

REVIEW

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Salvaging Lost Treasure

By Velva B. Holt

IT WAS only a useless scrap of metal on a junk heap until a certain enthusiast thought he saw in it something worth while. He took it home, and after making a few minor repairs he connected it to his hi-fi set. To his surprise, the tones reproduced were of excellent quality. Thus it was that a valuable fifteen-inch speaker was rescued from oblivion to become a real treasure.

The world is full of treasures headed for destruction, and the greatest need today is for volunteers who will search diligently to find them. I do not speak of gold or uranium, nor of any other mundane substance, but of that most precious entity of all—the human soul.

There seems to be one serious drawback in meeting this demand for willing workers. It is the lack of time; at least that is the usual excuse. What a premium is placed on time, yet how little of it we use for the purpose God intended it! Do you know whose idea it is to keep us occupied with everything else, so there will be no time left for saving souls? "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Testimonies*, vol. 1, p. 260.

Despite the oft-heard excuse "You have more time than I do," there are exactly 24 hours in every day for each of us. Some have found out how to squeeze much into these allotted hours, while others, when they have an hour to waste, usually spend it with someone who hasn't.

It is the one who organizes his time

who appears to have so much of it. Of course, he hasn't a second more than anyone else. With systematic planning anyone can use his spare moments in something constructive—reading, exercise, listening to uplifting music, or just plain thinking. In traveling about with my husband—visiting members, attending meetings, et cetera—I am often on the road with nothing to do but think. At such times I jot down thoughts that prove worth while, thoughts that might never again enter my mind.

Especially for Youth

Wrote Charles Kingsley, "Have thy tools ready; God will find thee work." There is no better way to be ready for the coming of Jesus than to help others get ready, in fact, this soul-winning work should be the closest concern of our hearts. "Multitudes are perishing; but how few are burdened for these souls! There is a stupor, a paralysis, upon many of the people of God, which prevents them from understanding the duty of the hour."—*Ibid.*, vol. 8, p. 119.

One spring disastrous floods were threatening numerous homes along the banks of many rivers in the State of Washington and calls were broadcast for help to save them. As the people of one town responded they were amazed and indignant to find most of the workers trying desperately to save the dance hall while close by houses were being washed down the river. Obviously, this amusement center was the main object of their affections.

Likewise, if we but realized it, the use we make of our time as surely reveals what is dearest to our hearts. Unless we make the right use of the talents and education we acquire, of what value will they be in those crises just before us? Christian education means more than merely preparation to earn a living for ourselves; it means bringing eternal life to others.

Suppose you were the only one in your neighborhood with a flower garden, would you hesitate to share its beauties with those about you? Would you gladly display it to others, offering them beautiful bouquets? Of course, you wouldn't force flowers on anyone, but undoubtedly you would want to pick them as often as possible, knowing that the more they were picked the more abundant would be the yield.

This is true of the gospel message we have to give. Sometimes we are the only ones in the neighborhood, or the entire vicinity, who have a knowledge of its saving power. But the more generous we are in sharing it with others, the more its beauty multiplies for us. Although not all will accept it, we are bound to profit by the very act of charitability in freely offering it.

On Sound Off—the radio program I mentioned two or three weeks ago—a certain anonymous man used to call in regularly with sane, practical comments about the Bible and world conditions. Listeners referred to him as Old Sage. He became almost a tradition on the program, but it was ap-

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Grandmother's trigger-quick action spared the lives of her grandchildren.

The Promise of the Spirit

By W. E. Murray

MANY times God's people have passed through experiences whose importance they failed to recognize at the time. We believe God would have His people realize the significance of such experiences as they pass through them. Israel, for instance, was called out of Egypt and made the great trek through the desert to the Promised Land, doubtless one of the greatest and grandest experiences ever to come to any people. Yet in large degree the people failed to obtain the wonderful blessings they might have realized from this significant experience, because of their unbelief. During the history of Israel as a nation

there were other events of great importance to them, but usually the people failed to understand God's intentions for them until the event had passed.

When the Jews rebuilt the Temple following the captivity in Babylon, for instance, some of them wept as it was finished. They said it lacked the glory of Solomon's Temple, but the Lord sent word to them that to this house would come the "desire of all nations"—the Messiah.

It is needful for God's people today to anticipate the experiences of the near future, fully recognizing their significance. As we approach the very

closing days of this world's history we should do so with a sense of supreme joy in our hearts—joy to be alive at this time and to see the mighty workings of God. Through the ages prophets and holy men of God have looked forward to the grand consummation of events that would herald the coming of the kingdom of God. Many have wished their eyes could see the scenes our eyes behold. How thankful we who live in these times should feel that we have the privilege of seeing and hearing the wonderful things that are coming to pass and which are the token of the coming kingdom. Let us not fail to get the proper perspective of the events about to happen.

One of the most significant aspects of the experience of the church from now to the end of time is to be the outpouring of the Spirit of God in all its fullness. The great work of the Spirit is to be the culminating event of the last days. It will be a marvelous work; so marvelous, in fact, that human minds will not be able to understand it fully.

The work of the Spirit was foretold by the prophets of old. Joel looked forward to a time when the Spirit of God would be poured out in great abundance. The prophecy says, "I will pour out my spirit upon all flesh." The prophecies speak of this work as being accomplished in two phases, the early or former rain and the latter rain, an illustration taken from the agricultural life of Palestine. At the time of sowing came the early rain, and just before harvest, the latter rain.

Peter spoke of the manifestation of the Spirit at Pentecost as the fulfillment of Joel's prophecy. That was the early rain of the gospel. But there is also to be a "refreshing," or outpouring of the Spirit of God just before the second advent of the Lord, at the end of time.

The outpouring of the Spirit in the last days is to be universal—upon "all flesh." It matters not what one's cultural background has been or how sinful he may have been. Of this grand work of the Spirit we are told that "the message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the



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VERNON NYE, ARTIST

The outpouring of the Holy Spirit will qualify the church in this generation to go forth with power, bearing an effective witness to the good news of salvation from sin, and of a soon-coming Saviour.

rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

Chapters 14 and 16 of the Gospel of John record our Lord's explanation of the Spirit and His ministry to the church and the world. The Spirit is not only to be *with* us but *in* us. He will do the same work Jesus carried on while He was here on earth. He is called "another comforter," to be with us until the end of the age. It is the presence of the Spirit that gives us assurance for the future.

Jesus said that the Holy Spirit would reprove the world of sin, of righteousness, and of judgment. We have seen and are seeing the power of the Spirit to convict men and reprove them of sin. The Holy Spirit is also to be the agent of regeneration. He is to show us the pattern of righteousness and to help us, by the grace of God, to become righteous.

Unity Through the Spirit

Another aspect of the work of the Spirit is explained in the Epistle to the Ephesians. Paul explains that sin divided humanity into two groups. It brought about a great rift. The apostle says that we were the children of wrath before we accepted the gospel, but after accepting it we were made nigh by the blood of Christ. The great rift created by sin has been bridged by the righteousness of Christ, through the Spirit.

