But if I read Adventist history aright, that is not the real reason for our doctrine of health. However, I think of a whole series of Biblical reasons to justify our having such a doctrine. I would go further and say that these reasons demand that we have a doctrine of healthful living.

(To be Continued)

A Letter From Our President

DEAR FELLOW BELIEVERS:

"The year 1960 was the roughest in the administration of this field," one of our national leaders writes from a faraway country. Personally, I happen to know that there have been other rough years in that particular field. But 1960 seems to have surpassed them all. A group of disgruntled folks, evidently critical and deceived, set out to discredit the leadership and force a different turn of events in which they themselves would figure prominently. This motive of seeking recognition is what so often moves people to such activity. These disgruntled folks called members together in various areas and advised them not to cooperate with the administration, nor to pay their tithes and offerings.

"But," this national leader informs us, "it has proved to be the banner year in soul winning, in Ingathering, and in finances." In that local field 1,007 were baptized during the year, bringing the membership up to 8,847. The tithe showed a substantial increase, and the colporteurs established a new record for literature sales. Then he adds, "Nobody can hinder the work. . . . Our last session was considered the most peaceful."

People may arise and cause trouble and create problems, but it has been demonstrated again and again that no one can stop or permanently hinder the work of God.

Occasionally members ask why we do not write out answers to this little group or that person's charges and claims, and publish these in our church papers? First, we do not wish to take the time. Second, we will not give this type of person or persons what they most desire—publicity. Third, it is not necessary to examine every detail of what a person propounds in order to ascertain if he is on the right track. There is a test that is certain, reliable, and simple.

"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness. . . ."

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God."—The Acts of the Apostles, pp. 163, 164.

The test is simple—when men pull away from the church and carry on a work separately, contrary to the counsel of the church God has established as His channel for light, and do not "respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people," we may know they are not sent of God, but that they actually despise "the voice of God."

R. R. Figueira

President, General Conference

Has God Forgiveness Me?

By C. E. Wittschiede, Professor of Pastoral Care
Andrews University

"I can't seem to feel certain that my sins have been forgiven."

MOST people distressed by the impression that they can't seem to feel certain that their sins have been forgiven have no difficulty understanding the basic idea of forgiveness. They are well acquainted with such passages as "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18) and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). All this they may accept in theory, and the plan of salvation as well. They believe that God created man, man fell and became subject to death, Jesus came and died a substitutionary death, Jesus offers forgiveness, and God welcomes back the sinner who believes. These statements of fact fit together to form a reasonable and consistent theological structure. This they accept largely on the level of theory, but they have not been able to translate theory into personal experience.

Often those who experience uncertainty in this area have not responded *emotionally* to the plan of salvation. They do not grasp the meaning of these concepts at the *feeling* level. To them spiritual truth is almost in the same category as the truths of history, mathematics, or science. This approach makes the Christian life largely a matter of duty, a desire to be on good terms with the governing power of the universe. It is based on the idea that reciprocity operates in the spiritual realm—"Since God has been so gracious and fair with me, the least I can do is to serve Him and try to be worthy of His kindness and generosity."

At first glance we may be inclined to be critical of the lack of warmth in such a life. We feel that it reflects a relatively shallow response to the infinite dimensions of God's love. Yet such persons, while mature in years, are often the victims of their own childhood and youth. They may have been reared with a minimum of sentiment, with little expression of love. They may have been made to feel

that the tender emotions were symptoms of weakness.

Tender feelings suppressed and left unnourished may result in such a continuing state of repression that the adult finds himself almost incapable of deep emotional attachment to anyone. Now, we naturally tend to react to God in much the same way as we

do toward human beings, and one bereft of love for people often has difficulty in grasping the reality and the dimensions of God's love.

Essentially, forgiveness is a facet of love—perhaps its most winning facet—and when the capacity to love has not been developed to the full, when this aspect of the emotional life is seriously undernourished, one's comprehension of forgiveness naturally suffers also. He finds it difficult to believe—to feel—that anyone cares enough for him to pass over his mistakes and sins. He thinks of God as a great Accountant who keeps a record of our sins with meticulous care—and almost with a sense of morbid satisfaction. This concept of God leaves the one who harbors it with a compelling sense of duty to try to even

We need to realize that however far we may have wandered from God, He is ready to welcome us back and to forgive and forget all our mistakes.

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HARRY ANDERSON, ARTIST



up the account in some way, preferably by doing good works and by being comparably meticulous himself in keeping a full account of his sins, fearful lest he forget some of them.

This is not to say that one should be careless in such matters. But the motive is wrong because of a misunderstanding of God's true character. He needs to get acquainted with God as a kind, loving, ever-compassionate Father, infinitely patient as He waits for us to mature into men and women after His own heart.

A Sense of Self-worth

There is another aspect to the problem. The Master said, "Thou shalt love thy neighbour as thyself," that is, "Love thy neighbor as thou lovest thyself." The Christian has a right, even a duty, to love himself—in the right sense, to be sure. He has a right to wish well for himself, to strive for the highest good for himself, to do for himself the best he can. This is a far cry from pride, self-love, egotism, and selfishness. It is giving ourselves the same treatment that we are to extend to others. To the same degree that we are capable of seeking our own highest good we are capable of seeking it for others also. If, however, we have suffered from emotional malnutrition—if we have not felt warmly and deeply loved—we inevitably and subtly place upon ourselves a lower value, a "rating" that corresponds with the limited amount of love we have experienced. In some cases this leads to a feeling of rejection, to an almost complete sense of personal worthlessness. After all, in the formative years we see ourselves through the eyes of those who are close to us. With little to love or appreciate in ourselves, we find it difficult to reach out to others and relate to them in a mature love that is grounded in a sense of worth within ourselves.

If we were to drop the subject at this point, having diagnosed the difficulty, we would be offering little encouragement to those who find this a more or less accurate description of their own experience. Some may be inclined to say, "That's what I am and that's what I must remain, and there's nothing I can do about it." Thank God, there is still balm in Gilead. The Lord may see fit to heal the personality with an immediate, complete, and permanent sense of His love. More often the healing and the growing take place over a much longer time. Under the guiding grace of God the emotionally underprivileged can enter into a new human relationship that will afford the tender, loving side of their personalities an opportunity to grow.

This is something like taking a

plant out of weak soil and poor light and giving it a chance to flourish in a garden of rich soil and adequate light. A man may marry and find in his love for his wife and his children a new way to the tenderness that deepens his response to the Father's love. Fatherhood can awaken within him impulses and feelings he hardly knew existed. Gradually the undeveloped areas of his emotional life begin to grow and make themselves felt. The wilderness begins to blossom as the rose. He comes to realize that tenderness and affection are not weakness but strength, not feelings reserved for women and children but an indispensable element of true manliness.

Often children who have been deprived in their youth of love and warmth can, as mothers and fathers themselves, begin to sense what they missed, and without blaming their own parents. With the new perception comes a growing sympathy for the parents, and in their own fuller lives they realize what their parents may have failed to enjoy. A newer and finer relationship with *their* parents can spring up as the natural outgrowth of this deepened awareness on the part of the children.

Even those who remain unmarried can find a deeper meaning in relationships with members of their families and with friends. By these relationships, at the human level, we can come to understand (though always in a limited way) more clearly what love is and the Lord's feeling for us.

Finally, in the brotherhood of the church all should be able to find the emotional "climate" that will make for their best and happiest development. Once while Jesus was teaching the people His mother and His brothers asked to speak to Him. Asking, "Who is My mother and who are My brothers?" He stretched His hand toward the disciples and said, "Here are My mother and My brothers! Whoever does the will of My Father in heaven is My brother, and sister, and mother." (See Matt. 12:46-50.) All who accepted Christ by faith "were united to Him by a tie closer than that of human kinship."—*The Desire of Ages*, p. 325.

At another time Jesus said, "There is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold *now in this time*, houses and brothers and sisters and mothers and children and lands" (Mark 10:29, R.S.V.). While this is less figurative language, it does imply that human relationships that suffered hurt or were destroyed before or at conversion will be replaced by the love that should be felt by every church member for every other church member. Here each may find the nourishing tenderness, the warm acceptance, the constant and unselfish affection that can make it easy to believe in forgiveness as a personal experience as well as a theory, and thus to respond adequately to God's love.

Should I Attend a Christian School?

By Virginia Hansen

HE WAS the smallest boy in the class. His face had a pinched, wizened, underfed look, and he would fight at the drop of an eyelash. His grades were not good, but he kept coming to school. His parents were not Seventh-day Adventists, but somehow they felt that our school would help their boy. All during elementary school he struggled for better grades and to overcome personality problems. The night he graduated from the eighth grade no one was there to honor him, but the kind mother of one of his classmates complimented him on his achievement and teased him a little. He responded

with a big smile. He wasn't bad-looking at all when he smiled.

He had to repeat his first year in the academy, but the next year he

Especially for Youth

was getting A grades, and with them a new confidence. I met him the other day, busily working in a grocery store after school. The transformation that had taken place in a few short years was amazing! His smile was radiant; his willingness to serve

was a joy to behold. I was glad to hear that he is still getting good grades even though he is working. Most of all, the light of Christian living shows in his face. He proudly told me of giving Bible studies to his people.

Does Christian education pay? A thousand times, yes!

She was a sweet-faced girl in a family of several children. The mother was a member of our church. Perhaps the father had become discouraged, for he never came to the services. One day Marilyn told me without the slightest trace of resentment, "No, I won't be able to go to church school this year; it's my brother's turn. We can't afford to have us all go." Oh yes, she'd love to go, but . . .

For my part I couldn't stand by and not do anything about that, so I got busy. "Surely there is money in the treasury for worthy students," the school board chairman (my husband) assured me. The pastor, the principal, and the school board got busy, and next fall Marilyn was again enrolled in her beloved school. During that school year she accepted the Lord as her Saviour and was buried with Him in baptism.

Recently we visited a nearby town. What a joy to see our little friend, now grown much taller and so mature! She was Missionary Volunteer leader and was doing a good job of it too. As she gave the closing prayer, we joined with her in thanksgiving for Christian education.

Danny was an adopted boy. For the first three years of his life he had lived in many homes, and was unhappy most of the time. Finally a kind Seventh-day Adventist mother took him to her heart. She had faith and confidence in him. He loved her devotedly, and because she wanted him to he went to one of our schools. Life was not easy for him. He just *had* to wiggle, talk back, and assert himself. How he wanted to be accepted by his classmates! He talked too much and too loudly. But Danny began to improve. The teachers could see it, and even his classmates had to admit it. When he was twelve years old he was baptized along with his friends. He learned to help his adopted father in his work, and he became interested in Pathfinder work. The last time I chatted with Danny about his future plans he told me decidedly that he was going to be a missionary someday.

Jeanie was a Methodist minister's daughter. One day while visiting a mutual friend in Santa Cruz she met Mrs. Harry Cooper. This kindly Sev-



WOLFF, FROM BLACK STAR

Working in a grocery store after school, Joe was getting excellent grades and looking forward to a life of service.

enth-day Adventist persuaded her to look into the nursing course at St. Helena School of Nursing. It is still a mystery to her how it all came about, but God was leading. She had planned to attend the State college; in fact, her acceptance was in her pocket. She even had her date and her dress for the first dance of the school year. Her Catholic fiancé was to come from San Francisco.

Then, suddenly, she found herself on her way to St. Helena. Miss Cobban, the understanding director of nurses, greeted her kindly—silently noting earrings, necklace, make-up, a

sleeveless dress—a worldly girl who knew no better way of life. Quietly she suggested that perhaps Jeanie would enjoy a year at Pacific Union College, four miles farther up Howell Mountain.

In later years as Jeanie looked back on that school year, she could see the hand of God leading her all the way. Dean Dauphinee's impressive worship talks, the kindness of Winifred Wichman, her roommate, the warm arms of Miss Winning around her when she felt the need of a good cry, the friendship of Ruth and Herschel Wheeler, the little Bible study every week that Lois Christian managed to work into her busy schedule, the wonderful patience of Elder Hoffman, her Bible teacher, and Mr. Jeys, her employer, and finally the glorious experience of fully accepting this blessed truth and of entering into a life covenant with Christ were a few high points in His leading. How much this Christian education meant to her! I know, for I am "Jeanie."

Dear friends, it is worth every effort you can make to attend a Christian school. Youth is the time when you choose your lifework, your life companion, and most important of all, the trend of your whole life. Will you be God's man or woman, or will you follow the easy road to destruction? Your associations, the principles you adopt, the habits you form in a Christian school, may well determine the choices that shape your destiny both here and hereafter.

Tithing—a Christian Duty

By C. Lester Bond

UPON Abraham's return from the slaughter of the kings, Melchizedek, king of Salem and the "priest of the most high God," came out to meet him, and Abraham gave him "tithes of all."

Christians may reason, however, that the fact that Abraham, a Jew, paid tithe does not constitute any reason for holding that Christians should pay tithe. But the fact remains that Abraham paid his tithe to Melchizedek, who was greater than he (Heb. 7:4), and Melchizedek was a type of Christ. Christ is now our Priest, but He is a priest "after the order of Melchizedek" (Heb. 6:20; 7:21; Ps. 110:4), and obviously priests of this order expect to receive tithes. Like

Abraham, we live under the Melchizedek priesthood, and are therefore under the same obligation to pay tithe. In fact, it is far more necessary that we who live under the order of Melchizedek should do so, since the writer of Hebrews declares that here, under the Levitical priesthood, "men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (Heb. 7:8). This is sufficient evidence, we think, that Christians are under obligation to pay the tithe.

Abraham, we are told, paid Melchizedek "tithes of all" (Gen. 14:20), in this instance all the spoils he had brought back from his encounter with the invading kings. The remaining nine tenths, less the amount that

the young men who had accompanied him had eaten, Abraham turned over to the king of Sodom. Note, however, that the tithe was figured on the whole amount, without regard to what was given the "young men" and that the support of Abraham's servants while on the march came from the nine tenths. Since Abraham generously refused to keep anything himself, the king of Sodom received nine tenths of the spoil, less the portion Abraham's confederates took.

Another point in connection with this circumstance should not be overlooked. The spoil that Abraham recovered originally belonged to the king of Sodom. Although it was now legally Abraham's, as the king of Sodom admitted, Abraham insisted on returning it to its original owner

lest he should seem to be under obligation to the king of Sodom (Gen. 14:21-24).

Note, further, that although Abraham had sworn not to take anything that belonged to the king, except the portion for the young men, he nevertheless took out one tenth to give to Melchizedek. This suggests that Abraham regarded the tenth as belonging solely to God, no matter in whose hands it might be. The king of Sodom had never paid any tithe on this property, but when it came into his possession Abraham promptly gave the Lord His tithe. The tithe had always been the Lord's, and the king of Sodom never had any just claim to it.

More than a century later Jacob was fleeing from his brother Esau. One night on his journey as he slept

he dreamed of a ladder reaching from earth to heaven, and upon it the angels of God ascending and descending. Here God renewed to Jacob the promise He had formerly made to Abraham and Isaac, and when Jacob awoke he "vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22).