According to the latter part of the second chapter of Ephesians, we are not only to be united in the gospel but to grow and to be built together as a habitation of God "through the Spirit," as one timber of a building is joined with others. The weak gain strength from the ministry of the strong. The strong gain more strength by ministering to those who are weak. Finally the unity of the believers makes of the church "an holy temple in the Lord."

The fourth chapter of Ephesians explains still another aspect of the work of the Spirit. Here the apostle tells us that certain gifts are placed in the church—apostles, prophets, evangelists, pastors, and teachers—for the uniting of the body of Christ. When the Spirit is poured out on the church it must be poured out on the people who compose the church. Thus it was in the primitive church. Take, for example, Peter. By nature

he was a man of but few gifts. He was a humble fisherman and unlettered. Yet by the ministry of the Spirit Peter became one of the leaders of the church. Not only so, but by his writings he has been an inspiration to believers in all ages. As Peter grew, so can we. As Peter's mistaken ideas

were corrected, so the Spirit will correct us. As his experience was deepened and broadened, so the Spirit stands ready to bless us. May God grant us grace to understand the mission of the Holy Spirit in our own lives and in the church in these days.

(Second in a Series of Five Articles)

Why We Have a Health Doctrine—2

The Foundation of Our Health Doctrine

By the Editor

[This is part two of a talk given at the General Conference Medical Meeting, Kansas City, Missouri, August 22.]

1. The first reason for our health doctrine springs from our belief as to the nature of man. Let us explore what is involved in that belief in order to see its relation to our doctrine of health. We accept very literally the Bible declaration that man was made of the dust of the earth. Nor are we abashed by the affected spiritual superiority of those who charge that we take a low, gross, view of man because, forsooth, we mix too much earth with our theology. We would remind all such that their emotional bias against matter is an insult to the God who created matter. C. S. Lewis well observed that God must have greatly loved matter; He made so much of it. Indeed, I have always considered matter as God's thought made visible and concrete. "Things which are seen were not made of things which do appear" (Heb. 11:3). "He spake, and

it was done; he commanded, and it stood fast" (Ps. 33:9). To hold the mood that matter is something gross, the antithesis of all things spiritual and holy, calls for us logically and theologically to hold that the Supreme Being should not be held accountable for its existence. In other words, that He did not create it. But that carries us back to the poisonous theories of Gnosticism.

Our doctrine of the nature of man requires us to give due significance to his material aspect, his creation from the dust. But this does not place us on the side of the materialists, as some would charge. The heresy of materialism consists not so much in its emphasis on the reality and permanency of matter, as on its claim that matter is eternal, and that thus it is independent of God, if indeed God even exists. But our very doctrine of Creation, based on the first chapter of Genesis, teaches us that both man and dust are the creation of God. Thus our theology does not drag man down to the dust; it lifts the dust up into a sentient being made in the "likeness" of God. Curiously, many who affect a superior spiritual view of man think of his beginnings in terms of monkeys and millions of years of struggle upward from steaming swamps in a hostile environment, "red in tooth and claw," where only the fittest survive.

State of the Living

Now we generally speak of our Adventist view of the nature of man in terms of our doctrine of the state of the dead. We preach much on it. But what we sometimes fail to see is that our view of the nature of man involves also a doctrine of the state of the living. It is ironically true that most of us are better tutored as to the state of the dead than as to the state of the living; which leads to the conclusion that if we were better schooled as to

A Bible Quiz

1. Who called the Pharisees and Sadducees a "generation of vipers"?
2. Who were the first two disciples to be called?
3. Whose birthday was celebrated by dancing?
4. Who said, "God is not the God of the dead, but of the living"?
5. What prophet appeared on earth 1,500 years after his death?
6. Who said, "With God all things are possible"?
7. Who was governor of Judea at the time of Christ's crucifixion?
8. Who was the only person to raise his voice in behalf of Jesus during His trial?
9. Who rose from the dead at about the time of Christ's resurrection?
10. Upon whom did our Saviour perform a miracle by the utterance of one word?

(Answers on page 22)

the living, we would not so often have to mourn the dead. Many die needlessly because of a failure properly to care for their bodies.

Moses makes plain that the creation of the physical being, Adam, preceded God's act of breathing into him the spirit of life. Therefore, unless one holds the heresy of pre-existent souls, consistency calls for him to see in God's miracle of changing the dust into a corporeal entity, Adam, the heart of that mysterious act called the creation of man. Hence this corporeal entity must be prominent in our thinking when we seek to frame a doctrine of man.

Now the well being of man is obviously a matter of concern to the Christian church. To this all agree. But because of a false view of man, Christendom through the ages considered its duty in this matter fulfilled when it offered a regimen of living for the soul—spiritual discipline, spiritual food, pious exercises, and the like. Why not? The body is but the prison house of the soul, a fleshly shell to be shed at death.

Proper Concern for the Body

True, as I have remarked, the church might compassionately bathe a fevered brow or cooperate in other merciful ways, but not with the thought that it was thus doing anything central to its great commission to save men for heaven. Indeed, if a luckless mortal, because of sickness, came to an untimely end, the clergy assured the bereaved that this was, of course, the will of God. And if the late lamented had lived even halfway respectably, he was pictured as being much happier now, for he was free from this mortal coil. But if man is something much more real than impalpable spirit, then the church should be concerned to give instruction on physical exercises as well as spiritual, and to offer counsel on food for the body as well as food for the soul. The Seventh-day Adventist position is that the church is strictly within the Biblical area of concern for the salvation of man when it gives such counsel with respect to the care of the body.

Note the preaching of the apostles. How strange it must have seemed to new converts, living in a civilization that viewed man's body as an object of debauchery, to read Paul's words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Of the church at Corinth, reputedly the vilest of Greek cities, he inquired: "What? know ye not that your body is the temple of the Holy Ghost which

is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Those early Christians, surrounded by the philosophy of living for transient physical thrills, with attendant bodily debauchery, could realize the startling force of the strange new religion called Christianity. Here was a call to glorify God in one's body. And the reason given was startling. The God of this new religion did not take on the form of a bird or a four-footed beast or a creeping thing. He did not even enshrine Himself in the mysterious inner sanctuary of an impressive temple. Instead, the God of the Christians dwelt, by His Spirit, within the bodies of men and women who had been made new creatures in Christ Jesus. What an awesome reason for glorifying the Creator in our bodies!

Such glorifying of God meant something very specific to Paul. Speaking further to the Corinthians, he declared, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). We as Adventists believe we should seek to restore Biblical Christianity. Glorifying God in our bodies is part of that restoration, which is another way of saying that we must include in our message for men a doctrine of healthful living.

2. Now, though we put a proper emphasis on man as a physical being, we certainly do *not* think of him as exclusively that. Far from it. This brings me to a second good reason for

our having a doctrine on health. We believe that man is body, mind, and spirit. I am not interested in fine-spun definitions of these terms, but in the basic ideas that these terms seek to convey. Mind is not matter; and spirit is not flesh. But all are involved in the being called man. They are interlocked, interdependent, and are all required to constitute that object of divine redemption called man.

Sick Bodies and Sick Spirits

Now, because the different parts of man interact, one part affects the health of the others. A sickly body may produce a dull mind, and an even duller spirit. A stomach ulcer is no aid to mental concentration, and certainly no aid to growth in grace. If we would let patience have her perfect work, we would do well to let our bodies have perfect health. Hyperacidity of the stomach can easily produce hyperacidity of the spirit—and of the speech.

Virtually every law of physical health applies in some degree also to mental and spiritual health. What minister but has grieved at times because his congregation, through drowsiness, failed to grasp the spiritual truths he sought to impart. But the trouble may be not so much a lack of ministerial fire as a lack of fresh air. Again, have not ministers often been distressed because at a Sabbath afternoon meeting, even in a large airy tent, too many of the congregation looked sleepily uncomprehending. But the trouble may lie not in the quality of the spiritual food offered by the minister but in the quantity of



A Hard Look at Easy Living

One of America's well-known writers, Willa Cather, felt strongly regarding the great danger that modern Americans face of losing the spirit and virtues of the pioneers. In a tribute to her beloved Nebraska she wrote the following: "We must face the fact that the splendid story of the pioneers is finished. . . . The generation now in the saddle wants to live and die in an automobile scuttling past those acres where the old men used to follow the corn rows up and down. . . . They want to buy everything ready made—clothes, food, music, education, pleasure. . . . Will they believe that to live easily is to live happily?"

Willa Cather puts a pertinent and arresting thought before us. "To live easily is to live happily" is the foolish belief of countless numbers in America today. A push-button life is their great objective.

But in one sense it is a curse. Specialists in the field of physical education warn that the soft life will bring ruin to those who practice it.

We are here as Seventh-day Adventists to show people everywhere that real work and simple living are needful blessings for mankind. New Testament teaching rules out easier living, because it does not and cannot produce the character needed for a strong Christian witness.

Radio commercials appeal to women to redesign the home for easier living, and chat away about new materials, new gadgets, and new tricks for making life easier. "Well, don't you like to be comfortable?" Yes, we all do. And we can be quite comfortable living simply and modestly. But contrast all this search for easy living with the call of Jesus to redesign our lives for harder living, sacrificial living, more useful and thus more satisfying living. Said Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Enduring satisfaction comes, not through a life of woolly ease, but through work well done and service well rendered.

ERNEST LLOYD

literal food eaten by the worshipers.

In other words, what a man takes into both his lungs and his stomach can affect both his mind and his spirit. And if the mind be dulled, how can God make contact with him to give him heavenly thoughts? That seems to demand the conclusion that non-spiritual matters like fresh air and abstemiousness must be considered if we are to make maximum spiritual growth.

Again, the man who knows the germ theory, and thus the value of soap and water, would be presumptuous to pray for protection from disease unless he literally came before God with clean hands. Likewise, the man who knows of the deleterious effects of overeating would be presumptuous to follow up an enormous meal with a prayer for long life.

Liquor drinking is a prime illustration of the interaction of body, mind, and spirit—and never forget that our temperance program stems from our doctrine of healthful living. Liquor may give a sense of well being, but it does so by numbing the nervous system, which in turn results in the releasing of the inhibitions that control our conduct. The hardening of the liver is matched by the softening of the moral sensibilities. The one leads to physical death, the other to spiritual.

Strange Use of Text

It is hardly flattering to our Lord to employ in this context His words: "Not that which goeth into the mouth defileth a man" (Matt. 15:11). Rather, we should again quote, only with added force, Paul's admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But if this text is here applicable, and it is, then we can see only the more clearly that we must have a doctrine of healthful living. It is uniquely the business of the church to help men to live "to the glory of God."

I think that what I am here saying is good theology. I know it is good scientific medicine. I could not have made so sweeping a statement as this 50 years ago. Though for long years there has been some recognition of a relationship between body, mind, and spirit, the recognition has hardly had the status of a working concept of medicine. But in recent years this relationship has become the basis for a formal branch of medicine known as psychosomatic medicine, or soul-body medicine, to be literal. In other words, the church must minister to all three—body, mind, and spirit—if it is to minister effectively to any one of the three.

(To Be Continued)

Salvaging Lost Treasure

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parent that many people did not care for what they called his morbid opinions, and were continually calling in to say so.

One commented, "Why not play hilarious music or read the comics—anything to forget about world conditions?" Another said, "We could do with less of his kind of pessimism." So the management of the station wrote and asked Old Sage if he would

the narcotic sand of self-deception.

Today nearly everyone—including many Christians—seems to be engrossed in an eager search for pleasure; but how few spend any time in the quest for lost souls. A number of years ago when my sister was hospitalized with pneumonia she occupied a room with another patient to whom she suggested taking the Voice of Prophecy Bible Course. To make a long story short, this woman followed the suggestion and is now an active missionary member in the church. Thus a valuable treasure was discovered simply because one person let her light shine even at a time of serious illness.

If we understand and appreciate the love Christ felt for a lost world we will work as untiringly as He worked, and if necessary be willing to give our very lives that others may live. That human beings are capable of a love such as this has been demonstrated many times. One summer not many years ago a woman who was caring for her grandchildren stepped outside the door on a hot afternoon to see what they were doing. Her keen eye immediately fell on a rattlesnake close by the children, all coiled and ready to strike. They had not seen it. She had nothing at hand with which to kill it, and there was no time to lose in looking for something. Grandmother simply did the next best thing, well knowing what would happen. Seizing the deadly reptile with her bare hands, she distracted its attention from the children to herself.

Later, in the hospital, this is what she told me:

"I knew its poison would be less likely to kill me than it would any of the children, but if someone had to die, I would much rather it be me than any of them." She nearly lost her life, but her trigger-quick action spared the lives of her grandchildren. Her instant decision was prompted by an intense love for those children so dear to her heart.

It was just such a love that led the Saviour to die for our sins. It was His great love for you and me that made Him risk everything at the hands of that old serpent, the devil, in order to seek, salvage, and save His lost treasure. Is it not worth all the time and effort we can put into it to be ready for this hour?

The Church Will Stand

By Lena T. Legrow

Should I wander away from my Father's house

And stray out into the night?

Because of some things I may see in the church,

Should I wander away from the light?

And if some things should bother me,

Or maybe the church seems cold,

Will it make me stronger or more secure

If I wander away from the fold?

Oh! the church is made up of the weak and the strong—

They were there from the very start;

The truth will endure no matter what,

For it's dear to the Father's heart.

God's remnant church will always stand

Though the winds of strife may blow;

If I wandered away from its message true

I wouldn't know where to go.

Lord, give me strength to be firm and true,

And a faithful witness be;

Keep me steadfast, dear Lord, in the truth

I love,

In the church that belongs to Thee.

please refrain from calling in. And he did. But soon there was such an avalanche of protest from those who liked his philosophy that he was again invited to participate.

The Sand of Self-deception

A little later the notice of Old Sage's death appeared in the newspaper. He never mentioned the mortal illness from which he was suffering, but he did all he could to warn people of *their* sin-sick condition. Many of them, ostrich fashion, only pushed their heads the deeper into

Great Privileges—and Responsibilities

By C. Lester Bond

WHAT is the tithe? Jacob said to the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). Jacob did not say that he would first pay his expenses—provide himself with food and clothing—and then tithe the remainder. Not at all. He did not expect to amass great wealth in Syria; all he asked was bread to eat and raiment to put on—this was the "all" of which he promised to give a faithful tenth to God.