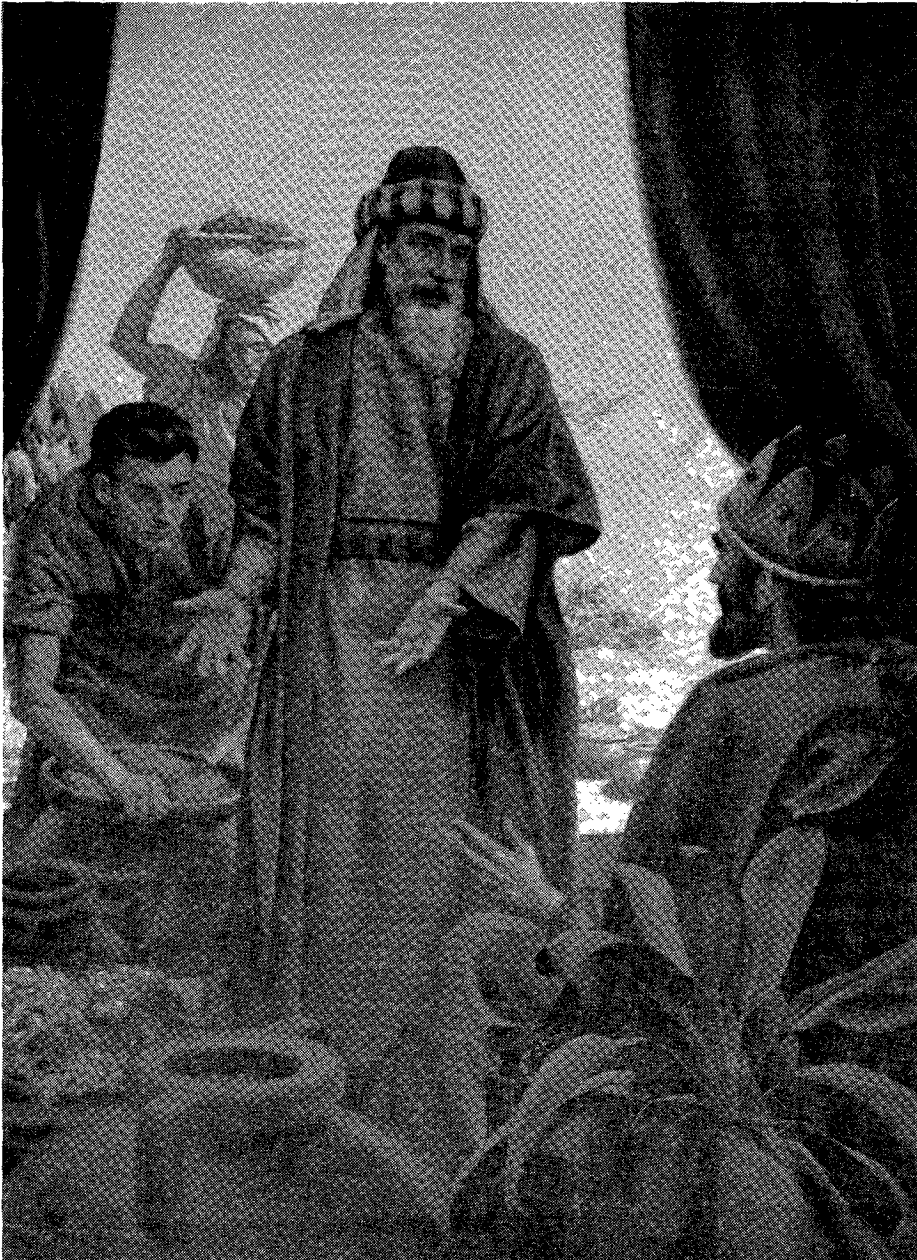
Jacob's past life had been very faulty. Indeed, it was in consequence of these faults that he was now in flight for his life. But when he returns penitently to the Lord, resolving henceforth to serve Him, almost the first thing that enters his mind is to pay tithe. Some have suggested that Jacob was trying to drive a sharp bargain with the Lord, but such an idea comes from a very superficial reading of the narrative. When Jacob said, "If God will be with me, and will keep me in the way that I go," et cetera, he was only repeating what the Lord had already promised in verse 15: "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Now Jacob, filled with gratitude, solemnly enters into covenant relationship with God, promising to serve Him, and prominent in this promised service is the payment of a faithful tithe. So it should be with us when we accept God's promises and vow to honor and serve Him.

(Third in a Series of Six Articles)

Abraham presents his tithe to Melchizedek, priest-king of Salem.

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RUSSELL MARLAN, ARTIST



A Bible Quiz

1. Who said, "God is no respecter of persons"?
2. Who was the first Christian convert in Europe?
3. Of whom was it said: "They . . . searched the scriptures daily"?
4. What Athenian councilman was converted under Paul's preaching?
5. What prophet bound his own hands and feet together?
6. Who said, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"?
7. By whom is Noah mentioned as a preacher of righteousness?
8. To what Old Testament priest does Paul liken Christ?
9. Of whom and by whom was it said that they were neither hot nor cold spiritually?
10. Who entreats his fellow men not to be "weary in well doing"?

Answers on page 25



Meditations on a Trip

We have just returned from a 9,000-mile six-week trip across the United States, speaking at camp meetings and churches in the Central, North Pacific, and Pacific Union conferences. Everywhere we went we were deeply impressed with the strong faith of our church members. These people love the cause and have confidence in its leadership. They are praying, working, and sacrificing that the message of truth may soon triumph in all the world. God bless our earnest believers, who must soon face the fierce wrath of the dragon.

In our travels we were pleased to note that in public relations our churches are steadily improving. On the outskirts of many cities are signs that not only welcome the traveler but also give the address of the local church. These signs should be multiplied manifold. The Adventist church should be easier to find than any other church in town!

The improved public relations of our churches also was apparent in other ways. As we drove through Idaho listening to news on a local radio station, we heard the announcer say: "Mrs. ———, leader of the Seventh-day Adventist Dorcas Welfare center, announces that the center will be open each Tuesday between 9:00 A.M. and 3:00 P.M. to distribute food and clothing to the needy." Naturally, we were pleased. Publicity of this kind helps create a favorable soil and climate in which seeds of truth can grow and develop.

In one railway station where we paused to make a telephone call, we found an attractive literature rack "Sponsored by the Seventh-day Adventist Church." But this rack, alas, like several others we have observed elsewhere, was empty. Literature racks, containing literature from two other religious organizations, were well stocked. Apparently there was a heavy demand for Adventist literature. But that demand was not being met. Sad.

We believe that the present hour in the history of the world demands that unusual efforts be made to acquaint the public with the Advent message. Millions of people are troubled about the critical situation that exists both in the political and religious world. Minds everywhere are inquiring, "What do these things mean?" Should we not put forth unprecedented efforts by every means possible to spread the light? Night is settling over the earth.

K. H. W.

The Spirit of Liberty Is Not Dead

Last week's installment of our analysis of the great aid-to-education debate of recent months reviewed at some length the Roman Catholic hierarchy's hard-fought campaign to secure Federal aid for parochial schools despite the categorical ban imposed by the First Amendment to the Constitution on such a maneuver. We found Catholic leaders acknowledging "certain constitutional problems" in securing access to Federal funds for their own schools, but suggesting in the next breath that surely U.S. Congressmen are clever enough to circumvent its spirit and intent while maintaining the appearance of being within the letter of that supreme law of the land!

By all odds, the past six months have witnessed the most brazen, highhanded attack ever made on the First

Amendment of the Constitution. This frontal assault on the historical American principle of the separation of church and state had the effect of bringing the dissonant voices of Protestantism into closer unison than they have been for many a decade. Liberals and conservatives alike hastened to raise the religio-political hurricane warning against clerical dictation of national policy.

Protestant Editors Take Up the Challenge

Of the bishops' attempt to maneuver Congress into submission, the editor of the *Christian Century*, liberal Protestant weekly, wrote: "The Catholic bishops have decided that their church shall 'flex her muscles in public.' The flexing is manifest, and the spectacle has terrified some members of our Congress, who should take lessons in political courage from the Puerto Ricans"—who defied their own bishops last fall by electing as governor a man whom the bishops had branded an arch foe of the church and for whom they announced it would be a mortal sin to vote.

Observing that loans to Catholic schools would violate the First Amendment to the Constitution, the editor submitted an even "more important reason for not yielding to the pressure of the Catholic bishops. It is necessary to defeat this first high-pressure try at violation of the principle of separation of church and state," he wrote, "so that other and greater violations will not come in the future. . . . The bishops are showing us in their first major effort what power they can exert. They are placing denominational self-interest above every other consideration and are trying to serve it by a political power play. The Roman Catholic Church's current flexing of muscles should remove all doubt that it is a political as well as a religious institution. This being the case, it is the responsibility of all Americans who want to preserve the state from compulsion by the church to make sure that the political effort of the U.S. hierarchy meets the same fate as that which overtook the effort of their Puerto Rican colleagues."

While the bishops were contriving to get Congress to vote aid to parochial schools first—before Catholic Congressmen would be at liberty, presumably, to vote for aid to public schools—the editor of *Christianity Today*, conservative Protestant fortnightly, wrote: "Many Americans resent the Catholic Bishops' blockbuster technique of grasping for sectarian benefits with no regard for national policy and majority interests. The Bishops' attitude . . . has had the unfortunate air of a ransom demand ('cut us in, or the baby dies!')."

It was encouraging, also, to find some of the leading newspaper editors of the country braving the displeasure of their Catholic readers and advertisers as they took a firm stand for American principles. The editor of the *New York Times* in particular distinguished himself as a clear thinker and a fearless champion of church-state separation. Again and again throughout the debate he wielded his pen ably and boldly in opposition to the stand of the Catholic hierarchy.

To a Catholic contention that the precedent for Federal aid to education had already been set by Supreme Court approval of fringe benefits such as free bus service, school lunches, textbooks, et cetera, the editor wrote on May 11: "We believe that direct aid to parochial schools is a clear violation of the doctrine of separation of

church and state. The fact that inroads have already been permitted is only added reason not to let the erosion go further."

Of the attempt to get the House of Representatives to consider parochial school aid before taking up aid to public schools—and not so subtly implying that unless Catholic demands were met *first*, Catholic Congressmen would block such aid—the editor on May 29 branded this ruse as "an outright agreement to buy support for public education on condition of support for nonpublic schools. . . . If this issue is to be argued on its merits, it is surely imperative and logical that public school aid be first brought to the floor, debated on its own merits and enacted as quickly as possible."

A Subterfuge Denounced

Of a Catholic-sponsored amendment to the National Defense Education Act (NDEA) of 1958 (an emergency measure enacted subsequent to the launching of Sputnik I) to provide several hundred million dollars in low-cost, long-term loans to parochial schools, the editor of the *Times* wrote on June 20: "This law [NDEA] is now being used as a cover under which there is an attempt to slip through large-scale Federal aid to non-public schools. This is neither sound principle nor good legislation. It confuses two entirely different issues and obscures the original aims of the act. . . . If major Federal aid to parochial schools is to be put to the test, let it be done in a separate bill, after Congress has dealt with the priority issue: public funds for public education. . . . The advocates and the opponents of aid to parochial schools could then argue the issue on its merits."

Again on June 10 the editor bitterly complained that "the strategy of the proponents of such loans and grants is clear: make sure of greater Federal help to the private (parochial) schools before allowing the general school-aid bill even to be considered." And if the President "retreats under the pressures that are being exerted in favor of all-out Federal aid to parochial schools, that only means that those who believe firmly in the maintenance of an unequivocal separation of church and state in American education must fight even harder than ever to preserve this fundamental principle."

The American Civil Liberties Union similarly warned that the proposed expansion of NDEA to benefit private and parochial schools "would put the government in partnership with a religious institution."

We can be thankful that religious liberty still has stalwart champions. It is encouraging indeed to discover that the spirit of religious freedom is not yet dead in this land of liberty. In fact, as the non-Catholic press of the country makes abundantly evident, it is still very much alive. Countless men whose opinion and voice weigh heavily in shaping both public opinion and national policy have risen to meet the challenge. Let us thank God and take heart.

Next week we shall consider a providential event that took place at a crucial moment of the debate, an event as opportune as the urgent letter of warning Pilate received from his wife as the trial of our Lord approached its climax.

R. F. C.

Don't Neglect the Ministers!

Witch doctors in Angola, West Africa, recently discovered that false leaders sometimes pay a high penalty for misleading their people. According to an Associated Press dispatch from Lisbon, Portugal, witch doctors in the Carmona area of Angola promised that Africans who were killed in uprisings against the government would be resurrected and brought back to life. When

results were not immediately forthcoming, disappointed and disillusioned relatives and friends vented their rage by killing several witch doctors.

This incident turned our thoughts toward the solemn time when human probation shall close and the wrath of the lost will be directed against unfaithful ministers. Of that time Ellen G. White says: "The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. . . . The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most, will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels, will be raised for their destruction. The swords which were to slay God's people, are now employed to destroy their enemies. Everywhere there is strife and bloodshed."—*The Great Controversy*, pp. 655, 656.

The religious leaders, in this instance, feel the wrath of the people, not because they have promised immediate resurrection from death but because they have declared God's law void and have substituted a spurious, man-made day of rest for the true Sabbath, the seal of God. "Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office, and how terrible are the results of their unfaithfulness."—*Ibid.*, p. 640.

Many Are Honest

It is a solemn task to be a minister. It is solemn because the true minister is called of God; the message that he delivers is represented as being from God; the Bible, in which his messages supposedly are rooted, is the Word of God; the sermons he preaches and the counsel he gives may lead people either to a saving knowledge of truth or to eternal destruction.

Many ministers in all the churches of Christendom, we believe, take their responsibilities seriously. They love the Bible and expound it as faithfully as they know how. They are intellectually honest; they are sincere Christians and seek to lead their people into a personal relationship with the Lord Jesus. They do not yet see the importance of the Sabbath, for many possible reasons, but if they are approached intelligently, tactfully, and in the spirit of Christ, they will welcome this additional truth and will cast their lot with the remnant people. These men need our prayers. They deserve our best efforts. When won to the Advent message ministers now in other churches can do much toward opening the understanding of members of their flock with whom they have influence.

In view of the terrible fate that awaits ministers who mislead their people; in view of the value of the souls of these men and the souls of their congregations; in view of the shortness of probationary time and the solemn events taking place in the world, we ask: Are adequate efforts being put forth to make friends of non-Adventist ministers and share with them our understanding of the Scriptures and the momentous issues that soon will command the attention of people everywhere? If the answer is No, let immediate steps be taken to change the picture. Faithful efforts in this enterprise will be abundantly rewarded.

K. H. W.

Heart Attack

By T. R. Flaiz, M.D., Secretary
General Conference Medical Department

THERE are some who still do not take seriously the counsel of physicians and dietitians regarding a relationship between diet and heart disease. Too many, instead, take the attitude, "Well, if it comes, it comes," or "It can't happen to me." Many conscientious people who take seriously some aspects of our health practice invite disaster by disregarding others of even greater import.

No one is unaware of the menace of heart attacks, the nation's number one killer. Many do not realize, however, that a heart condition is in large measure the product of one's living habits. Some are misled by the fact that occasionally some persons, disregarding every reasonable precaution, live to mature years in good health. But such cases are exceptions. Heredity and chance have favored them, and we are decidedly ill-advised to suppose that some kind of providence will also carry us through despite our disregard of common-sense principles.

Some of the great insurance companies of the country have assembled statistical information establishing a clear relationship between a person's weight and his life expectancy. Have you checked your weight with a reliable chart recently? People are still inclined to regard the rotund contour of their friends as a matter for humorous jibes or of a passing pleasantries. Now it becomes increasingly clear that we can significantly influence the course of our health by our eating habits. This is true of the young, the middle-aged, and those who are older.

Many years ago Adventists were given excellent counsel regarding the use of certain foods. We were cautioned against some of these foods as not being the most desirable. The immoderate use of shortening, butter, cream, and foods in which these are used in liberal amounts was pointed out to be the cause of illness. As we look back on this early counsel from the vantage point of our present knowledge of nutrition, it is evident that even the one who wrote out this counsel did not understand how or in what way the excessive use of these foods was inimical to good health.

In this counsel there is mention of disease among the animals from

which these fats are derived. There is mention of an extra load on digestive organs. But the most significant aspect of the role of these products as a major cause of blood-vessel disease is not specifically mentioned. Some, while laying aside meat, which is a heavy source of fat, have proceeded to load their favorite dishes with cream, butter, and other shortening. Clinically—in relation to blood-vessel disease—there is little difference in the effect of the fats consumed in meat and that which is taken as butter or cream. What is consumed beyond actual body needs becomes a source of danger through blood-vessel damage and heart failure. Current medical literature increasingly emphasizes this danger. Today's writers in the best medical journals are simply repeating the counsel of the Spirit of Prophecy writings, given 70 years ago.

The American Heart Association, perhaps the most authoritative group to speak on the subject of heart disease, recently issued a report on "Dietary Fat and Its Relation to Heart Attacks and Strokes." The major part of



EWING GALLOWAY

There is a direct relationship between diet and heart disease. Watch those calories!

this report appears as an accompanying article.

The writer of the Proverbs says: "A prudent man foreseeth the evil, and hideth himself; but the simple

Fellowship of Prayer

Continued Prayer Needed

"About three years ago I asked you to please pray that my two sons would come back to the truth. I'm glad to say one of them has been rebaptized and is now in one of our schools studying for the ministry. Please continue to pray for the other boy, for God is able to save him."—Mrs. H., of Florida.

"My husband, who has a drink problem, had just started Bible studies, which he asked for, when he was given 30 days for drunken driving. He said at the Bible study that he really wanted to come all the way this time. May he not become bitter, but surrender his heart to God. Please pray also that my daughter will not marry the non-Adventist man with whom she is going. She is doing everything she can to show her dad that she loves him. I wrote to you before and asked that she would show her love for her father, because she had said she hated him. God has answered this part of our prayers."—Mrs. Y., of California.

"In answer to the prayers of the Fellowship group, my youngest son married a fine Adventist girl, for which we are so thankful. Pray that the Lord will take away his temper, which flares up so easily. He is trying hard but needs our prayers."—Mrs. B., of California.

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

pass on, and are punished" (Prov. 27:12). Not every heart attack or stroke can be permanently avoided by discretion in diet. The fact remains, however, that those who take this counsel seriously are rewarded with better health and longer life. When did you have your last physical examination? When did you last check your weight with a Metropolitan Life Insurance weight chart? Are you one of those who knows his weight is up but is sure it cannot or will not happen to him? Doubtless your family would still like to have you around for a while, so follow these few simple procedures:

1. Have a physical examination.
2. Ask your physician specifically about your weight. Many physicians doing superficial work disregard weight, or brush it aside lightly if it is up.
3. Ask for a blood cholesterol test.
4. Follow consistently the changes indicated to bring you better health and longer life.

These observations on diet and cardiovascular disease do not overlook the fact that there are other important considerations in this disease. Lack of exertion, stress, and other factors have been or will be discussed later.

cholesterol concentration. Avoidance of excess fat in the diet also helps avoid obesity because one gram of fat provides 9 calories, while one gram of protein or carbohydrate provides only 4 calories. This does not mean that unlimited amounts of carbohydrate and protein should be eaten, for these, in excess, also lead to obesity and may also increase the level of cholesterol in the blood.

Third, the blood cholesterol concentration may also be reduced by controlling the amount and type of fat in the diet without altering caloric intake. Not all fats in the diet have the same effect on the amount of cholesterol in the blood. In the usual diet eaten in the United States, a large part of the fat is of the saturated type.

Too much of this type of fat tends to increase the cholesterol in the blood. Considerable amounts of saturated fat are present in whole milk, cream, butter, cheese, and meat. Coconut oil and the fat in chocolate also have a high content of fats of the saturated type. Most shortenings and margarines have less than half as much saturated fat, and the common vegetable oils have still less. When the intake of saturated fats is reduced, cholesterol levels usually decrease.

In contrast to the above food fats, many natural vegetable oils, such as corn, cotton, and soya, as well as the fat of fish, are relatively low in saturated fats and high in fats of the polyunsaturated type. When these fats are substituted for a substantial part of the saturated fats without increasing calories, blood cholesterol decreases. Finally, some food fats, such as olive oil, are more or less intermediate in saturation and have no strong effect one way or the other on the blood cholesterol.

Who in Particular Should Modify the Fat Content of His Diet?

A) Most persons in the United States who are overweight will find it profitable to reduce their total caloric intake. Reducing the amount of fat in the diet is one way to do this. In addition to the possibility that atherosclerosis will be prevented, obesity will certainly be controlled. Regular, moderate exercise, exemplified by walking, is also desirable.

B) Men with a strong family history of atherosclerotic heart or blood vessel disease, who have elevated blood cholesterol levels, an increase in blood pressure, are overweight and/or who lead sedentary lives of relentless frustration should consider modifying their diets.

C) Those people who have had one or more atherosclerotic heart attacks or strokes may reduce the pos-

sibilities in other parts of the world—for example, large groups in Asia, Africa, and Latin-America—eat food containing barely a third as much fat. The concentrations of cholesterol in the blood of such groups are much less than in those consuming the excess calorie and high-fat diets, and some reports indicate that heart attacks are correspondingly fewer.

A reduction in blood cholesterol by dietary means, which also emphasizes weight control, may lessen the development or extension of atherosclerosis and hence the risk of heart attacks or strokes.

What Measures Reduce the Amount of Cholesterol in the Blood?

Several methods designed to reduce the amount of cholesterol in the blood have been suggested.

First, it would seem that the simplest way to reduce cholesterol in the blood is to eat less foods containing cholesterol. The problem is much more complex. If the amount of cholesterol in the diet is markedly decreased, but the caloric intake kept constant, the body may make more cholesterol from other substances, chiefly from other types of fat, sometimes nearly enough to make up for that which has been removed from the diet.

Second, reduction of the total caloric intake, by decreasing the amount of ordinary fat in the diet, usually causes reduction of the blood

ATHEROSCLEROSIS is a complex disease of the arteries. It is known that a number of factors influence or are related to its development. Among these factors are a high content in the blood of a type of fat called cholesterol, elevation of blood pressure above normal, presence of diabetes, obesity, and a habit of excessive cigarette smoking. Age, sex, and heredity are also important.

What Types of Research Relate Diet to Atherosclerosis?

Many years ago a scientist fed cholesterol and other types of fat to rabbits. The blood cholesterol content increased and the rabbits developed atherosclerosis; that is, cholesterol and other fatty substances were deposited in the walls of the arteries. Many other animal species have been found to behave similarly. These animal experiments indicate that diet may be an important cause of atherosclerosis.

Global studies have shown that dietary habits of human populations differ. Evidence gathered from many countries suggests a relationship between the amount and type of fat consumed, the amount of cholesterol in the blood, and the reported incidence of coronary artery disease.

Study of diets in the United States indicates that they usually contain large amounts of fat which account for approximately 40-45 per cent of the calories. In contrast, many popu-

Dietary Fat and Its Relation to Heart Attacks and Strokes

A Report From the American Heart Association

sibility of recurrences by such a change in diet.

It should be borne in mind that moderate amounts of fat, particularly those containing an appreciable quantity of the polyunsaturated type, are necessary for good health. Fat is an economical, and in limited amounts, a wholesome food. Food faddism of any sort should be avoided, and significant changes in diet should not be undertaken without medical advice.

In Conclusion

The following list of questions and answers based on the report is designed to interpret the meaning and application of this report for the general public.

Q. Should everyone make the changes in diet described in this report?

A. No one should make significant changes in his diet without medical advice. Three groups are most likely to benefit by reducing the amount of fat in the diet:

1. Overweight persons.

Cutting down on fat is an effective way of cutting down on calories.

2. Persons who have already had a heart attack or stroke.

3. Men whose personal and family histories suggest that they may be particularly susceptible to atherosclerosis. Atherosclerosis is a special form of hardening of the arteries which sets the stage for heart attacks and strokes.

Q. What are the main dietary changes recommended?

A. Eat less fat and at the same time substitute a reasonable amount of vegetable oils and other polyunsaturated fats for saturated fats.

Q. What are the saturated and polyunsaturated fats?

A. Saturated fats are largely animal in origin—whole milk, cream, butter, cheese, meat—but also include coconut oil and fat in chocolate.

Unsaturated fats are found mostly in the form of liquid vegetable oils (e.g., corn, cottonseed, soya) and the fat of fish.

Q. Just how will this kind of diet—low in fat and containing a reasonable proportion of unsaturated fat—prevent heart attacks or strokes?

A. There is no final proof yet that heart attacks or strokes can be prevented by these changes in diet. However, the best scientific information available at this time seems to indicate that cutting down on fat in the diet reduces the amount of various fatty substances, such as cholesterol, in the blood.

Evidence suggests that reduction of these fatty substances in the blood may lessen the development of

atherosclerosis and hence reduce the risk of heart attacks or strokes.

Q. Is a diet low in fat, recommended in this report, the same as a low-cholesterol diet?

A. No. Cholesterol is one particular kind of fatty substance (found in egg yolk, for example).

Q. Wouldn't a low-cholesterol diet be the easiest way to lower the cholesterol level of the blood?

A. No. Even when an individual eliminates cholesterol-rich foods from his diet, his body can manufacture cholesterol from other substances. The dietary changes recommended in this report have been found to reduce blood cholesterol more effectively than a low-cholesterol diet.—*Report by the Central Committee for Medical and Community Program of the American Heart Association.*

Great and Solemn Realities

(Continued from page 1)

dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Paul told the young man Timothy that in the last days there would be great evil in the world, listing such things as disobedience to parents, ingratitude, a lack of natural affection, a despising of those who are good, high-mindedness, a love of pleasure more than a love of God.

In *Early Writings* Ellen G. White speaks of a great shaking time among God's people at the end of time. She saw angels helping the tried and tempted ones. Some who were indifferent and careless she saw shut in by a thick cloud. Asking her accompanying angel what this shaking meant, she was told that it came because God's people did not receive the counsel of the true witness to the Laodiceans. "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—Page 270. The purpose of the Laodicean message is to produce a spiritual reform in preparation for the coming of the Son of man. Those who are indifferent and refuse to reform will be like chaff that the wind blows away. "Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain."—*Testimonies*, vol. 9, pp. 15, 16.

"God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories,

these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwelling, for this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth."—*Testimonies to Ministers*, p. 112.

False theories regarding truth are here said to be one of the factors that bring about the shaking. There is abundant evidence that we are today in that time. Numerous offshoot movements are propagating new theories that conflict with the Scriptures and the Testimonies and that attract those whose knowledge of the Bible is superficial, luring them away from its plain teachings. Those who give heed to these false theories are in danger of being shaken out of the remnant movement.

As we enter the shaking time we must awake to righteousness, and determine by the grace of God not to be shaken out. This is a time for solemn, sobering thought on the basic doctrines of the faith, not a time for quibbling and divergent thinking. It is a time to build up and not a time to tear down. We should study and meditate on the Scriptures, asking for the guidance of the Holy Spirit.

The Sealing Work

Revelation 7 brings to our attention another solemn reality of the times just before the end—the sealing work. The impressive scene there described reflects the ancient custom

of affixing seals to important documents. God's seal denotes ownership, character, and divine approval. "The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—*Early Writings*, p. 58.

Those who allow the cares of this life to crowd out of their minds and hearts meditation on the great truths of God for today stand in danger of not receiving the seal of God in their foreheads. The sealing angel will pass by those who allow small and subtle influences of a worldly or sinful character to find root in their lives. Those who have the seal of God will go into the kingdom, while those who do not will be shut out.

The Judgment

The judgment is the third and last solemn reality of our times. The investigative judgment began in the heavenly tribunal in 1844 and is now in progress.

"Judgment must begin at the house of God," and those who profess His name should be in daily communion with Him and know where they stand. Before this great tribunal we must give account of the deeds done in the body, of every idle word we have spoken, every unconfessed sin, every hard feeling toward someone in or out of the church. Petty excuses and empty alibis will afford no help. Sins of omission as well as commission will come into judgment. Sins long covered will come to light.

While the judgment is a most solemn event, yet we have an Advocate with the Father, Jesus Christ the righteous. If we have committed our lives to Him, He will hold up His hands in the judgment and call upon His Father to pardon us our iniquities, in His name.

As we think over our personal experience in these perilous times, let us ever remember how serious a thing it is to live in the last days of the world's history, when everything is being shaken that can be shaken. As the many winds of doctrine swirl about us, let us stand true to the fundamentals of present truth. May God's Spirit direct our minds to a closer and more devoted study of His Word and the writings of the Spirit of Prophecy. Let us study anew the great truths of justification by faith, the robe of Christ's righteousness, the efficacy of the grace of Jesus Christ, and let us dwell on the great and precious promises of God's Word. May the hope of salvation enrich our experience and lead us into a devotion to God's cause greater than the church has ever known.

(First Article in a Series of Five)

The Danger of Being

Lukewarm

By R. L. Klingbeil, Minister
Southeastern California Conference

SEVENTH-DAY ADVENTISTS believe that the entire Bible is the Word of God, including those portions that some now reject as unscientific. God speaks to us on every page, but He has addressed a special letter to us who live near the close of time. At first glance it may not appear to be a very encouraging message, for it does not commend us. But it does point out our true condition and holds out to us the divine remedy for lukewarmness.

Christ's letter to the Laodiceans is not a trumpet call for separation from God's church, as some would have us believe. God calls us to separate, not from the Advent Movement, but from the world. There is no encouragement here for schismatics. On the contrary, the heavenly diagnosis prescribes powerful elements of fusion that will unite the church into one indivisible whole.

Ancient Laodicea, chosen to represent the remnant church, was wealthy and prosperous. Paul entertained considerable anxiety for the church there. Laodicean Christians were not measurably disturbed by heresies, nor were they scattered by persecution. They lived in comfortable circumstances, and had drifted into an easy-going way, satisfied with mediocre accomplishments. Their best energies were devoted to money-making. Comfort and security enjoyed undisturbed priority. How much like the church today! Lack of zeal was, and is an offense to God. Enthusiasm was frowned upon. But the root of Laodicea's illness was the false satisfaction that grows out of preoccupation with self, and self-satisfaction is paralyzing, for it makes us insensitive to our need. Spiritual growth begins at the point of self-despair. A constant admission of need is the believer's growing edge.

One of the key phrases in Jesus' letter is, "Thou knowest not." Accordingly, the only hope for Laodiceans is a clear view of their state before God, a knowledge of the nature of their disease. Our Lord reminds us that we are "neither cold nor hot," and adds, "I would thou wert cold or hot." Coldness does not signify a state of open rebellion, or a life of willful sin, or abandonment to carnal living.

If the Laodiceans were either cold or hot rejection would not be called for. Therefore, coldness does not mean overt wickedness. Our Lord would not wish us to be in that condition. A freezing person is desperately aware of his danger. On the other hand, heat represents a fervid state of spirituality. How loathsome lukewarmness must be! It is spiritual neutrality, indecision, and God cannot endure it.

Nevertheless, Laodiceans are not condemned as hopeless. They are not hypocrites, as so many self-appointed prophets of the day claim. They are verily still children of God, though they suffer from the blinding glare of this world. In a state of shock, as it were, they walk about in a daze, unaware of impending danger.

The Remedy for Lukewarmness

In order to pass from the lukewarm state into one of spiritual warmth, we must carefully carry out the course of treatment outlined by our Lord. Earthly riches, which so often chill the warmth of our former love and unbalance the flow of our enthusiasm, must be exchanged for the gold of faith and love. Christ's righteousness creates a continual sense of dependence, not of blind self-sufficiency. Above all, it restores the spiritual eyesight, with which we are able to see the Lord's perfection and our imperfection.

Let us pray more earnestly than ever to realize our need for eyesalve, and for willingness to use it. If we do, spiritual discernment and insight into our own needs will be restored. If we feel at ease, let this be a danger signal to stir us into immediate and resolute action.

This letter from Jesus sounds severe, but it is nevertheless exactly suited to our needs.

The counsel He gives us will have its effect. Laodicea, so long a synonym for nauseating indifference, will soon emerge as the very embodiment of militant righteousness. In the days just before us, Laodicea will no longer be known as a neutral, inactive people. It will stand, not in the filthy garments of self-exaltation, but in the resplendent robes of Christ's glorious righteousness. The "rebuke of his people shall he take away."

The Love of the Truth

By Elizabeth Ann Hilton

FOUR children ran to and fro in the big house and played on the wide, grassy lawns. They went to church every Sabbath with their mother—that is, if it was not too hot, too cold, too rainy, or if mother was not too tired or if they were not away on some trip. At least they went to Sabbath school. Seldom did they stay for the church service, for it was usually too hot or too cold or too tiresome; or the room was not ventilated well enough or else it was too drafty. So after Sabbath school they made a hasty exit.

Their coming to church reminded one of Kipling's "Charge of the Light

Brigade" as they entered church—usually late. Ada Pearl could explain it all. You see, if Elder Bliss, the district leader, was there, he preached too long. Sometimes it was a quarter past twelve before he sat down and the closing song was announced. The children get all worn out and cross and hungry by that time. It is too much to ask of them to sit there from a quarter of ten to half past twelve. It's just too much. And if the church elder spoke—well, confidentially, he has not had too much schooling. Sometimes he mispronounces words, and it is very irritating. It is a strain to sit there and hear that old fellow

air his views. He just rambles on and on, sometimes even wiping away tears over things he talks about.

Ada Pearl had a lot to say about the church school they carried on at the rear of the church. The old-fashioned desks—and only one teacher, fancy that! No, sir, Sybil, Jeanie, Glenn, and Rickie would not go there. No, sir. Ada Pearl talked about that school for months on end, and worried the subject like a dog worries and shakes an old rag, and with about as much sense. She would rather have her children under someone who did not love and serve the Lord, than under a regime that taught them the way of salvation.

As surely as Jeanie was learning to play the piano by one hour of daily practice, the four were learning to follow the ways of the world, and had at least five or six hours of practice every day. According to Ada Pearl the building, the furnishings, the free textbooks, the free tuition, the cafeteria, were the answers.

Sometimes the church school had little parties and picnics and hikes and field days. The Smith children were always invited, and once they went. Ada Pearl would never let them go again. Coming home they said little about what they did until Ada Pearl dragged it out of them. Even

Just Talking

By Lena T. Legrow

I sat down with a group of friends,
Just for a friendly chat;
We talked about our families
And mentioned this and that.

Then everyone seemed sort of bored
And our thoughts began to stray,
'Till someone mentioned something
She had heard that very day.

Well, right away we were alert
To find out what was new,
Though of course, as our friend said,
The tale may not be true.

But anyway she'd tell us
The story she had heard,
If everyone would promise
That they wouldn't breathe a word!