The experiences of Abraham and Jacob teach that before we use any part of our income, even for the absolute necessities of life, we must take out a tenth for the Lord. "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9).

Many who believe it is their duty to pay tithe fail to give the Lord all that is His due. We may rob God by withholding a part of the tithe as well as by withholding the whole. It is not enough to tithe our income spasmodically—that would not be a tithe but a fraction of "all" our increase. "Bring ye all the tithes into the storehouse" says the prophet Malachi (chapter 3:10). No inconvenience, no hard circumstance, is a sufficient reason for robbing God of the portion of our income He asks to be brought into His house.

"Borrowing" the Tithe

From Leviticus 27:30 and 31 some have argued that it is permissible, in time of need, to borrow the tithe: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." What is the meaning of this passage of Scripture? Does it have a bearing on tithe paying today?

In ancient Israel the tithe was usually paid in kind, not in money. Obviously between two equal sums of money there could be no choice. Furthermore, no one would borrow money on which he would have to pay 20 per cent interest when he could get it elsewhere at a far smaller rate. Note that the tithe here mentioned that a man might "redeem" was "of the seed of the land, or of the

fruit of the tree." As verses 32 and 33 clearly state, the tithe of the flock and herd could not be redeemed under any circumstances. Provision to "redeem" the former was apparently made so that a man who needed the grain or fruit for use as food or for planting the next crop might pay his tithe on the fruit or grain in money or in some other produce of equivalent value. No provision was made, however, for delaying payment of the tithe to some future time.

If a man uses another's money entrusted to him for purposes of his own, he is an embezzler. He may have intended to pay it back, but that intention makes no difference in the eyes of the law. God knows whether we are faithful in paying the tithe. All our affairs "are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). If we are unfaithful, He says, "Ye are cursed with a curse: for ye have robbed me" (Mal. 3:9). If in the past we have failed to pay a faithful tithe, let us now make full restitution and ask

My Favorite Text

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33.

The great purpose of man's existence is that he "should seek the Lord, if haply" he "might feel after him, and find him" (Acts 17:27).

Too many people are engrossed in laboring "for the meat which perisheth" (John 6:27), for the water for which, when he drinks, he will thirst again (John 4:13). Too many "spend money for that which is not bread" and "labour for that which satisfieth not" (Isa. 55:2). Too often we make material things the main object of our search in life, in the vain hope that God will be indulgent with us, and at the close of life's journey add to our brief span of threescore and ten years the eternal kingdom with its unending life.

There is too much worry about food for the family; paying the rent or notes on the home; obtaining a new suit, new outfit, new coat; maintaining the job or business; getting recognition; securing a high office; and illness—real or imaginary.

God's forgiveness for our sin. Then only can we rest on the assurance of God's promise and enjoy peace of heart. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Eze. 33:15).

The Scriptures make evident that the tithe was designed wholly for the support of the ministry. Abraham paid his tithe to Melchizedek, priest of the Most High God. Under the Levitical law the tithe went for the support of the tribe of Levi, who were assigned to the service of the sanctuary.

The Lord said to Moses, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21). They in turn were to devote a tenth of that which they received to the Lord. Moses instructed the Levites, "When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe" (Num. 18:26).

We Do Not "Give" Our Tithe

Strictly speaking, we cannot "give" a tithe—simply because it does not belong to us but to the Lord. Earthly

Our Lord is not recommending asceticism, nor does He place a premium on poverty. He does not affirm that a poor man or a careless person is more acceptable to God than a man of diligence and means. What He does condemn is the habit of worrying about the material things of life, especially over and above the spiritual and eternal things. When we thus worry, it is disobedience to God. It is a lack of faith.

When we have this extreme anxiety we reveal that the heart is all tied up with the things of this life, with material things.

God, who has given life, will certainly bestow the lesser gifts of food and clothing. He will not stand idly by in capricious unconcern for the preservation of the life He has given.

Life is more important than food, but the kingdom of God is more important than either.

"Seek ye first the kingdom of God" (Matt. 6:33). Christ would have His children make first things first, and He assures us that the things of lesser importance and value will be supplied to each according to His will and our need. There is no such thing as security apart from God and citizenship in His kingdom. So, make God first, heaven first, righteousness first. Then trust and obey.

H. W. KIBBLE, Former President
Lake Region Conference

governments collect taxes, but we do not speak of "giving" our taxes, nor do we take credit to ourselves for liberality once we have paid them. With respect to God's government the same is true. In return for the protection and many blessings God bestows upon His creatures, He calls for a tithe of all their increase. The church levies no tax. If the tithe be thought of as a tax, let us remember that it is God who requires it, and even then He does not compel men to pay. Each one must decide for himself whether he will thus honor God. There is no compulsion, but the punishment for dishonoring God in this regard, though delayed, is nonetheless sure.

Offerings

In addition to their tithes the Israelites gave liberal offerings. There were sin offerings, peace offerings, and thank offerings. Each sacrifice cost something to the one who offered it, the cost varying with the wealth and position of the person who brought it. Once David had the opportunity to present a gift to the Lord that would have cost him nothing, but he insisted on paying for it first. David knew that such a gift would not be acceptable to the Lord. Read 2 Samuel 24:22, 23.

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," he explained.

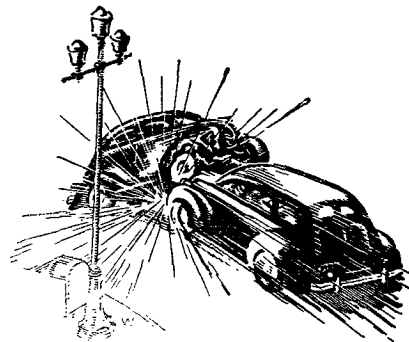
Much is said about the superior privileges of the Christian dispensation, of its increased light. Very true; but do we realize the responsibility these rich blessings bring? If the ancients had such exalted ideas of the sacredness and importance of the worship of God, what ought we to do? Do we appreciate the blessings God showers upon us without measure? True gratitude will show itself in a tangible form as surely now as it did 3,000 years ago.

Salvation is free, but no more so now than it was then. Did the patriarchs and prophets buy salvation with their tithes and offerings or did they obtain pardon for their sins through faith in the promised Messiah? All they could do or give would not purchase the pardon of a single sin. Salvation is indeed free, but it has cost a price beyond the comprehension even of angels. When men begin to realize its value they will not want to avoid making sacrifices, but with David, their cry will be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:12-14).

(Fourth in a Series of Six Articles)

THE WAYSIDE PULPIT

James 2:12



The traffic placards posted along the boulevards of Washington, D.C., read, **10,377 PERMITS REVOKED LAST YEAR.** These warnings accent the unhappy fact of human failure. We can only conjecture the varied kinds of violations that provoked this high record of penalties. Perhaps it was only a moment's inattention, a slight misjudgment of speed, an impulsive discourtesy of the road, a disregard of a traffic sign, all aggregating a total of points beyond surffrance—and a motorist loses his driving privileges.