It seemed that certain folks we know
Weren't making out too well;
Too bad—they seemed to look quite nice—
But then you just can't tell.

And then we talked about some friends
We felt were not so grand;
How they could buy the things they did
We'd never understand.

So we thought of lots to talk about
Of people's faults and such,
And each agreed on parting
We'd enjoyed it very much.

But now I really wonder
Why I criticized that way,
Because I'm truly sorry
That I talked so much today.

Then, too, I'm quite uneasy,
For someday soon, you see,
My friends may liven up their talk
By criticizing me.



father looked up from his newspaper in surprise at their unaccustomed silence.

"We l-l-liked it," confessed Glenn. "We had a good time. It was fun. I never had so much fun in my life."

"Yes sir, Mother, they played games we never heard of before. And, Mother, they didn't treat us like a bunch of outsiders either," Jeanie said eagerly.

"Of course not. You are not outsiders," Ada Pearl said indignantly. "Did they have the nerve to call you such a thing?"

"Oh, no, Mother," Sybil hastened to assure her mother. "No, it was not that. But in a way we just are. They talked about a lot of stuff we never heard of."

"Yes," Glenn added, "they had a guessing game about missionaries that we had never heard of—a man named Carey from India and another named Livingstone. They acted like all the people there were old friends."

"Yes, and they played a game seeing who could find verses in the Bible first. We didn't get anywhere in that game. I don't know where anything is. I wished I did. But I liked it anyway," Rickie put in eagerly.

"You know, Mother, it would be fun to go to that school. They learn a lot of things, and they go out at recess and play dare base, and the teacher plays too, and there isn't any swearing and fighting, and . . ."

"Well, you are not going," Ada Pearl said decidedly, her lips set in a thin line. "The very idea!"

Her husband, who was not an Adventist, resumed the reading of his newspaper. What thoughts were coursing through his mind? Was he evaluating the religion his wife Ada Pearl barely touched with her dainty fingertips? Was he thinking it hardly worth her while? Was he wondering why she bothered at all?

Again and again he had heard her talking about how boring the church service was and how it wore her out. He went with her to see *Gone With the Wind*, which lasted three times as long. Strange, but she was not tired at all afterward.

As the years slipped by the children all dropped out of the church, one by one. Ada Pearl herself was last to go. And she did not have far to go when she stepped over the line.

Ada Pearl had been convinced of the truth, but the love of the truth had never found a place in her heart. She felt far more at home with her club members at an exclusive dinner than she ever felt in fellowship with people who were striving to be ready for Christ's coming.

One day soon Ada Pearl will stand at the judgment bar of the great God of all the earth. The silly excuses she has used through the years to



Poonga Learned to Pray

By Norma R. Youngberg

The children at the mission house were growing up, and in a few more months the family must leave for America where they could go to real schools instead of studying by correspondence and writing the long lessons out with painstaking care. They had shared the burden of opening the new mission station among the head-hunting Dyaks of Tatau River, but it was Ruth who had taught Poonga to pray.

Poonga was the wife of a young Dyak



who was interested in learning the "God-teaching." One day she came up the hill and asked if Ruth, now almost thirteen, could go with her into the jungle to cut rattan. Her husband was building a new house and he needed rattan for many things.

"I'll take my jungle knife," Ruth said after daddy had given permission. "Don't worry about us. Poonga knows the jungle like a book, and our knives are sharp. We'll watch out for snakes and wild pigs."

The two girls started down the hill to Poonga's dugout canoe. Both were good rowers, and it took only a few minutes to reach a promising spot where they tied the boat and hacked a path through the second-growth jungle till they came to a tangle of rattan vine growing up into an old ironwood tree.

They cut off length after length, shaving off the thorns and coiling it like rope.

"We've got enough, I think," Poonga said as she slipped her knife back into its sheath.

"I'll just get the one that's hanging down," Ruth reached for the dangling length of rattan and held it with one hand while she chopped at it repeatedly with the other.

Then the awful thing happened. Ruth was not so clever with the knife as the Dyaks. Somehow she missed the rattan and cut the back of her hand.

Both girls looked in amazement at the

quiet her conscience will sound foolish before that solemn tribunal. Eternal life for a few baubles that will turn to ashes!

wound. The white ligaments of the hand lay bare and blood gushed out.

Poonga began to scream. She threw down her load of rattan and tore at her hair, whirling and wailing.

"No, Poonga," Ruth grabbed her with her good hand and shook her. "No, don't scream. This is the time to pray."

Poonga looked at Ruth in amazement. "But too much blood comes out. You will die, I know." And she began to shriek again.

"Look, Poonga. God has told us to pray when we are in trouble. Now is the time to pray," said Ruth. Then, holding the gaping wound together with her good hand, Ruth prayed and insisted that Poonga pray too. So Poonga prayed. They prayed that it would stop bleeding and that they might get home safely.

Calm now, Poonga took off her sarong. The girls laid a soft green leaf over the wound, which had stopped bleeding, and Poonga tore off a strip of cloth and bound the hand tightly.

They hurried back along the cut trail to the dugout, and Poonga rowed for the mission wharf.

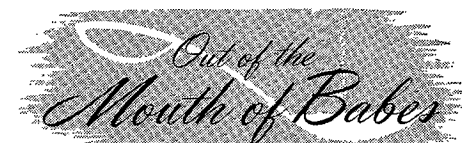
At home daddy looked at it. "We must sew it up," he said.

Poonga looked at the ugly gash and watched the needle being threaded. Ruth could see that she was about to begin screaming again.

"Daddy, I don't mind at all having it sewed up, but Poonga is scared. Please pray now, so she will know that God helps us in all these things."

Daddy prayed then that Poonga might learn to trust God in every trouble. "It is when we are in trouble that God is nearest," he explained.

Poonga stood quietly and watched the stitches being taken. She never forgot the lesson. Ruth still carries that scar, but it is a good scar, for because of it a Dyak woman learned the most important lesson of her life. She learned that God is an ever-present help in time of trouble.



"But Jesus Can!"

Five-year-old Dennis was saying his prayers at bedtime the other night, and the words tumbled out so fast that I couldn't tell what he was saying. I interrupted him and said, "Dennis, don't go so fast; I can't understand a word you're saying!"

He opened his eyes, and pointing a finger at me announced, "But Jesus can!"

LUCILE HOFFER

[EDITOR'S NOTE: Though this is delightfully true, it might lend a greater sense of reverence if the child was required to speak more slowly.]

THE largest crowds in the history of the Michigan Conference thronged the annual camp meeting in Grand Ledge on the closing day, Home-coming Sabbath, August 12, and gave the largest offering ever taken in Michigan—\$120,000 for evangelism.

Prevalent throughout the ten-day encampment was the Centennial theme. Members were reminded of the heritage of the pioneers whose zeal and dedication led to the founding of the conference in Battle Creek in 1861. The interest in the proposed \$100,000 offering for evangelism was at a high pitch even before the meetings began, and it increased in intensity until the closing Sabbath. An accurate count was impossible, but there is no doubt that this was the largest attendance ever. Educated estimates placed the total at 15,000.

In his morning sermon R. R. Figuhr, president of the General Conference, paid tribute to the founding pioneers and also to their modern counterparts, still zealous in soul-winning endeavors.

One of the high points of the afternoon program was a trophy march. All who had been baptized since the previous camp meeting sat in a special section and then marched across the stage. Many were interviewed and they told how God had blessed them in their search for truth.

The \$100,000 Offering Goal

As an introduction to the \$100,000 offering N. C. Wilson, conference president, called for gifts from the churches. Previous arrangements had been made for this participation, and each church was represented by a layman or a pastor who brought the offering to the altar. The total of these gifts was \$52,149. Then came the appeal to the huge audience by F. D. Nichol, editor of the REVIEW AND HERALD. The response was tremendous. A bevy of pastors were kept busy bringing the cash and pledges to the front of the audience, where they were totaled. When the offering had been taken, the total came to \$112,000—a marvelous figure and one that demonstrated God's continued blessings. But the end was not yet. That evening and the next day gifts were still coming into the treasury department, and by Sunday noon the total offering had reached \$120,000, a record for giving in Michigan.

It is no particular credit to note that the Michigan Conference is celebrating its one-hundredth anniversary. Surely none of the pioneer founders expected that any such occasion would come, and they looked forward to a great home-coming day

Michigan Camp Celebrates Cen

By Morten Juberg, *Departmental Secretary*
Michigan Conference

in the new earth rather than ceremonies in a world still cursed with sin. In planning for the observance of the Centennial N. C. Wilson called for a dedication to evangelism, and pastors and laymen rallied to the call. The urgency of the times and need for the dedication of all was sounded by many speakers during the camp.

Probably no one spoke more forcefully or made a greater impact on the audience than did Paul Harvey, newscaster on the A.B.C. Network. He spoke on Wednesday night. Earlier in the day, broadcasting from Battle Creek, he had told his nationwide audience of the beginnings of Adventism in Battle Creek and the contributions made by Ellen G. White.

His evening sermon—and it certainly was that—was not a series of pious platitudes designed to win good will. There was no doubting the convictions of the speaker as he began with the sobering words: "America may not survive." He told the overflow audience of their influence: "You have led more than you think." The closing appeal came in the words of Mordecai to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Very Great Attendance

The Michigan camp meeting has continued to grow since the first one was held in Wright in 1868, and the weekend attendance has continued to set new records each year. But the audience is not limited to Sabbath. Some 4,000 lived on the grounds during the week, and hundreds commuted to the daily meetings. No doubt one of the contributing factors to the continuing growth of the annual session is the array of speakers who are present every year. This

year was no exception. Some of the guests, aside from those previously mentioned, were the following: From the General Conference, V. G. Anderson, vice-president; A. O. Dart, Education Department; E. L. Minchin, MV Department; and W. E. Murray, vice-president. From Loma Linda University came Dr. E. E. Wareham. Neal Wilson, religious liberty secretary, was present from the Columbia Union. No camp meeting would be complete without representatives from our radio and television programs. H. M. S. Richards and William A. Fagal spoke at evening meetings. Add to this list the officers of the Lake Union Conference and Andrews University, led by Jere Smith, the union president, and one must agree that there was no dearth of talented, inspired preaching.

This year's gathering had many special features. The first weekend was highlighted by a youth congress. Displays of youth activities were examined by the visitors, and a Pathfinder parade ended the activities. The first Sunday found the Red Cross Bloodmobile on the grounds, and the goal of 100 pints of blood was easily exceeded.

Nine laymen, including three youth, were honored for their lay activity. Named "Layman of the Year" was Russell Williams, of Niles. Active in soul-winning work, Williams served as the manager of a recent evangelistic campaign conducted in Niles by Bruce Johnston, of Emmanuel Missionary College. He was employed by the conference to help part time in the following up of the interests from the effort as well.

The retired pastors, their wives, and other church workers were honored during special services. Another program with more than passing in-

Meeting ennial

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terest was the lecture by Booton Herndon, author of the book *The Seventh Day*.

Grand Ledge Academy, which occupies the grounds during the school year, had dozens of students working to earn credit for the coming school year. Much of the precamp work had been done by the students. When the pastors and others came in five days before the opening night, they found everything almost ready.

Separate meetings were held daily for the cradle roll, kindergarten, primary, junior, and youth divisions. Each of these groups met in their own large tent or auditorium. Even then these meetings were crowded to capacity, and materials planned to last several days, as in the craft tent, were used in one day.

One of the dominant themes of the great gathering was that of evangelism. Visitors heard reports of the year's activities in soul-winning lines and could see and talk with the new converts. Evangelistic activities got under way late last year when F. W. Detamore held meetings in Battle Creek and Kalamazoo. Then came the Barron-Turner-Dill team, who pitched an airatorium in East Detroit and Pontiac and then held a series in the U.P. Auditorium in Escanaba. Robert L. Boothby held a successful

(Continued on page 21)

At the close of the Sabbath afternoon service, rejoicing over the overflow offering, are W. F. Miller, Michigan Conference treasurer; F. D. Nichol, editor, *REVIEW AND HERALD*; N. C. Wilson, Michigan Conference president; and Jere D. Smith, Lake Union Conference president.

Booton Herndon, author of the widely circulated book on Adventists, *The Seventh Day*, autographs a copy for a purchaser at the Michigan camp meeting.

REVIEW AND HERALD, September 7, 1961



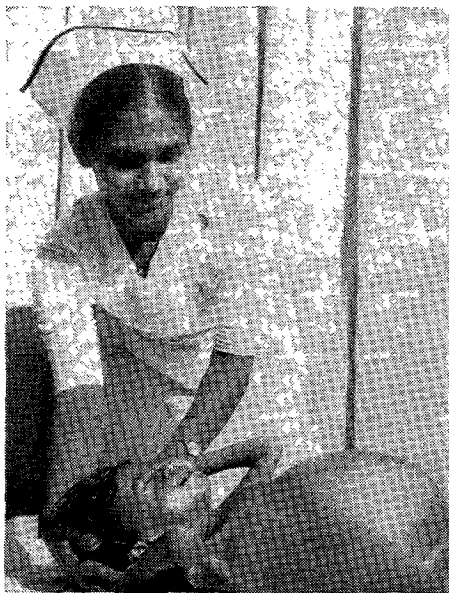
The musical portion of one of the night meetings at the Michigan camp was taken over by the 380-voice primary choir directed by H. G. Rutherford.



Reports From Far and Near

Mission High Lights From SOUTHERN ASIA

By Duane S. Johnson, *Division Secretary*



A trained Indian nurse at Giffard Memorial Hospital, Nuzvid, cares for a sick and undernourished village lad. Youth are finding new vocations and avenues of service in Southern Asia's educational institutions.

ASLEEK new medical launch will soon cruise in the tropical delta waters of the Brahmaputra River of East Pakistan. More than 50 million people live in the hills and the basin of this tropical gem, just south of the mighty Himalayas. One local mission with one high school, a frontier elementary boarding school, a Voice of Prophecy school in Bengali, and 40 workers face a challenge equivalent in numbers to half the population of the South American Division.

How large is the task of the church among the 550 million people in Southern Asia! That which is being accomplished and that which lies ahead is the business of the remnant church in all the world. Are you doing your part?

News of the soon coming of Jesus is sweeping across vast areas, and little companies of believers are being established here and there, living the truth and serving the cause. More than 360 churches have been organized, but small, poor companies cannot provide the funds for church buildings. The recent Thirteenth Sabbath Offering overflow has given hope

to these groups. With a little from this fund and local effort, 50 new church buildings are being constructed before July, 1962. Help in providing homes for churches in the remote areas of Pakistan, India, Burma, and Ceylon has stirred with deepest gratitude the hearts of our people here.

Years ago a Moslem lad in India by the name of Akbar found a copy of the Bible and quietly studied it when members of his family did not know it. He came to Lahore to search for a missionary, and provisionally got in touch with Pastor Ali Bakhsh. Then when he went on to our school he was banished from his home, but he kept the faith. Today he preaches the message of a risen and soon-returning Saviour in that area.

In that same region a layman with first-love zeal now operates a Voice of Prophecy school. Funds have been provided for the lessons and cost of mailing. During the past two years 126 certificates have been awarded, mostly to Moslems. Three young people have been baptized, largely as a result of this work. One of these young men is now attending Spicer Memorial College, another man has enrolled at Chuharkana school, and a young woman who came from the Roman Catholic Church is now in her first year of nurse's training at our Karachi Hospital. One evening recently eight Moslem young men met to study the truths about a loving Saviour who saves by grace. One of these was recently baptized. Thank God for Akbar, who pioneered the way and is preaching today. The consistent support of the church around the world is indeed being blessed.

Our 25 Voice of Prophecy schools are reaching beyond the fringes of the work in Southern Asia. By the end of May 218,533 had completed courses and received certificates. More than 1.5 million seekers for light had applied for a Voice of Prophecy course. One of these was a Hindu girl about 15 years of age from a Gujarati home north of Bombay. She completed the Bible course and made a 250-mile journey to Poona, alone, to visit the institution from which the lessons had come. She works in her father's print shop as a compositor, and wanted to study further in our school. She was disappointed that she could not stay in a dormitory and study the Bible all the time. She said, "I will return to my home and finish secondary school and then return to Spicer College." The radio messages, thousands of *Signs* mailed out, the Bibles donated, letters written, personal work, and public evangelism resulted in 2,000 baptisms during 1960.

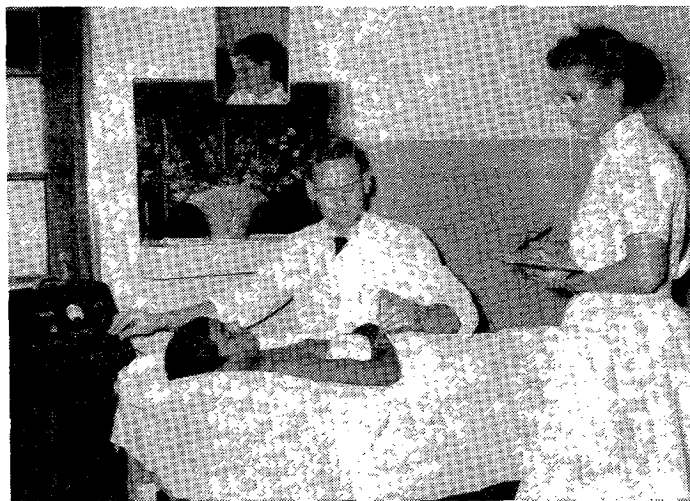
The church of God, engaged in service, presents a unique and inspiring picture when viewed against the backdrop of selfishness and pride so generally rampant in the world. "Not to be ministered



E. A. Streeter at Falakata in north Bengal observes students stripping jute. One hundred fifty students work on the 400-acre estate during vacation. From a Bengal jungle a school was born.



Dr. Yvonne Stockhausen, of Jamaica, cares for a tiny tot at the Rangoon Hospital with the help of Chinese and Karen nurses.



The K. E. Sonnes from Skodsborg, Denmark, treat a patient with physiotherapy at the Simla Hospital in India.



I. K. Moses (left), secretary of the South India Union, with E. L. Sorensen, president, and S. John, treasurer, studying a church building plan. The year 1961 promises to be the best yet.



C. R. Bonney (right) and N. G. Mookerjee (left) direct the 25 Bible schools in Southern Asia. Over 1,563,000 persons have applied for the courses and 218,000 have completed all the lessons.

unto, but to minister" has become a maxim among workers from the many lands of earth. False religions, political differences, races, cultures, and economics—all are bridged to bring salvation to men and women without Christ.

Look in at the Giffard Memorial Hospital next Sabbath afternoon. The doctors and nurses have put in long hours of duty during the week, but there go several groups of them to the villages to hold branch Sabbath schools and services in village churches. The hospital is in a large village with urgent need all around it. Dr. and Mrs. Philip Nelson laid aside their practice, leaving their family and church in Washington, to minister here. Nurse's training, laboratory school, a mobile medical unit, a church school, and thousands of patients each year come under the care of this dedicated staff. Here is a girl from a Tamil village, with a delicate touch in caring for children. There is a young man from a gypsy village in Andhra, who was baptized only a few years ago and will soon be trained as a male nurse to return to his own people for service. He conducts a branch

Sabbath school of 20 Hindu boys and girls, and how they can sing and repeat their memory verses! A look at these youth in training helps one realize that just a little can accomplish so much under God's blessing.

More than 550 million people live in these glittering, interesting lands that constitute the Southern Asia Division. The United States is outnumbered two and one-half times by the almost countless multitudes here. Hinduism, Islam, and Buddhism flourish. Someone has termed India "the back yard of the Christian church." The message "Fear God, and give glory to him" is being sounded as if by a mighty angel through a valiant laity and a force of workers striving against mighty odds.

Participation stimulates others to support the cause. A young dentist friend recently wrote, "If Dr. McFadden can leave things in Michigan and arrange for his family, so as to be able to spend his life in Pakistan, so can we." Many sense that the sacrifices being made are not adequate.

(Continued on page 21)



W. G. Lowry conducts a baptism at Aijal. The Voice of Prophecy Bible Correspondence Course lessons in Lushai go over rugged trails into the Lushai Hills.

Pusan Sanitarium and Hospital

By Louis Erich, *Medical Director and Business Manager*

"They are killing my baby! They are killing my baby!" shouted a little patient's father as he hysterically ran up and down the halls of the Pusan Sanitarium and Hospital. It was midnight. The boy had gone into a febrile convulsion just as he arrived at the hospital. The nurses were giving the child a cold sponge bath to bring down the fever, but his father was sure that this was the wrong treatment. Attempts at explanation were useless, as he refused to listen. Of course, all the other patients were awakened and wondered what was going on. Soon the convulsion stopped and the baby drifted into a sound sleep. The father calmed down too, and rounds were made to all the other patients to give words of comfort and assurance.

The baby's grown brother came to visit him, and in three days the baby was well and went home. Later the older brother came back to the hospital for a visit. He explained that he was well educated and a devout Buddhist. He had recently spent several months at a monastery, trying to achieve peace of mind. At our hospital he found a different atmosphere and became interested in Christianity—just curious, he said. One Bible study led to another, and now we see real joy in his eyes as he tells how he found Christ and true peace of mind. So many times God takes apparently damaging situations and turns them into blessings.

The Pusan Sanitarium and Hospital traces its beginning to the Korean war, when the southeastern portion of the Korean peninsula was the only part not overrun by invading armies. Many of the refugees have stayed in this area, and Pusan continues to be a city of refugees. The needs here are great, but progress is being made in the relief of suffering and the spread of the gospel.

Sometimes the language is also a problem. Recently an unconscious and severely ill patient was brought in. A local physician had given up and declared the case to be hopeless. By the grace of God, along with vigorous treatment, he improved. Then we were confronted with the problem of communicating with him. The patient was a Chinese who spoke the native dialect of Formosa. He would speak in his native tongue to another Chinese, who translated what he said into Mandarin to still another Chinese, who spoke Japanese, and he in turn to a Korean, who spoke English to me. During his hospital stay this patient read the Chinese translation of *The Great Controversy*, and we pray that his interest will continue as he returns to Formosa.

The people of Korea are eagerly looking for something better than a mere existence. Hope in Christ fills this need, and the day of opportunity for the gospel continues. Just a few days ago we were thrilled as 117 new members were baptized here in Pusan. We praise God for these souls and look forward to the task of reaching thousands more.



Pusan Sanitarium and Hospital, Korea.

New Jersey Camp Meeting

By A. V. Olson, *Retired Vice-President General Conference*

More than half of the 3,000 members of the New Jersey Conference were present over the two weekends of their camp meeting at Kingston, June 29 to July 8, 1961, which it was my privilege to attend. The attendance during the week was large also.

An excellent spirit of unity and brotherly love prevailed throughout the entire encampment. The brethren and sisters present had come away from their homes and their business to seek the Lord. They seemed hungry and thirsty for the bread and water of life. All were deeply impressed with the seriousness of the times in which we live, and with the importance of being ready at all times to meet their God.

Everything at the camp meeting was well organized, thanks to the efficient efforts of M. K. Eckenroth, conference president, and his co-workers.

The assembly was held on the permanent campground that occupies part of the 160 acres of fine land on which a boarding academy is to be established by the New Jersey Conference as soon as funds for the erection of the required buildings are in hand. The campground itself is already equipped with a number of conference-erected buildings: a fine auditorium, a Book and Bible House, a commodious dining hall with a well-equipped kitchen, a few cabins, rest rooms, et cetera. In addition, more than 200 tents were pitched this year under the trees.

By camp meeting time the membership of the New Jersey Conference had passed the 3,000 mark. This is due, in part, to the fact that since coming to the presidency of the New Jersey Conference Elder Eckenroth, an experienced evangelist, has placed special emphasis on evangelism, with the result that there has been an increase in baptisms from year to year.

We believe that as the workers and the members of the New Jersey Conference

continue to pursue their well-directed, united, and persistent soul-winning labors for the salvation of the millions of unwarned souls in their territory, we will see a rich harvest garnered in.

Texas Gives \$160,000 for Evangelism

By V. G. Anderson, *Vice-President General Conference*

The Texas camp meeting, held on the beautiful grounds of Southwestern Junior College, was one of the greatest I have attended. Expressions were heard everywhere, "This is the best camp meeting I have ever experienced." The first weekend featured the program, "Youth at the Helm," in which many young people took part.

From the General Conference, Elders F. A. Mote, E. E. Roenfelt, Brother H. W. Klaser, and the writer were in attendance. In addition to these, the Voice of Prophecy was represented by H. M. S. Richards, Jr., Mr. and Mrs. Brad Braley, and Del Delker, and W. A. Fagal from the Faith for Today was also in attendance.

During the session an impressive ordination service was held at which five young men were ordained to the gospel ministry. This always brings great courage to any field. The young men ordained were B. L. Colon, H. E. Curl, A. J. Price, Ernest Schwab, and C. W. Skantz.

The last Sabbath afternoon was designated "Operation Lone Star." Trophies from evangelistic work, the literature work, and lay work were presented. It was a thrill to see the many new Seventh-day Adventists who had been won and baptized from dark counties. A great offering was taken Sabbath afternoon, and the churches at home were invited to add to the offering the next Sabbath. In a recent letter B. E. Leach, conference president, states that the amount of money received in cash and pledges for Operation Lone Star was \$160,000.

Elder Leach and his group of workers are giving excellent leadership, and a

spirit of courage is manifest throughout the field. Baptisms continue to be the highest in the history of the conference. The 1961 Texas camp meeting was a success because God's blessing was poured out upon a humble people.

Mission Highlights from Southern Asia

(Continued from page 19)

The Uplift (Ingathering) in Southern Asia is not conducted among Christian people with humanitarian background. Most of the funds come from Moslems, Hindus, and Buddhists. Yet last year nearly \$100,000 was received from those here who have seen the effort of the church and desire to support it. An English businessman traveling by plane from Karachi to Delhi spoke with one of our brethren about the medical and educational work of Seventh-day Adventists. After a long silence this man got up and handed a contribution to our brother and said:

"We support the church in Manchester with a little donation once a year, but my wife and I want to help with real missionary work." A Rotarian from Pennsylvania, visiting Bombay, handed me a bundle of dental instruments from a Roman Catholic dentist friend in Hershey, saying, "Send them anywhere a Seventh-day Adventist outfit is working."

The moving of divine providence indicates the magnitude of the work the church may do if all participate. Millions in need of the gospel encourage a new dedication and new effort while time still remains.



Mr. and Mrs. Lloyd E. Nolin and two children, of Gaston, Oregon, sailed August 2, on the S.S. *Hellenic Laurel*, from New York City, en route to Lebanon. Brother Nolin is to connect with the Middle East College at Beirut, as maintenance and industrial supervisor for that institution.

Dr. and Mrs. Trygve Opsahl and three children, of Indianapolis, Indiana, left Los Angeles, California, August 2, for Trinidad. Dr. Opsahl has accepted a call to serve as surgeon in the Port-of-Spain Community Hospital, a Seventh-day Adventist institution.

Mr. and Mrs. John F. Bohner and two children, of Cedar Lake, Michigan, left San Francisco, California, August 2, for Guam. Brother and Sister Bohner served in the Far Eastern Division from 1952-1956. Brother Bohner is to be treasurer and business manager of the Far Eastern Island Mission Academy and Clinic at Agana, located on the Island of Guam.

Mr. and Mrs. Daniel H. Peckham and son, of Enterprise, Kansas, sailed August 2 from San Francisco, California, on the S.S. *De Soto*, for Korea. Brother Peckham is to be treasurer of the Korean Union Mission.

Elder and Mrs. Cecil A. Williams and three children sailed August 2 from San Francisco, California, on the S.S. *Choc-taw*, returning after furlough to Korea. They have served in Korea for ten years. Brother Williams is to continue his work as home missionary and public relations secretary in the union.

Mr. and Mrs. Roy E. Perrin and two children, of Centralia, Missouri, left August 3, from Miami, Florida, for Haiti. Brother Perrin has accepted appointment as school director of the Franco-Haitian Seminary.

Dr. and Mrs. Jess C. Holm and three children left New York City, August 6, for England, en route to Indonesia, returning after furlough. They have served one term in the Far Eastern Division. Dr. Holm is to be head surgeon in the Bandung Mission Hospital.

Eva Louise Roberson, of Oshawa, Ontario, Canada, left San Francisco, California, August 6, en route to Singapore. Miss Roberson is to be dean of girls and English teacher in the Far Eastern Academy.

Dr. and Mrs. Willis Gentry Dick and one child left Los Angeles, California, August 8, for Penang. During the years 1948-1953 this family gave service in the Far Eastern Division. Dr. Dick is to serve as a physician in the Penang Sanitarium and Hospital.

Mr. and Mrs. Kenneth G. Smith and child, of Madison, Iowa, sailed August 9, on the S.S. *Queen Elizabeth*, from New York City, en route to India. Brother Smith is to connect with the Western India Union Mission as a pastor-evangelist.

E. W. DUNBAR

Michigan Camp Meeting Celebrates Centennial

(Continued from page 17)

campaign in Flint and is now concluding one in Decatur. The conference evangelistic team, Elden Walther and Gordon Henderson, held meetings in Charlotte, Lansing, Mount Pleasant, and Grand Rapids. Scores of pastors conducted reaping campaigns. Three student literature evangelists will be concluding their summer's work with a three-week effort.

Such is the fire that has been kindled. The \$120,000 overflow offering for evangelism will keep the fires burning even more brightly.



► Gloria D'Amico, an eighth-grade graduate of Cohansey Junior Academy in the New Jersey Conference, has raised more than \$130.00 in Ingathering funds during this past school year. A daughter of Catholic parents, she has attended the church school for two years and plans to attend an Adventist academy next year. She has also been one of the main speakers preaching on the third angel's message at eleven-o'clock services in three different churches.

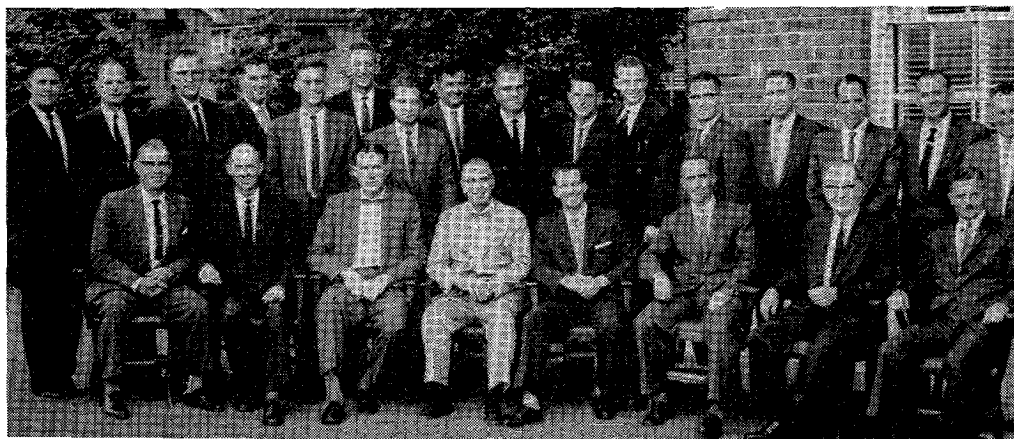
► Leslie Shultz, junior student at Atlantic Union College, has been chosen as president of the college temperance chapter. He attended the Institute of Scientific Studies at Washington, D.C., July 24-August 4.

Australasian Division Temperance Secretaries Meet

Keen, enthusiastic union and conference temperance secretaries recently met to consider the 1960-1961 temperance program for the division. The temperance secretaries (pictured below) pledged themselves to the formation of "Action Units" in each church and to conduct at least four public campaigns in each conference during the year.

Never before in this division has temperance received such energetic support around the field. Through a strong public program of rallies, film screenings, contacts with leading personnel in the community, and wide communications support from the press, radio, and TV, the temperance work is developing in a wonderful way.

ERNEST H. J. STEED, *Executive Secretary*
Australasian Temperance Society



Evangelism in a Korean Army Prison

By Rudy E. Klimes, *Departmental Secretary, Korean Union Mission*

Pastor Kwan fondled his small brief case as we rode out to the Pusan military prison. "Swords," he said secretively, "swords for some prisoners to fight their way out of prison." Slowly opening his brief case he added, "Swords, swords of the Spirit for escape from the prison of sin."

Brother Kwan paged through one of the Korean Bibles, and then replaced it in his case. "It has been rough for our boys this last month," he went on. "They could bear the persecution and the difficulties for refusing to bear arms in basic training camp. They took their four-year prison sentences like men. But to be refused the privilege of Sabbath worship, or of meeting or visiting together, is a real trial to them."

Then with a sparkle in his eyes he continued: "It's a pity. At first the prison was wide open to us, and then it was suddenly closed up. Two months ago I preached to 300 to 500 prisoners a night. It was a real thrill. They were not forced to come either; they wanted to come. Many of them studied the Voice of Prophecy lessons, and our five boys kept busy following up the interests. I remember one dark, intelligent-looking young man especially well. After we had talked and prayed together, he mentioned to me that he owned three Buddhist temples. Can you imagine what he said next?"