Often it is not until our liberties are proscribed and our normal freedoms denied that we recognize the unyielding nature of law and the benefits of co-operation with the established order, whether in the workaday world or in spiritual things. The hopeful aspect of our spiritual failures, however, lies in God's substitutionary sacrifice in Jesus Christ for all who accept His grace. Jeremiah's exultation over this great provision should rejoice our own hearts: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

H. M. TIPPETT

Certainty of the Prophetic Voice

A New Zealand Couple

By Beulah Baker Lloyd

WHEN Ellen G. White, with Elder and Mrs. George B. Starr, arrived in New Zealand from Australia (in 1893) they visited the home of a church elder and his wife at Kaeo. Upon entering the home Sister White remarked, "I have been here before, and everything seems familiar to me." She had not been there in person, but had seen this home and its occupants in vision some years before, when she was in Switzerland.

A few days passed, and the elder's wife made this enlightening remark: "Now I believe the Testimonies to the Church because Sister White has related to me, word for word, conversations between myself and my husband in our dining room. Also she has described accurately and in detail when my husband and I gave way to our tempers. Sister White said, 'I saw it all and heard it all when I was in Switzerland.'"

This was the means God used to help this elder and his wife accept Sister White as the Lord's special messenger to the church. They had doubted her mission and work, but now they were convinced that God had spoken to her.

How could Sister White be so sure about this New Zealand couple? Be-

cause she had seen them in vision and heard their conversations. She had seen their home. She had seen them in action. God had shown it all to her.

How solemn is the thought that day by day our words, looks, and actions are accurately recorded by the angels. "As the features of the countenance are reproduced . . . on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone." —*The Great Controversy*, p. 487.

Our Lord wants to help us make our home atmosphere fragrant with kindly words and deeds. His love in our hearts will fill our lives with an unselfish spirit, and we shall have the gentle touch, the winsome word, the considerate courtesy, the appreciative attitude, the deferential devotion, so necessary to making our homes happy.



Why Does My Child Lie?

By Opal E. Mills

THE reasons children lie are numerous. The role of the parent is similar to that of a physician, in that before he can act he must first diagnose the case. Why does my child lie to me?

Some children have an overactive imagination. They imagine they have done some wonderful thing and come running in to tell mother all about it. Or they pretend they are someone else. I have heard of youngsters who had a make-believe companion they talked to all the time. Is this wrong? Are they being dishonest? Many children go through this stage of development and then leave it behind them as they grow older; it is only part of their play. However, they should be made to realize that you understand that what they are doing is "pretend" and not real.

The books a child reads or has read to him often are the tools that open up his imagination. So parents should be very careful about the books in the child's library. Good books give the child a chance to develop his imagination along the right lines. Educators are now seeing the folly of fanciful tales in storybooks for children, and as a result they are giving children a different mental diet, one that uplifts and educates in the realities of life. They found that children fed on fantasy have highly developed imaginations and those fed on lies tell lies. Since we must all live in a real world, why not teach our youngsters about the wonderful things that exist around them instead of letting them take pleasure in fairies and elves? Reality can be equally, or even more, exciting.

Another Kind

There is another kind of lie that is far more serious, however—the lie told to free oneself from blame or punishment. Most of us experienced this type of lie as children. You know

how it goes—you tell one lie, and then in order to cover it up you have to tell another. Sometimes it takes three or four or even five lies to wiggle out of the first one told, and if you aren't careful, you are hopelessly caught in a worse fix than you were to begin with. Usually in the end the truth will prevail, but the deed has been done and punishment must follow.

The child must learn the sinfulness of falsehood. He should see how deeply it hurts his parents, and how it leads them to distrust him. Usually he will strive to overcome and to prove himself, in order to be happy in his parents' trust once more.

Lie of Loyalty

Then there is the lie of loyalty, as, for instance, a lie told to protect a friend from punishment. Of course, this type of lie must also be nipped, though it requires greater carefulness and understanding. Explain to the child that there are better ways to protect his friend. If the friend can be encouraged to come out with the truth in the first place, both will be happier. Truth, no matter what, always triumphs in the long run.

Do you ever lie to be polite? This is usually a sin of adults. However, children often develop this type of lying by witnessing a scene such as this:

Mother comes home from church criticizing Mrs. Smith's singing. "I don't know why they let Mrs. Smith

sing special songs!" she exclaims to her family. "She has no talent at all, and her singing is terrible!" When Mrs. Smith drops in later for a visit, mother meets her with, "Say, Mrs. Smith, I surely did enjoy your song today. It was beautiful!" Being polite? Even the children know that that was what they call a "big fat lie"! Little wonder that the children develop the habit!

It is important to build up in the child a high ideal of truthfulness. This can be done by reading stories where this virtue is honored. The child will admire the truthful hero of the story. Also stories such as that of Ananias and Sapphira, dealing with truth from the negative side, will influence the child to despise lying, selfishness, and the cowardice connected with it. Children like to imitate their heroes, and they naturally tend to shrink from being like those they hold in contempt.

On Keeping House

In SEPTEMBER



By Carolyn E. Keeler

September is a month to remember—cool nights, dreamy mild days, and the good earth yielding her fruits. I can look through the picture window over the sink and see the lovely redness of tomatoes in our little "patch" by the river, the shiny purple of the eggplant, the long pods of the Kentucky Wonders, and the curly green leaves of Swiss chard.

Whatever would we cooks do without tomatoes! There are the big "beefsteak" varieties and the little pear, plum, and cherry types, but all with that luscious tomato flavor. A tomato can enter into any meal—tomato juice for breakfast, tomato salad for lunch, tomato soup for dinner, tomatoes in baked beans, tomatoes with macaroni, breaded tomatoes, tomatoes with green peppers, onions, and eggplant, stuffed tomatoes, tomatoes sliced and put between slices of buttered and mayonnaised toast, and so forth. All the time we are eating tomatoes we are supplying our bodies with vitamins A and C. True, more potatoes are sold than any



other vegetable, but tomatoes rank second.

When shopping for tomatoes buy those that are fully ripe yet well-formed, firm, and smooth. Tomatoes are easily bruised and must be handled carefully. Tomatoes are usually picked before fully ripe and allowed to ripen en route to market. Put tomatoes that are fully ripe in the refrigerator. Those not fully ripe should be placed in a dry, dark spot, away from light—not on the window sill where the sun will ripen them unevenly.

Are you planning stuffed tomatoes for supper? Cut the whole tomato into from four to eight wedges to resemble a flower, but leave these wedges connected at the bottom. Or you can cut off the top of the tomato and carefully remove the inside pulp. This pulp is diced and mixed with the stuffing. Egg, kidney bean, and potato salads are ideal for stuffing a tomato.