Pastor Kwan cleared his throat as he usually does before saying something important: "He said, 'I'll give your church one of my Buddhist temples. I want to join you people and live and believe as you do.' God bless that boy! There were

others, many others who were near to the kingdom."

Then a deep sigh came from the pastor's lips as he continued: "Now it is all over. The prison camp commander and the chaplain were transferred. The new men stopped everything, even study of the Voice of Prophecy lessons. Here is the prison now; talk to the boys for yourself."

After an hour and the usual formalities we stood facing seven radiant soldiers with shaved heads. As we talked and prayed together I somehow could not feel so sorry for them as I had before. Their faces were so happy, their stories so full of triumph for the Lord, their experiences in their Saviour so deep. I had come to encourage them, but I found courage enough for myself and to share with others.

The pastor distributed his volumes of spiritual food, I gave them some physical food, and then it was time to go. As I shook hands with the men in the army fatigues and looked into their eyes for the last time, I knew that even though bound in body, these men were free and joyous in their Lord.

That was one month ago. Today came a letter with the good news that Pastor Kwan is again free to preach the gospel anywhere, any time within this prison. The letter then told of eight baptized members. Now Pastor Kwan and his helpers all have official arm bands bearing the words, "Bible Instructor." These arm bands are our passports to all parts of the prison. We thank God for the new chaplain. Five prisoners are ready for baptism, among them a lieutenant and the former prison organist. In most of the quonsets we now have groups of 20 to 30 worshiping with us on Sabbath.

We invite your prayers for our faithful Missionary Volunteers in the Pusan military prison.

Youngberg Memorial Hospital, Bessie Irvine of Tokyo Sanitarium and Hospital, D. Lois Burnett of Manila Sanitarium and Hospital, and Mary Nygaard of Saigon Adventist Hospital.

► The North Philippine Union Mission reports 1,354 baptisms during the first six months of 1961, and the Korean Union Mission reports for the same period 1,127 baptisms.

► Mr. and Mrs. G. O. Bruce and family have returned from furlough and are now located in Singapore. Formerly the secretary-treasurer of the Japan Union Mission, Mr. Bruce is to serve as assistant division treasurer.

► Mr. and Mrs. R. H. Roderick and little daughter arrived in Singapore in April. Mr. Roderick is now the division cashier. He was serving as assistant treasurer of the Wisconsin Conference when he accepted the call to the Far East.

SOUTH AMERICAN DIVISION

► A day academy has recently been established in the city of Belém, Brazil. A well-planned, modern building was constructed near the banks of the Amazon. The response has been even greater than anticipated, as 407 students were matriculated at the opening of the school year.

► The Urdinarra church in the Central Argentine Conference has had a church school functioning without interruption for 53 years. A new school building is now under construction to care for the needs in this place.

► Wellesley Muir, president of the Lake Titicaca Mission, reports that there are now 276 organized churches and groups in that field. A new modern model primary school building has just been completed in Ganaoco. So many children have applied for matriculation that it will be necessary to build three more classrooms to accommodate them. In the Lake Titicaca field 58 mission schools are in operation.

► Work on the new evangelistic center and Voice of Prophecy office building in the Botafogo section in the city of Rio de Janeiro is progressing satisfactorily. The roof is now being placed and work on the office portion of the building is also well advanced. When completed this well-situated and beautiful center will serve as another means of reaching the more than 2 million inhabitants of this great city.

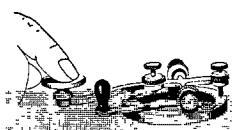
CENTRAL UNION

► Roy Hunt, who has been the assistant accountant at Union College, has accepted a call to be accountant at Southwestern Junior College.

► Dr. and Mrs. J. J. Ruffing, Jr., and son have recently moved to Hemingford, Nebraska, where Dr. Ruffing will enter practice.

► Elder and Mrs. Martin C. Shain have transferred from the Wyoming Conference to the Kansas Conference. He is to pastor the Kansas City, Kansas, church.

► L. O. Barnes is transferring from the Powell district in Wyoming to the Chey-



Brief News OF MEN AND EVENTS

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.

FAR EASTERN DIVISION

► As a result of evangelistic meetings conducted in the South Sumatra Mission by Pangarisan Sitompul, 26 persons were baptized April 8 and 29. Six of the candidates had been Moslems. At the baptism S. Ritonga, president of the mission, stated that these six converted Moslems mean as much as 600 Christian converts.

► B. A. Aaen, president of the Indonesia Union Seminary, reports two baptisms during the past school year. The majority of the 26 baptized came from Buddhist, Moslem, and non-Adventist homes.

► The music department of Southeast Asia Union College now has a permanent

home in a building formerly used by the Southeast Asia Union Mission. N. I. Zamora, who came to Singapore from Philippine Union College, has built up a strong music department. Miss Nobleza Pilar, also from Philippine Union College, will join the faculty soon to teach piano and voice.

► The Okinawa Mission has opened up work on Ikei Island, in the Ryuku group of islands.

► Nine Seventh-day Adventist nurses attended the quadrennial session of the International Council of Nurses in Melbourne, Australia, April 17-21, 1961. Of this number, four were from the Far Eastern Division: Marjorie Greive of

enne district. Associated with him will be pastor-teacher, Robert Potter, who is transferring from Newcastle to Cheyenne. The vacancy in the Powell district will be filled by J. R. Carner, who has been pastor of the Lander district.

► Paul M. DeBooy, Central Union MV secretary, reports that attendance at the MV Summer Camps increased about 25 per cent this year. The Nebraska Conference attendance doubled. The Central States held a new summer camp with record attendance. Wyoming conducted a charter Senior Youth Bible Camp on the trail; 28 attended. This camp was held at beautiful Lake Solitude in the Big Horn Mountains.

► Two MV and Pathfinder leadership camps are being held for training in standard and advanced courses in MV Leadercraft and Pathfinder counseling. One will be in Glacier View in Colorado, and the other at Little Grassy Lake in Illinois.

COLUMBIA UNION

► A union-wide study of the progress reports has been completed by a group of teachers in the Columbia Union. New cards to report the progress of pupils will be available when school opens.

► Several new churches and school buildings are nearing completion in the Ohio Conference. These include new churches in Napoleon, Elyria, Lima, and Medina; a gymnasium-auditorium at Dayton Junior Academy; another church in New Carlisle; a completely renovated church in the Eastwood section of Columbus, as well as a new junior academy; churches in Grove City, Pomeroy, Zanesville, Ironton; a new building for the Cincinnati Junior Academy; a new school at Hamlet. Other churches that have bought property and will be starting new buildings soon are Tiffin, Fremont, Salem, and Reynoldsburg.

► The Erie Sabbath school in the West Pennsylvania Conference put on an original enactment of "Josephine Remains Firm," the story of a Christian girl of Africa who stood firm for the Lord in spite of persecution at home. Authentic costumes and stage settings from Africa were used.

► Jacob Justiss, Allegheny Conference pastor, has been chosen secretary of the Missionary Volunteer department. Mrs. Justiss will be instructor in English at Pine Forge Institute.

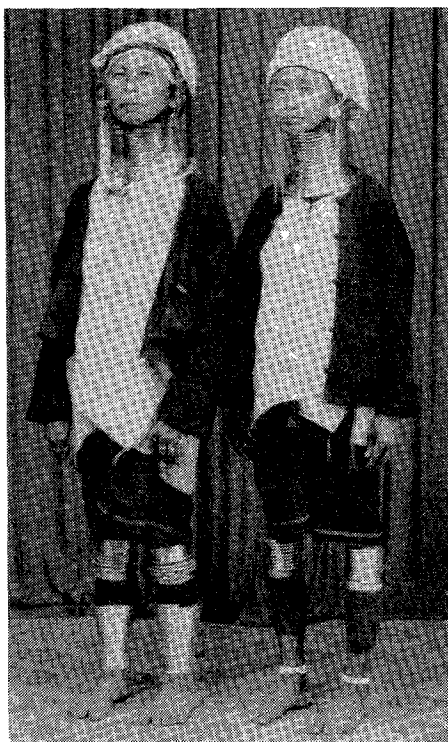
► When the church schools of the Pater-son and Hackensack, New Jersey, churches both outgrew their quarters they received a gift of property in Waldwick, between the two churches. They have completed a building with six classrooms, auditorium-gymnasium, principal's office, kitchen, and crafts room, and will be using the new quarters when school opens in September.

► Thirty people were baptized as a result of the Koch-Upchurch-Bierly evangelistic meetings in the Lancaster-Lebanon, Pennsylvania, district.

LAKE UNION

► The Indiana Conference has recently arranged to purchase Timber Ridge Camp near McCormick's Creek State Park, Spencer, Indiana. It has 200 acres, 123 in wooded and rolling land, and a 13-acre spring-fed artificial lake. There are five new cabins, and a partially constructed residence on the grounds. This camp will fill a real need in the Indiana Conference, which is launching a campaign to raise \$150,000 to purchase and equip the camp for year-round activities.

► The numerous JMV Summer Camp activities at Little Grassy Lake, in Illinois, July 2-16, were enjoyed by 240 boys and girls. A teen-age camp followed with 93 in attendance. This camp, only six years old, has grown rapidly. Today there are 34 buildings, including a dining hall and a crafts building-auditorium that seats 500 people. The latest addition is an infirmary provided by the Herman Kleists, of Brookfield, with sick wards for campers and living quarters for the nurse. Direct-



Entering a New State in Burma

For many years we have been looking forward to opening up new work in the Kayah State of Burma. In this hill country live the Padaungs (shown above) with their brass neckbands, the Breh's with their silver necklaces, and the Red Karens—85,000 of them. These people have been liberal at Ingathering time, and many have taken the Voice of Prophecy lessons.

On April 20, Kyaw Din and his family went to Loikaw. He is a teacher and a graduate nurse and will begin work by opening up a school and doing dispensary work. We praise God for this opening, and trust that He will greatly bless this new project.

KALEE PAW, Secretary
Burma Union

ing the activities were 69 staff members and their families under the supervision of Frank Phillips, conference MV secretary. Eight young people were baptized at the close of camp and one during the teen-age camp.

► Nine were baptized as a result of a 13-week effort at Sturgis and Mendon, Michigan, conducted by Elder and Mrs. E. A. Crane. They were assisted largely by members in these two churches.

NORTHERN UNION

► G. D. Brass, Minnesota MV leader, reported an overflow crowd of 162 teen-age campers. This taxed the facilities of the camp, and as a result plans are being laid for expansion.

► Dorothy LeDuc, of the Mankato, Minnesota, church is mailing a piece of literature plus a Bible school enrollment card to every home in New Ulm, Minnesota. Miss LeDuc has devoted 36 years to teaching the mentally handicapped children in this community, and she is well known for her services.

► A Big Brother camp was conducted at the Minnesota North Star MV camp. Seventy-two non-Adventist boys were enrolled. The camp was conducted under the leadership of G. D. Brass, MV Leader, and Perry Pedersen, home missionary secretary of the Minnesota Conference. Many of the district leaders were responsible for bringing the non-Adventist boys to camp.

► Robert Weisner is an active literature evangelist who serves as investment secretary for the Minneapolis Southview church. One project was a "Hole in the Pocket" offering, where coat pockets mounted on cardboard were used to take up the offering. The weight of this offering totaled 49½ pounds, and the total project netted more than \$600.

NORTH PACIFIC UNION

► The Mittleider-Beaman Christ Our Hope evangelistic team, recently completed a three-week series of meetings in Mount Vernon, Washington. Thirty-three were baptized.

► Dr. Joseph D. Riederer and family have recently moved to Juneau, Alaska, to practice general medicine. After graduating from Walla Walla College and Loma Linda School of Medicine, Dr. Riederer interned at the Portland Sanitarium and Hospital in Oregon, and last year took a residency in surgery at Kern County General Hospital in Bakersfield, California.

► October 1 has been selected as the date to begin construction of a new church building in Puyallup, Washington. The sanctuary will seat 400 and also have a Sabbath school wing of 6,500 square feet and a chapel seating 100.

► Mount Rundel Junior Camp near Banff, Alberta, in the Canadian Rockies was the setting for the recent doctor-minister retreat of the Montana Conference workers. Twelve doctors and 19 ministers and other workers, with their families, fellowshiped for four days. Leading out in the discussions were Dr. R. S. Hamil-

ton, medical secretary for Montana, George E. Taylor, conference president, Dr. Ralph Waddell, medical secretary of the Far Eastern Division, Carl Sundin, director of placement at Loma Linda University and assistant secretary of the General Conference Medical Department, and Paul Heubach, pastor, Walla Walla College church, and college chaplain.

► Most recent additions to the Mount Ellis Academy staff are Vera Johnson Folkes, of Kalispell, Montana, as dean of girls; Leonard L. Wheeler, of Michigan, as dean of boys; Mr. and Mrs. Monroe Duerksen, of California, as school accountant and teacher of commercial subjects (Mrs. Duerksen will have supervision of the laundry). Edwin McGhee, recently returned from Middle East College at Beirut, Lebanon, will give instrument lessons, teach music theory, and conduct the school band.

► At the time of the Upper Columbia camp meeting, Richard Litke, of Walla Walla College, and James Madson were ordained to the gospel ministry. C. A. Scriven gave the charge and C. M. Bunker welcomed the new ministers.

► Mark O. Hatfield, governor of the State of Oregon, addressed the camp meeting at Gladstone Park, Oregon, the evening of July 23. He told the group that the present dangers confronting Christianity are complacency and mediocrity in Christian living.

► Midsummer Vacation Bible School under the direction of Mrs. S. S. Merrill, drew a peak attendance of 100 in Boise, Idaho. More than one third of the attendance was from non-Adventist homes.

PACIFIC UNION

► Bruce Aitken arrived in Hawaii recently, where he will serve as secretary of the publishing department. For 12 years he was associate publishing secretary in the Southern California Conference. He succeeds D. D. Dirksen, who accepted a call to the publishing department in Southern California.

► Mary Ellquist, for the past eight years supervisor of elementary education in the Southeastern California Conference, has resigned her position to join the faculty of Madison College in Tennessee, where she will be in charge of the elementary teacher education program.

► Fenton E. Froom, pastor of the Green Lake church in Seattle, Washington, for the past six and a half years, has assumed the pastorate of the San Bernardino church in Southeastern California. Previous to his Washington service he labored in Virginia, Florida, and Georgia.

► Seven Master Guides were invested at services in Ogden, Utah, on June 24, with 23 others invested in the various MV classes.

► A two-month series of evangelistic meetings held by Alden Sage and Ernie Roy in the Bellflower-Lakewood church closed June 9. August 5 saw the last of 26 candidates join the church as a result of these meetings. Others are still in a baptismal class under the direction of Mrs. Myrtle Alexander, Bible instructor, and John Rhodes, pastor.

In Remembrance

ABLES.—Hattie Ola Ables, born Aug. 1, 1882, in Macon, Ga.; died at Ardmore, Okla., July 19, 1961.

AITKEN.—Nancy Ellen Hensley Aitken, born April 11, 1866, at Girard, Ill.; died at Encinitas, Calif., July 18, 1961. When three years of age she migrated with her parents to Busby, Kans. At the age of 17 she began teaching public school. She accepted the truth when 19, and a year later became the wife of James Aitken. She is survived by 11 of her 13 children; 24 grandchildren, one of whom is J. J. Aitken, president of the South American Division; and 44 great-grandchildren.

ANDERSON.—Bessie Sanders Anderson, born Dec. 2, 1876, at Moon, Wis.; died at Mountain View, Calif., June 26, 1961. Seven children survive, three of whom are engaged in denominational service—David at Monterey Bay Academy; Victor, principal of Modesto Union Elementary School; and Robert with the Pacific Press Publishing Association.

ANGELL.—Frances Estella Angell, born July 17, 1867, at Redmond, Wis.; died at Walla Walla, Wash., May 26, 1961.

BOHLMANN.—Johanna Albertina Frieda Bohlmann, born June 14, 1891, in Berlin, Germany; died at Takoma Park, Md., June 23, 1961. Her husband was a minister in various cities of Germany. After his retirement they moved first to Brazil and later to Takoma Park, where he is the pastor of the German church. Other survivors are four sons, two of whom are employed at the Review and Herald Publishing Association; eight grandchildren; and a sister in Switzerland.

BRAMAN.—Elmer B. Braman, born Jan. 2, 1871, in Wisconsin; died June 16, 1961, in Oakdale, Calif.

BRASHER.—Edna Ida Brasher, born June 15, 1888; died at Chico, Calif., June 24, 1961.

BRAUN.—Wilhelmina Bublitz Braun, born in 1863, in Germany; died July 8, 1961, in Milwaukee, Wis.

BROWN.—Alfred Christopher Brown, born March 9, 1879, in Iowa; died near Arlington, Calif., July 1, 1961.