Oatmeal is appearing on the breakfast table more often these cool mornings. It is the favorite hot cereal served in the United States, and a fine dish with which to start the family off for an active day. Oatmeal is packed with energy; it contains iron and other food elements. It can be used in a number of ways—as cereal, in cookies, in vegetable-protein dishes. For instance, we make oatburgers using cold cooked oatmeal, peanut butter, beaten egg, some tomato, and onion. I can't give you the proportions, but form them into patties and brown in vegetable oil. Dates or raisins can be added to oatmeal when cooked as a cereal. You can slice cold cooked oatmeal, sprinkle with a bit of flour, and brown in oil; then serve with honey.

Blue Plums

Now is the time of year to look for those sweet blue plums on the market. Delicious to eat out of hand; also in cottage cheese main dishes and in salads and desserts. They can be combined with other fresh fruits—peaches, cherries, apricots, et cetera—for fruit soups and compotes. Plum jam is something you will want to make too. And did you ever make a plum pie? When we lived on the big farm in the Finger Lakes region of New York State we had two small trees with small greenish-yellow plums that were very sweet and tasty. We could hardly wait for them to ripen. Probably there are more blue plums than other varieties, but you will also like the bright crimson plums that are so rich and juicy.

And now that we are putting up school lunches, several plums included will make your child happy.

If you put tomato sandwiches in your child's lunch, be sure to use firm tomatoes and make them just before the bus arrives. No child relishes a soggy sandwich.

Lovely large Elberta peaches are



The Changed Knife

By Norma R. Youngberg

Mapang was more important than all the chiefs of the middle river because he was a wise man and a witch doctor. All his life he had done as he pleased, and influenced the Dyaks to do whatever he wanted. Now a missionary family had built their house right across the river from his home village.

Mapang dressed himself in a new red loincloth, carved bone earrings, and pig-tooth necklace. Every day he visited the missionaries.

"Why are you here?" he asked. "Is there no good land in your own country?"

"Our God sent us here," daddy explained, "to bring you good news, good songs, and good medicine."

Mapang scowled. "There must be other reasons."

After Mapang had gone, daddy and 11-year-old Robert talked it over.

"The river people will accept us if Mapang does," daddy said. "He is a wise fellow and he comes every day to find out why we are here."

"What can we do?" Robert asked. "We can pray, but we always do that."

"We must always treat him with sincere kindness and never let him think that we fear his witchcraft," was the reply.



on sale now. It's a pleasure to can these big beauties; and a dish of peaches and cream—well, you know!

With all these treats that we enjoy here, what will it be to pluck fruit from the tree of life?

Robert was helping daddy arrange bottles in the dispensary when Mapang came the following day.

The witch man put his hand on Robert's shoulder and spoke to daddy. "I want this boy to become my son."

"Are you willing to be Mapang's son?" daddy asked Robert.

"Will I have to go and live in Mapang's house?"

"No," Mapang shook his head. "I want you to be my son in *this* house, so I will have a home here too."

"Then I will become Mapang's son," Robert said.

"Good, good," Mapang chuckled. "I will come to see my son every day."

And he came every day. "Where is my son?" he always asked. "Look, my son, your Dyak father has no shirt. Is that right?"

"No, it is not right." Robert brought him one of daddy's khaki shirts.

Some days he said, "My son, your father is hungry." Then Robert always brought him food.

Other times he would say, "Your father has a sore foot, my son; is there nothing you can do?" Robert ran for medicine and bandages.

Mapang brought presents too—fruit, nuts, venison, fish—whatever he found on his hunting trips. "For my son," he always said.

Weeks passed and one day Mapang called Robert to him and said, "Now your Dyak father will show you something." He drew out his worn and razor-sharp knife and pointed to 11 notches cut into the bone handle.

"What does this mean?" daddy asked him.

"I have already taken 11 heads, but now my knife is changed and I will not take more because my son is good and kind. The God teaching shall stay here."

After Mapang had gone daddy said, "It's good he didn't show us that knife at first. We could never have treated him as we have."

"Why not?" Robert asked.

"It would have been a threat, and he would have thought we were afraid of him."

"Do you suppose he thought of taking our heads?" Robert remembered that they were one family among thousands of Dyaks.

"Of course he thought of it, but this little game he has played with you showed him that we mean to be kind and helpful."

And Mapang's knife was changed. He used it to clear jungle on the mission land, to cut paths, to fell trees and split bamboo, to kill wild pigs—for many useful helpful things, but never for taking another head.



Relating to the Objective Standard

No two people look alike; no two think alike. One person, reared in a home where the wolf was never far from the door, may consider himself almost rich if his income enables him to live in moderately comfortable circumstances; another, brought up amid conditions of opulence, may feel almost poverty stricken if he can afford merely life's necessities. One person, reared by sincere but misguided parents who overemphasized the justice and wrath of God, may have great difficulty ever to view God as a loving Father; another, with parents who exercised little or no discipline in the home and who considered God too merciful to punish sinners, may have a real struggle to accept the fact that God has a law and that He expects it to be obeyed. One person, extremely short of stature, may consider all people tall who are taller than he, whereas a person who is unusually tall may tend to consider short all who are of lesser stature.

An illustration of how subjective are many of our evaluations appeared in the letters-to-the-editors section of *Time* magazine some time ago. A reader wrote: "Sir: Your Press editor refers to Harry F. Reutlinger of the *Chicago American* as a 'middle-sized (5 ft. 6 in.) man,' while your Music editor says that Pianist Shura Cherkassky is 'short (5 ft. 6 in.)' How come this conflict of definition? Is the Press editor a middle-sized, 5-ft. 6-in. man? Or is the Music editor a six-footer who looks down on short, 5-ft. 6-in. people? [Signed] Betty Radmacher, Linn, Mo."

The editors replied: "TIME's 5-ft. 8-in. Senior Editor for Music feels that 5 ft. 6 in. is short; TIME's 6-ft. 4-in. Senior Editor for Press, whose wife is 5 ft., feels that 5 ft. 6 in. is 'middle-sized.'" Clearly, in the matter of height one's own size helps determine his definition of "tall" and "short."

Shaped by Many Factors

People who are prone to affirm their own opinions with dogmatic finality would do well to remember that other people, viewing a given problem from a contrasting frame of reference, may see matters in quite a different light. What may sometimes appear as stubbornness or just plain stupidity on the part of our friends may be an honest difference of opinion, produced by all the elements that made them the persons they are. Two Christians, for example, may have great difficulty agreeing on what is conservative conduct or liberal conduct, because each person's views will have been shaped by any or all of such factors as their physical ancestors, the spiritual climate in which they were reared, their educational background, their cultural milieu, their racial inheritance, their home life, their day-by-day work environment, their personal study of the Bible, the sermons they have heard, et cetera.

When we understand this we will be more tolerant of views that differ sharply from our own; we will also see how impossible it is for one person to be conscience for another in matters of religion. Moreover, we shall recognize the great value of an objective standard of

truth. God wrote His law on tables of stone that we might have a revealed, objective standard by which to test every teaching, every doctrine. In the Scriptures He has set forth eternal principles of right and wrong against which we may square our thinking.