BROWN.—Florence Jencks Brown, born Nov. 8, 1880, in Antelope County, Nebr.; died Jan. 9, 1961, at La Sierra, Calif. [Obituary received July 24, 1961.—Ens.]

BRUNIE.—Yolanda Sutherland Brunie, born in Madison, Tenn.; died June 1961, in Pasadena, Calif., at the age of 56. She was the daughter of the late Dr. E. A. Sutherland. Survivors are her husband; a son, Dr. William H. Brunie, psychiatrist with the Navy at Treasure Island, San Francisco; a daughter, Mrs. Wayne P. Jones, of Glendale; six grandchildren; and a brother, Dr. Joe E. Sutherland of Madison, Tenn.

BUCHANAN.—Edith Barbee Buchanan, born in 1886, in Kansas; died June 14, 1961 in Lodi, Calif. After finishing her college and nurse's course she married Dr. R. A. Buchanan, and for 35 years they operated the Buchanan Sanitarium in Lodi.

BURDICK.—Rolland Burdick, born Oct. 18, 1885, in Farina, Ill.; died July 22, 1961, in Ardmore, Okla. He became an Adventist in 1912 and spent several years as a colporteur and church school teacher. Surviving are his wife, Clara; a daughter, Olga Spear of Ardmore, Okla.; and five sisters.

CAREY.—Edward W. Carey, born May 11, 1869, near Toledo, Ohio; died July 16, 1961, at Strasburg, Va. He attended Battle Creek College and also took nurse's training. In 1900 he married Alma Davis Jones. Together they labored in pastoral, evangelistic, and educational work in ten States. For the past 30 years Elder Carey was on the staff of the Home Study Institute. In 1947 they moved from Washington, D.C., and settled near Strasburg, Va., where he served as church elder. Surviving are his wife; four sons, W. Leonard of Mauertown, Va., Edward A. of Washington, D.C., John B. of Niagara Falls, N.Y., and Elder William H. of Sharon, Pa. There are 12 grandchildren and 27 great-grandchildren.

CHINN.—Hal Walter Chinn, born Aug. 17, 1884, in Brazoria, Tex.; died at Paradise, Calif., June 30, 1961. His wife, Annie Richter Chinn, remains.

DICK.—Altie Alena Wordell Dick, born May 27, 1885, near Peoria, Ill.; died at La Harpe, Kans., June 5, 1961. Her husband, Arthur C. Dick, survives.

DOTTS.—James Arthur Dotts, born Oct. 12, 1880, in White Cloud, Kans.; died at Little Rock, Ark., July 20, 1961. His wife remains.

DRUMMOND.—Lucile Gilbert Wright Drummond, born Nov. 13, 1886, in Northumberland, Pa.; died June 20, 1961, in Takoma Park, Md. In 1904 she accepted the truth and for several years held secretarial responsibilities in the denomination in Philadelphia, the Indiana Conference, and in the

Battle Creek Sanitarium. In 1915 she married Adrian Eugene Wright, who died in 1922. She then married James Drummond. Left to cherish her memory are her husband; two sons, Gilbert Wright of Lanton, Okla., and Herbert Wright of Adelphi, Md.; a stepson, Blesi Wright of Albuquerque, N.M.; 10 grandchildren and numerous great-grandchildren.

FLAKER.—Myrtle Young Flaker, born May 13, 1890, in Virginia; died June 18, 1961, in Grand Saline, Tex.

GOSMER.—Maud A. Drinkenberg Gosmer, born March 7, 1877, in Belle Plaine, Iowa; died at St. Helena, Calif., July 9, 1961. Her first husband, Frank Drinkenberg, died in 1930. In 1953 she united in marriage with Elder W. A. Gosmer. Two daughters by her first marriage survive, Ruth Lauer of Eagle Rock, Calif., and Doris Regula of Portland, Ore. Other survivors are three grandchildren; one great-grandchild; a sister, Lois Unrue, of Hamilton, Ore.; and a brother, Wayne Overturf, of Portland, Ore.

HANSON.—Herman Samuel Hanson, born in 1896, in Selby, S. Dak.; died at Decatur, Ga., July 27, 1961. He was ordained to the ministry in 1936. He received his B.A. degree from Walla Walla College. He was dean of men at Gem State Academy in 1925 and later served as dean of men at Walla Walla College. For a time he was an evangelist in Canada. In 1930 he became principal of Mount Ellis Academy and in 1932 was called to the teaching staff of Gem State Academy. In 1933 he became educational secretary of the Idaho Conference, and for several years he also headed the MV and home missionary departments in that conference. In 1940 he was elected educational and Sabbath school secretary of the Oregon Conference, which post he held until 1945. He also directed the temperance work for two years in that conference. Next he was educational secretary of the Upper Columbia Conference, and in 1948 was elected educational and MV secretary of the Georgia-Cumberland Conference. In 1950 he was called to be educational secretary of the Southern Union. In 1922 he married Zella Estelle Olmstead, and after her death married Florence Gill. Surviving are his widow; a son, John A. Hanson of San Antonio, Tex.; three grandchildren; two brothers, Dr. Alfred N. Hanson of Glendale, Calif., and John Hanson of Edmonton, Alberta, Canada; four sisters, Mrs. C. A. Haysmer of Melrose, Mass.; Mrs. Lawrence Michelson of Leslie, Mich.; Mrs. Agnes Kneeland of Cloverdale, B.C., Canada, and Mrs. Esta Brannell of Edmonton, Alberta, Canada.

HAUGHEY.—Ruth Ellwanger Haughey, born in Viola, Del.; died March 21, 1961, in Los Angeles, Calif. She accepted the truth at the age of 18, and in 1933 was graduated from Washington Missionary College. She worked her entire way through the academy and college and served for three years as college registrar. In 1933 she married Dr. Dell D. Haughey. In 1936 she became executive secretary of the Medical Alumni Association of the College of Medical Evangelists, which office she held for 11 years. She is survived by two children, Dell Dean, Jr., and Susan Ruth; two brothers, Alfred Ellwanger of Broad Run, Va., and Philip Ellwanger of Wilmington, Del.; and one sister, Mrs. S. Horton McLennan of Phoenix, Ariz. [Obituary received July 27, 1961.—Ens.]

HOARD.—Flora Ingold Hoard, born in 1862, in Iowa; died June 3, 1961, at Loma Linda, Calif. One son, Clyde, survives.

JETTON.—James Henry Jetton, born Aug. 22, 1872, in Buffalo, Tex.; died at Sanitarium, Calif., June 18, 1961. His wife, Anna Pearl Blackwelder Jetton, survives.

KIRK.—Dora Kirk, born May 21, 1872, in New Jersey; died June 28, 1961, at Temple City, Calif.

LOMBARD.—Carl Joseph Lombard, born June 18, 1942, in Hartford, Conn.; died May 15, 1961. Surviving are his parents, Mr. and Mrs. Carrol Lombard, and a sister, Linda.

LOWNSBERY.—Lucian L. Lownsbury, born Nov. 11, 1886, in Clinton County, Mich.; died June 20, 1961, near Marion, Mich. Surviving are his wife, Savilla Lownsbury, a church school teacher; two daughters, Mrs. Thomas Allen of Marion and Mrs. Orville Bennett of Ewart; two sons, Leonard of Lansing and Lucian, Jr., in Japan; seven grandchildren; two great-grandchildren; and a brother, Howard, of Lansing.

MERCER.—Alfred Mercer, born April 25, 1878, in Perry County, Mo.; died in San Bernardino, Calif., July 10, 1961.

MUNDALL.—Johann Mundall, born May 12, 1876, in Norway; died in Glendale, Calif., June 29, 1961.

NORTON.—Glenn Norton, born July 16, 1885, in Dodge Center, Minn.; died July 28, 1961, at Farmington, Wash. Surviving is his wife, Hazel Hickok Norton.

NOWLEN.—Clair A. Nowlen, born April 25, 1863, at Mentor, Ohio; died at Clarkston, Wash., June 24, 1961. For many years he served as a literature evangelist in South America and Inter-America.

OLIVER.—Phoebe Oliver, born July 27, 1884, in Ruscomb, Ontario, Canada; died June 27, 1961, in Brea, Calif. She worked at the Battle Creek Sanitarium for 58 years.

PRELWITZ.—Anna Beese Prelwitz, born July 26, 1875, in Gehlsdorf, Germany; died May 20, 1961, at Tekoa, Wash.

REED.—Harry Reed, born Nov. 26, 1877, in Indiana; died at Modesto, Calif., June 8, 1961. A brother survives.

REYNOLDS.—Louise Rhody Reynolds, born July 26, 1890, in New Orleans, La.; died in New Orleans, July 4, 1961.

ROTH.—Fannie Roth, born in 1879, in New York City; died in California, June 25, 1961.

SHERTZER.—Sheldon William Shterzer, born Oct. 12, 1888, at Bowling Green, Ohio; died April 8, 1961, at Asheville, N.C. His widow, Jennie L. Ramsey Shterzer of Asheville, N.C., survives. [Obituary received July 27, 1961.—Eads.]

STROM.—August A. Strom, born Sept. 9, 1878, in Norway; died July 1, 1961, at Grandview, Wash.

THIELE.—Lorena Stone Thiele, born March 2, 1901, at Holly, Mich.; died at Kalamazoo, Mich., May 2, 1961. She attended Adolphian Academy. In 1920 she married Elder Edwin R. Thiele and they left at once for China, where they spent 14 years in mission service. In 1937 the Thieles moved to Berrien Springs, Mich., where Dr. Thiele has served as professor of religion. Left to cherish her memory are her husband; one son, Dr. A. L. Thiele of Charlottesville, Va.; her parents; a sister; and a brother, Prof. George Stone of Union College. There are four grandchildren.

WAGNER.—Theodore Wagner, born Oct. 17, 1884, at Farmington, Wash.; died at Farmington, July 11, 1961. His companion, Helen Adler Wagner, remains.

WELLS.—Mary E. Wells, born Feb. 4, 1865, near White Sulphur Springs, Ark.; died May 8, 1961.

WILHELM.—Peter C. Wilhelm, born Dec. 27, 1879; died July 7, 1961, at Shreveport, La.

WINN.—Mary Alice Matthews Winn, born Jan. 1, 1869, in Natchitoches, La.; died at Cleburne, Tex., June 27, 1961. In 1889 she married George Winn, pioneer colporteur of the Southwest, and for some years provided a home for the colporteurs who worked under her husband's direction. In 1897 they moved to Keene, Texas. Surviving are seven children; seven grandchildren; 15 great-grandchildren; and one great-great-grandchild.

WOLFF.—Arthur Clarence Wolff, born Sept. 18, 1880, at Atchison, Kans.; died at Redlands, Calif., Nov. 9, 1960. For a time he was employed at the Southern Publishing Association. In 1930 he married Fay Benjamin, and the following year was baptized by Elder H. M. S. Richards. He leaves his wife; a son, Marlow B.; and two sisters, Pearl Reese and Edna Wolff. [Obituary received July 10, 1961.—Eads.]

NOTICES

Literature Requests

[It is understood that all literature requested through this column in the REVIEW will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

Consuelo P. Leyson, 73 Mabini St., Ormac City, P.I., wishes continuously for six months *Review*, *Signs*, *Listen*, *Guide*, *Little Friend*, old Bibles, songbooks, *Instructor*, *MV Kit*, *S.S. Quarterly*.

Marilyn Gacho Racero, Northern Mindanao Mission, Cagayan de Oro City, Misamis Oriental, P.I., desires *Instructor*, *Guide*, *Primary Treasure*, *Little Friend*, *Life and Health*, *These Times*, *Signs*, picture cards, and *Sabbath Songs for Tiny Tots*.

WANTED BY A. A. Nahman, 15, Freda Mansions, Bok and Quartz Sts., Johannesburg, So. Africa: *Signs*, *Life and Health*, *These Times*, *Message*, *Listen*, *Liberty*, *Guide*, *Little Friend*, *Primary Treasure*, small books and tracts.

Send picture cards, *Present Truth*, *Life and Health*, *These Times*, *Signs*, *Instructor*, *Guide*, *Little Friend*, old Bibles, songbooks, *Quarterly*, small books, and children's Sabbath school supplies to:

Mila Lozada, Baesa, Calsocan Rizal, P.I.
Estelita Lamboso, Victorias Milling Company, Negros Occidental, P.I.

Mrs. Luz C. Israel, Santiago (Paypay), Cabadbaran Agusan, P.I.

WANTED: Songbooks, old Bibles, *MV Kit*, *Messages to Young People*, and other small books, *Signs*, *These Times*, *Listen*, *Life and Health*, *Instructor*, *Quarterly*, picture cards, tracts, *Worker*, *Review*, *Liberty*, *Message*, *Guide*, *Little Friend*, *Primary Treasure*, *Go*, *Present Truth*, Bible games by the following:

Minnie Fortu, Odiongan, Romblon, P.I.
Percival Fortu, Philippine Union College, Box 1772, Manila, P.I.

Rollie Fortu, Odiongan, Romblon, P.I.
Virgelio Faminial, Banton High School, Banton, Romblon, P.I.

Mrs. Remedios Masangcay, San Agustin, Romblon, P.I.

Eddie Masangcay, San Agustin, Romblon, P.I.

Urnista Festijo, Concuerra, Romblon, P.I.

Elmore Diaz, Manila Sanitarium and Hospital, 1875 Donada St., Pasay City, P.I.

Luzminda Agayani, Fabella High School, Roxas, Or. Mindoro, P.I.

Janito Fesariton, Banton High School, Banton, Romblon, P.I.

Seventh-day Adventist Church, Box 6, Marbel, Cotabato, P.I.

Lina Barbaso, c/o Seventh-day Adventist Church, Luzurriaga St., Bacolod City, Negros Occidental, P.I.

Jeusito Cagas, Mutia, Zamboanga del Norte, P.I.

Zenaida Fedinco, Gabanan, Odiongan, Romblon, P.I.

Esperanza Famera, Bongabon, Oriental Mindoro, P.I.

Charles Earl, Welcome Hall Church, Welcome Hall P.O., St. James, Jamaica, W.I.

Diosdado Relox, Hacienda Salcedo, Bongabon, Oriental Mindoro, P.I.

Hindenberg Rey, Hacienda Salcedo, Bongabon, Oriental Mindoro, P.I.

Roberto B. Feh, Room 1, 3d Floor, 968 P. Paredes, Sampaloc, Manila, P.I.

Fernando Dasalla, Senaculay SDA Church, Senaculay Buluan, Cotabato, P.I.

Salvador Lamboso, Victorias Milling Company, Victorias, Negros Occidental, P.I.

Betty E. Galido, Alcantara, Romblon, P.I.

Salvacion E. Galido, Alcantara, Romblon, P.I.

Levi Espinosa, San Agustin, Romblon, P.I.

Dina Martinez, San Agustin, Romblon, P.I.

Send *Life and Health*, *Signs*, songbooks, old Bibles, *Instructor*, small books, *Little Friend*, *Guide*, *S.S. Quarterlies*, *Listen*, *Liberty*, *Primary Treasure*, *These Times* to the following:

Ronie Sapanza, Mabini, Valladolid, Negros Occidental, P.I.

Phebe Fodra, Odiongan, Romblon, P.I.

Edna Perez, Odiongan, Romblon, P.I.

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James Perez, Banton, Romblon, P.I.

Elizabeth Faderon, Odiongan, Romblon, P.I.

Carlito Faminial, Banton, Romblon, P.I.

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Antonina Frogosa, Calatrava-San Agustin, Romblon, P.I.

Ruth Fajutag, Calatrava-San Agustin, Romblon, P.I.

Bella Perez, Odiongan, Romblon, P.I.

Grace Perez, Odiongan, Romblon, P.I.

Mercedes Vy, Odiongan, Romblon, P.I.

Yolanda Selodio, Odiongan, Romblon, P.I.

Caesar Fetalco, Odiongan, Romblon, P.I.

Keith R. Mundt, SDA Mission, Taunggyi, SSS, Burma, desires *Message* and *Liberty*.

WANTED: Used greeting cards, Christian Home calendar, finger plays, children's songbooks, and stories, *Message*, *Signs*, *Life and Health*, *Listen*, *These Times*, *Liberty*, tracts, *Morning Watch*, *Ministry*, *MV Kit*, *Go*, *Present Truth*, *Quarterly*, color books, small books, songbooks, old Bibles, *Guide*, *Worker*, *Primary Treasure*, *Little Friend*, picture cards to Thelma Fontamillar, Sampao, Samal, Davao City, P.I.

A continuous supply of *Instructor*, *Listen*, *Guide*, and *Life and Health* to Imnas Gasmen, Philippine Union College, Box 1772, Manila, P.I.