Without God's Word, one man's opinion concerning what is truth would be virtually as good as another's. A group of people might get together, agree on certain views, and offer the consensus as right and truth. But this would not be satisfactory, for truth cannot be determined by consensus. Nor can it be decided by majority vote. If the majority of people in a given area should vote that stealing was a perfectly moral procedure, would that make it so? If they were to approve of adultery, would infidelity in marriage no longer be sin?

Revealed Moral Standards

Seventh-day Adventists believe in revealed religion, in revealed moral standards. They believe that the unregenerate heart dare not be followed except at the risk of eternal loss. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). Left to himself, without a revealed moral law, man could not know with certainty what is right and what is wrong.

For this reason, among others, Adventists give appropriate prominence in their preaching to the place, value, and perpetuity of God's law, of which the Sabbath is a part. The Sabbath was not produced by man. It was not established by majority vote. It is part of the objective standard of morality given by God. When a man surrenders his heart fully to his Maker, he accepts with rejoicing the true Sabbath. He recognizes that the Sabbath, like the law of which it is a part, and like its Author, is eternal—one of the great immovables of our time-space existence.

But when a Christian accepts the Sabbath, does this mean that he will "remember the sabbath day to keep it holy" in exactly the same way as does every other Christian? No. Although, like Saul on the Damascus road, he will inquire, "What wilt thou have me to do?"; although he will desire to keep the Sabbath in harmony with God's will; although he will study the Bible for light on the question; he will inevitably bring to the problem the experiences and background that have made him the person he is. Thus his practical application of truth will not be identical with that of any other person. Though equally conscientious with a fellow Christian, he will respond in his own way, a way that will doubtless vary—in some cases only a little, in other cases perhaps rather widely—from other Christians.

Confidence in One Another

When we understand this we will not be quick to condemn others whose practical application of Bible truth is different from our own. We will have confidence in the sincerity of our brethren and sisters, even though some of their actions may be inscrutable to us. Above all, in the often-faltering steps of fellow pilgrims on the path to the kingdom, we will see ourselves reflected and will be led to sense anew our mutual need of the Saviour. The objective standard of the law points out sin, but only Jesus can make us fit to stand in the presence

of God. Let us then cling to our blessed Saviour and receive daily of His righteousness by faith. He is "the way, the truth, and the life." He can fashion us into His likeness, and prepare us for the great day when He—the Author of truth—shall lead us beside the heavenly streams and open to our understanding all the truths that now perplex us and seem obscure. K. H. W.

The Supreme Court Enlightens the Bishops

During the heat of the bishops' battle to secure Federal funds for parochial schools, which we have been reviewing in recent weeks, the Supreme Court of the United States was asked—opportunistically and for the first time in history—to rule on the constitutionality of the direct payment of tax funds to church operated schools. As that battle approached its climax for this session of Congress, the Court stated its opinion in terms no one, even the bishops, could possibly misunderstand. The Court's announcement on May 15 was as timely as the letter Pilate received from his wife in the early morning hours of the crucifixion day.

On January 3 of this year the Vermont Supreme Court held a 1915 State law under which the South Burlington school district, which has no high school of its own and had been making tuition payments to three nearby Catholic high schools, to be in violation of the First Amendment to the Federal Constitution. The court's argument, of course, was the very one the bishops in recent years have been bending every effort to demolish. In their decision the justices of the Green Mountain State noted that Catholic schools are an "integral part" of the Roman Catholic Church and that "the Church is the source of their control and the principal source of their support. This combination of factors," said the court, "renders the service of the Church and its ministry inseparable from its educational function. That this is a high and dedicated undertaking is not to be questioned, and deserves the respect of all creeds. Yet, however worthy the object, the First Amendment commands the state shall not participate. . . . The same fundamental law which protects the liberty of the parent to reject the public school system in the interests of his child's spiritual welfare enjoins the state from participating in the religious education he has selected. Equitable considerations, however compelling, cannot overcome existing constitutional barriers."

Proponents of public funds for parochial schools could ill afford to let this forthright indictment of their demands as unconstitutional pass unchallenged. Accordingly, on March 29 the Vermont case was appealed to the U.S. Supreme Court. No less a person than Lawyer Paul M. Butler, prominent Catholic layman and former chairman of the Democratic National Committee, was chosen to present the petition for review before the U.S. Supreme Court. Mr. Butler's impassioned appeal to the nine justices of the highest tribunal in the land reflected the urgent desire of the Catholic Church to secure a reversal of the Vermont decision.

Significance and Import of the Case

In his brief Mr. Butler said: "It would appear that both the executive branch and many members of Congress, as a result of their understanding of previous decisions of this court [the *Everson*, *McCollum*, and *Zorich* cases], have concluded—erroneously, we contend—that any form of direct payment of public funds to a sectarian school violates the First Amendment. . . . The

court's failure to clarify or reverse the Vermont Supreme Court cannot help but strengthen such official conviction of the constitutional limitations on the power of Congress to provide aid for sectarian schools. If the Chief Executive and the Congress exclude the pupils enrolled in the sectarian schools from the benefits of any legislation for aid to the elementary or secondary pupils of the country, out of a mistaken belief that pupils of such sectarian schools cannot constitutionally be included, their misconception of the applicable law may well be frozen into the pattern of federal legislation." (Emphasis added.)

Addressing the Court, Mr. Butler said further that review by the Court of this case would furnish "an opportunity which may never come again to enlighten the President, Congress, the states, the bench, the bar, the school authorities, the private educators and the country as a whole as to what the First Amendment permits or prohibits in the form of direct financial payments of public funds to sectarian schools or to their pupils."

"It would seem manifest that a decision by this court not to review the decision below would be taken by President Kennedy, and perhaps by a majority of members of Congress, as an indication that the Vermont Supreme Court has construed the First Amendment of the Constitution correctly and in a manner which the President believes this court has already done."

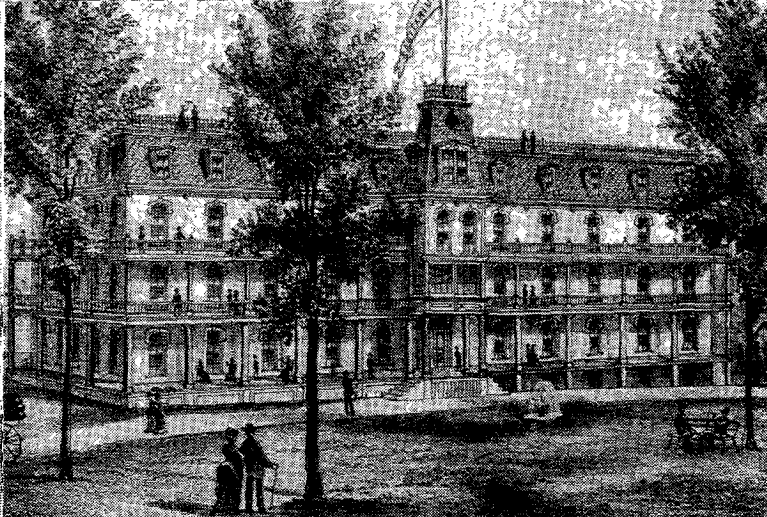
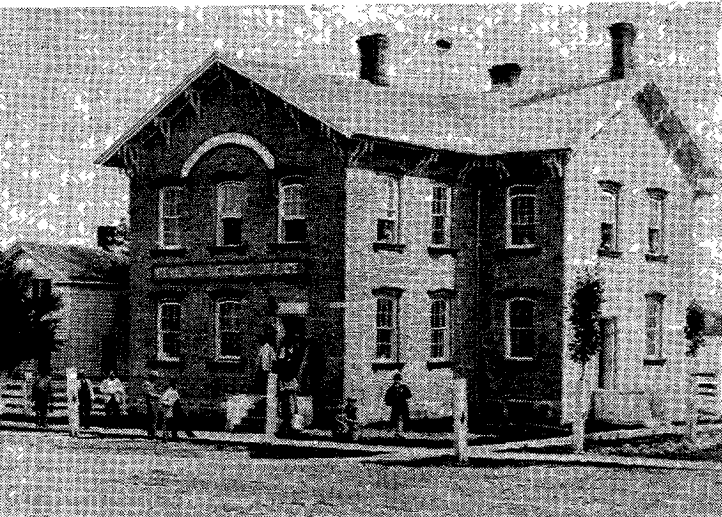
Enlightening the Bishops