Olga G. Lan, Fabrica, Occ. Negros, P.I., wishes a continuous supply of *Signs*, *These Times*, *Instructor*, *Guide*, *Life and Health*, *Listen*, *Little Friend*, *Message*, tracts, old Bibles, small books, songbooks.

Gregorio Fabula, Odiongan, Romblon, P.I., needs *Signs*, *Message*, *These Times*, *Life and Health*, tracts, picture cards.

WANTED: A continuous supply of picture cards, story books, songbooks, old Bibles, *S.S. Quarterlies*, and other literature, by Leonardo Calipayon, Madrid, Surigao del Sur, P.I.

Legal Notices

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:00 A.M., October 25, 1961, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service
J. W. PEEKE, Manager

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:00 A.M., October 25, 1961, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
J. W. PEEKE, Secretary

Answers to Bible Quiz

(Page 7)

1. Simon Peter. Acts 10:34. 2. Lydia at Thyatira. Acts 16:14. 3. Bereans. Acts 17:11. 4. Dionysius. Acts 17:34. 5. Agabus. Acts 21:10. 11. 6. Peter. 1 Peter 5:8. 7. Peter. 2 Peter 2:5. 8. Melchizedek. Heb. 5:6. 9. The Laodiceans, by the Lord. Rev. 3:14, 16. 10. Paul. Gal. 6:9; 2 Thess. 3:13.

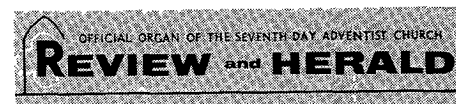
Corrections

In the missionary sailings column of July 27, 1961, it was stated that Dr. and Mrs. Robson S. Newbold and five children left New York City on June 25, for Ruanda-Urundi, Africa. It has been called to our attention that Dr. Newbold returned to the Ngoma Hospital alone, without his family. In view of an emergency need he will serve there for one year.

In the REVIEW and HERALD of July 6, 1961, under the heading From Home Base to Front Line, it was stated that R. L. Watts was to continue to promote industries at the Lowry Memorial High School at Bangalore, India. Our attention has now been called to the fact that at a later date a further arrangement was made for his work, and that upon return he is being asked to lead out in the health-food work in the Southern Asia Division and at Spicer Memorial College.
E. W. DUNBAR

Church Calendar

Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Review and Herald Campaign	September 16-October 14
Thirteenth Sabbath Offering (South American Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9



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

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On the opposite page is a copy of a letter

that has just been sent to all our church leaders in America. (Along with it has been sent certain material mentioned in that letter.) Because it is really of interest to all our people, we are here reproducing it. We invite all of you to read it. We think it marks a definite advance toward the goal of having the *Review* in every home. If you are a church officer, particularly if you are a pastor or church elder, this letter has prime importance. In your

hands is the responsibility of initiating this new promotion plan for *Review* subscriptions. The General Conference has given its active endorsement. Perhaps the best part of the whole plan is its simplicity and economy—any church can use it effectively. Undoubtedly, in your church, the telephoning committee should be ready to go into action by mid-September, when the annual *Review* campaign begins.

Your phone will be ringing

a little later in the month, and someone will be asking you to subscribe to the *Review*. You will want to say "Yes" promptly, for the 1962 *Review* is going to be the best ever. For example, in the first issues in January there will be vivid, firsthand reporting of The World Council of Churches' great meeting in Delhi, India. The *Review* will have a reporter on the spot.

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Members of *Review* Phone Committee

As you doubtless know, the business world is increasingly employing the telephone to solicit orders. Very particularly is this so in regard to soliciting subscriptions to various magazines. We do not believe that we should let the children of this world be wiser in their generation than the children of light. So we have been testing a plan for securing *Review* subscriptions by phone. The tests have revealed that the plan works well—very well. At the 1961 Spring Council of the General Conference it was voted—along with other promotion plans for the *Review*—that we encourage all our churches to use this phone promotion plan.

Let me first summarize the plan, and then give it in detail: Each church appoints a telephoning committee. The committee then telephones the homes of members, seeking *Review* subscriptions. They confirm all such orders by sending a post card to the one ordering. Then they give the Church Missionary Secretary their record sheet of orders. He, in turn, seeks to secure the cash for these orders. Finally, the pastor, or elder, sends to the conference president a report of the campaign.

There are four steps to the plan, as follows:

1. The church appoints a committee whose work it will be to make a telephone contact with every home in the church that has a phone. (It is suggested that about 20 homes be assigned to each committee member. Be sure that each committee member is an enthusiastic subscriber and reader of the *Review*.)
2. Give each committee member a copy of the printed sheet entitled, "RECORD SHEET OF ORDERS," to record the results of his telephoning. This sheet, it will be noted, carries certain instruction, and a sample phone-solicitation canvass. Also give each telephone-committee member special post cards printed for this purpose—as many post cards as there are homes assigned him. To each person who agrees, on the phone, to subscribe, the committee member sends a post card, to confirm the order. When the committee member has completed his phoning and filled out his "RECORD SHEET," he gives this to the Church Missionary Secretary. With this he completes his work.
3. The Church Missionary Secretary, with RECORD SHEETS before him, knows what orders have been taken, and that the people ordering have promised to bring in their money in 30 days. Hence, as an alert Church Missionary Secretary he will wish to make sure that all the orders are actually paid for—because no order should go in to the Book and

Bible House that is not paid for. Many times church members are a bit forgetful. If the Church Missionary Secretary will do a little reminding, either by phone or at church, almost all the orders that have been given by phone will become paid orders. It is hardly possible to overemphasize the importance of the Church Missionary Secretary in the success of this plan.

4. When the campaign is ended the pastor, or local elder, should provide the conference president with a report on the success of the campaign by filling out the blank entitled, "PASTOR'S (OR ELDER'S) REPORT." Vital to the ultimate success of any campaign is a clear report on results obtained. After examining these, your conference president will be sending a report on to F. A. Mote of the General Conference. Elder Mote has been appointed by the General Conference to give special attention to the promotion of the *Review*. Your reports will help us to see how better to plan the phone campaign in the future. These reports will also help our pastors and elders to see which homes have not subscribed. In some instances, this may be an index to a spiritual problem. Also, where a person says that he "can't afford to subscribe," the pastor can evaluate the statement, and may wish to recommend to the church board that the church assume financial responsibility for the subscription. The Spirit of Prophecy counsels us to do this for worthy cases.

The most important part of this, as of any good campaign, is the will to make it succeed. We all believe that every family should have the *Review*. Here is a plan that will help us very definitely toward this goal. It is an inexpensive plan—and tests prove that it will work. All we need to do is to work the plan. We are sure you will want it to succeed in your church.

Besides this special plan there will need to be pulpit promotion of the campaign as a whole. Some of this should precede the phoning campaign. Also, some special endeavor should be made to contact homes that do not have a phone.

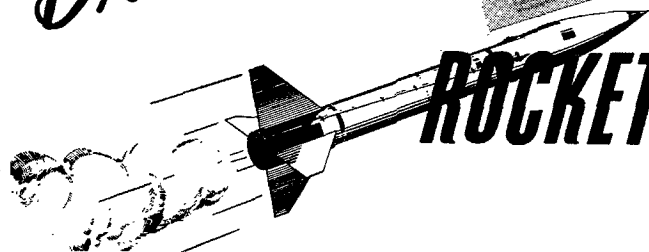
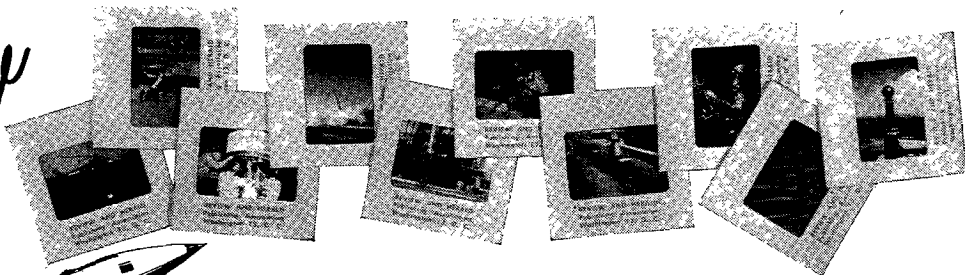
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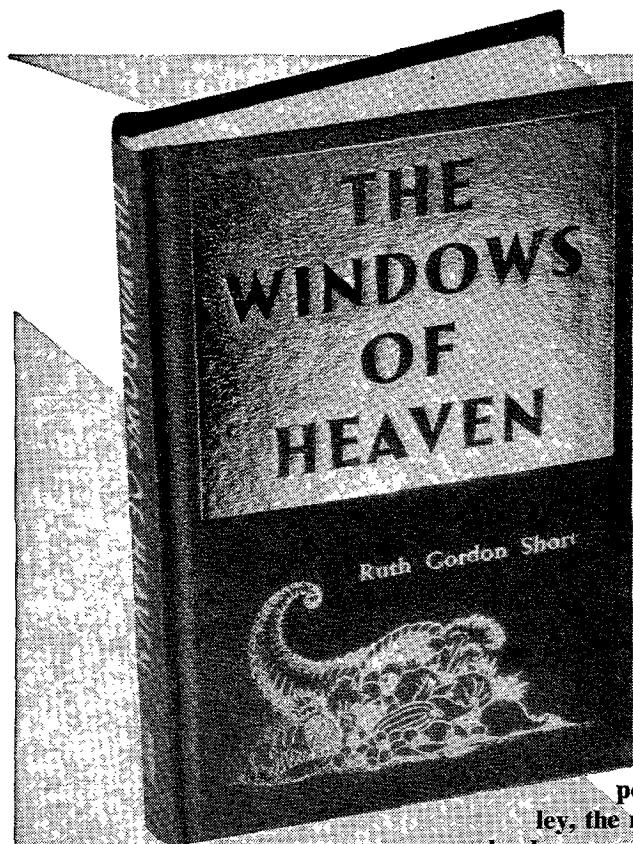
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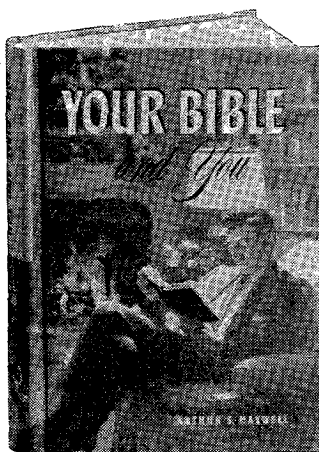
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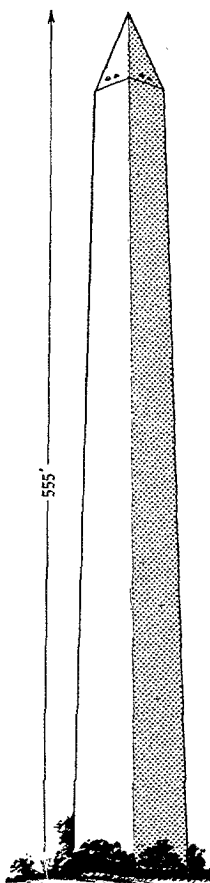
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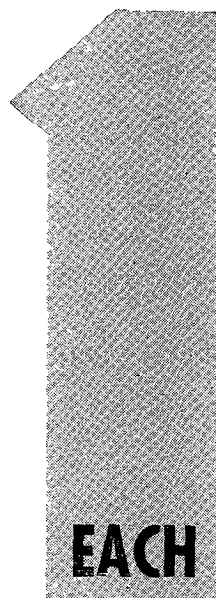
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News of Note

An Important Announcement

Be sure to read the important announcement on pages 26 and 27 of this issue of the REVIEW. This special statement not only announces a startling new low price for the REVIEW but also describes a plan by which it is hoped that the REVIEW can be placed in every Adventist home. A complete report on the results of the campaign will be forwarded to the General Conference.

Lake Region Conference Elects New President

At the Lake Region Conference session held August 9 and 10, H. W. Kibble, who has served as the conference president for ten years, was succeeded by Charles Bradford, pastor of City Tabernacle in New York City. All other official personnel were returned to their positions of responsibility for the next term of service.

F. L. PETERSON

Radio-TV to Feature Adventist Missionary

Seventh-day Adventists living in the United States will be interested to know that Dr. H. W. Miller, veteran Adventist medical missionary, will be interviewed on Art Linkletter's radio and TV programs Friday, September 15. The programs are released over the Columbia Broadcasting System. For local time and station, consult your newspaper. Members may wish to share this information with their neighbors and friends, as an aid to creating a better understanding of the type of humanitarian work carried on by Seventh-day Adventists.

HERBERT FORD

New Education Secretary for Southern Union

The Southern Union Conference has named Vernon W. Becker as secretary of the union educational department. Elder Becker has been MV and educational secretary of the Atlantic Union Conference. He takes the place of H. S. Hanson, recently deceased.

CECIL COFFEY

In This Issue

On page 1 of this REVIEW W. E. Murray, vice-president of the General Conference, begins a series of five articles entitled "Great and Solemn Realities." In this series Elder Murray deals with certain of the major developments and problems that confront the church as the course of history approaches its climax.

He presents also—and this is of special importance—the safeguards God has provided to protect His people and to lead them safely through the troubles and tests that intervene between our time and the coming of the Lord.

A monthly feature for several months, beginning with this issue, will be a series by Prof. C. E. Wittschiede of Andrews University on a variety of problems that arise in the personal Christian experience of many who do not fully understand the relationship that should exist between the born-again Christian and his heavenly Father. Professor Wittschiede will consider such problems as doubt that one's sins have been forgiven, uncertainty that one has done the right thing, a sense of inferiority, hurt feelings, and impure thoughts. Professor Wittschiede has had many years of experience counseling with church members, and we believe REVIEW readers will find practical benefit in what he has to suggest.

North American Division Medical Council

As this note is written (August 25) the general Medical Council of the North American Division has just closed in Kan-

sas City, Missouri. Two hundred fifty delegates from our hospitals, sanitariums, and conferences, and from our self-supporting institutions, spent four days in studying the objectives and needs of our medical work. Several of our General Conference leaders were with us in this council and brought to us challenging messages calling us to a renewal of our vision and our objectives in conducting medical work.

Two of these messages, brought to us by F. D. Nichol, editor of the REVIEW, were regarded as of such significance that the council unanimously requested that these talks be made available through the columns of the REVIEW. We take pleasure in recommending them to the readers of the church paper.

T. R. FLAIZ, M.D., Secretary
General Conference Medical Dept.

[A news report of this medical council will appear shortly. Elder Nichol's first talk at the Council begins on page 2 of this issue.—EDITORS.]

Book Editor Appointed by Pacific Press

At a recent meeting of the Pacific Press board of directors, Richard H. Utt was elected book editor. He succeeds Merlin L. Neff, who after 21 years in this post has accepted a call to head the English Department at La Sierra College. Elder Utt has had experience as evangelist, church pastor, mission president, and recently as assistant editor of the *Signs of the Times*.

GEORGE A. HUSE



Selected from Religious News Service.

GAINESVILLE, GA.—After a 16-year battle the United States Navy struck its colors here and surrendered to the Gainesville Methodist church. The only casualty was financial. The Navy had to turn over a check for \$3,500 to build a new steeple for the church. Back in 1944, the church permitted the razing of its steeple in a patriotic move designed to promote air safety. Naval aviation cadets flying at nearby Gainesville Air Station were coming too close to the steeple and the Navy asked permission to remove it.

SANTA ANA, CALIF.—A new International Headquarters building was dedicated here for the expanding work of the Wycliffe Bible Translators, Inc., non-denominational missionary linguistic organization named after the twelfth century English Reformer and Bible translator, John Wycliffe. Founded 27 years ago, the organization administers the work of some 1,130 missionary translators in 13 countries. It is currently engaged

in reducing to writing for the first time about 200 languages and has translated portions of the Bible in 100 of these tongues and the entire New Testament in seven more.

WASHINGTON, D.C.—A housing loan of \$3 million, largest made to a church-related institution under the United States Housing and Home Finance Agency's college housing program, has been approved for Methodist-related Boston University to finance construction of a "skyscraper" dormitory, it was announced here. The 13-story residence hall for 544 women, which will be one of the largest college dormitories ever erected, will include a dining hall seating 550. The university, which has an enrollment of 10,200 students, reported that it had to refuse admission to 1,061 qualified single women students last year because of a lack of residence facilities.

INDIANAPOLIS, IND.—Methodist churches in and around Indianapolis are preparing to search for as many as 25,000 "lost" members. A pilot project for the entire church in the United States, the three-month effort starting September 1, is called a "mission to Methodists on the move." It is aimed specifically at seeking out Methodists who have moved to Indianapolis but never have transferred church memberships.