No one could have stated his position more clearly or persuasively than Mr. Butler did; nevertheless, on May 15 the Supreme Court unanimously declined to review the Vermont case. Naturally, this refusal imparts great weight to the reasoning of the Vermont Court, for had the U.S. Supreme Court found itself in disagreement with the Vermont interpretation of the First Amendment, it would have accepted the case for review. Accordingly, the constitutional position of those who oppose the payment of public money to parochial schools was greatly strengthened, and the Catholic position correspondingly weakened. On May 27 the Jesuit weekly *America* expressed Catholic fears that "other States and other courts" would feel obliged to follow Vermont's example, to which the blessing of the U.S. Supreme Court had now been given. This great victory for the cause of church-state separation came at a most opportune time, and unquestionably buttressed the intentions of many in Congress to stand resolutely against Federal funds for parochial schools. The fact that the announcement of refusal to review the case came within so short a time after it had been submitted suggests that the justices intended the announcement to reflect their considered opinion on the inclusion of Federal aid to parochial schools in legislation currently pending before Congress.

In effect, the U.S. Supreme Court turned Mr. Butler's own words into a boomerang, for its decision serves "to enlighten" the bishops and all their parishioners "as to what the First Amendment permits or prohibits in the form of direct financial payments of public funds to sectarian schools or to their pupils." We hope that the President and "a majority of members of Congress" will be willing to take this decision "as an indication that the Vermont Supreme Court has construed the First amendment to the Constitution correctly," and we ardently hope, as well, that this concept will be "frozen into the pattern of federal legislation."

Next week we will review factors that led up to the crucial vote in a House subcommittee which, in effect and in a negative sort of way, nevertheless made the will of the bishops the law of the land.

R. F. C.



The Review and Herald Publishing Association at Battle Creek, as it appeared in 1868.

The original Battle Creek Sanitarium, pioneer of a worldwide chain of medical institutions.

Part 1

Hitherto Hath the Lord Led Us

By R. R. Figuhr, *President, General Conference*

[Sermon preached for the one-hundredth anniversary service, August 12, at the Michigan camp meeting.—Editors.]

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 23:14).

JOSHUA looked back and reviewed a century of God's dealings with His people. Beginning from about the age of ten, as a lad, he could vividly recount the history of 100 years. It was a vital century in Israel's life.

The period included bondage and cruel oppression. It also included God's marvelous intervention in behalf of His people. There were desert wanderings with great hardships, suffering, and battles—all a necessary preparation for entering into Canaan.

Israel's journey from the bondage of Egypt to freedom in Canaan was much longer than expected; but it was no longer than necessary. Had Israel manifested the faith and confidence in God that they should have, it could have been a journey of but a few days rather than one of 40 years. In Hebrews Paul tells us that they could not enter into Canaan be-

cause of their unbelief. He warns us: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

But despite Israel's shortcomings God dealt faithfully with His people, and Joshua could unhesitatingly declare that "not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you" (Joshua 23:14).

One hundred years is a long time according to human reckoning. So many years are bound to be full of countless happenings—planned and unplanned, foreseen and unforeseen. But God's promises, whatever they were and however many, strewn through 100 years one after the other, were fulfilled—so this man of 110 years declared. All were faithfully kept by Him who had promised. *Not one good thing had failed.* How marvelous to end a century by declaring the goodness of God! How blessed to see in the pages of history the record of God's dealings and His fulfilled assurances!

"All Are Come to Pass"

Today we turn from ancient sacred history to a modern account of God's dealings with His people. As we review the past century, particularly in this State of Michigan, we also unhes-

itatingly say that not one good thing of all the Lord has promised has failed; all has come to pass.

It is good occasionally to stop and look back over the years, to bring into the present the lessons of the past. Certainly at the end of 100 years is an appropriate time to do so. We remember that in Michigan many of our different lines of denominational activities had their beginnings. Note these six:

1. Our denominational name was adopted in this State 101 years ago. We were a nameless, unorganized band of pilgrims. But here sturdy pioneers raised a banner under which we have marched ever since. What better name could have been chosen than "Seventh-day Adventist," announcing to the world through that very name what we stand for and what we believe our future to be?

2. A plan of church organization was first conceived and launched here in the State of Michigan just 100 years ago.

3. It was here in Michigan, 98 years ago, that our world organization, the General Conference, was born. Hencethforth the confused and unorganized little band became an army on the march, yielding to discipline and following leadership—an accomplishment of no ordinary proportions.

4. Our educational work devel-

oped in Michigan, and there soon evolved a definite Seventh-day Adventist philosophy of education that is prominent in all our wide educational activity. Here it is: "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13.

5. Here medical work had its beginnings.

6. In Michigan we taught America to eat better breakfasts and provided the wherewithal to do so. It was more than a "cornflake crusade"—it was a campaign for more robust living.

Yes, Michigan played a vital part in our early church history. It is continuing to play its important part today. The loyalty of Michigan to this cause through the past 100 years in freely giving its sons and daughters for foreign and home service alike and in unstintingly supporting the work has been a tower of strength to our church. We feel deeply grateful for the significant role Michigan plays in our denominational work.

We thank God that a century ago Michigan was organized into a conference and that through the succeeding years it has not ceased to lift up its eyes and look on the fields and see them white for the harvest. Sincerely we join Michigan in its joyful celebration this centennial year. May

God continue to bless this great field and its loyal membership.

Knowing that this year Michigan is commemorating its one hundredth anniversary as a conference, I took occasion to turn back the pages of our church paper 100 years, to 1860-1861, and to review briefly the thinking, and to note the attitude and activity of our people of those earlier days. I desired to ascertain whether in 100 years Seventh-day Adventists have been forced by the circumstances of our changing world to modify in any way or degree the principles that have made them a distinct people or to adapt their teachings to modern times. Have they held to the course charted so long ago?

Would the Pioneers Recognize the Church Today as Theirs?

Would Seventh-day Adventists of 100 years ago recognize this as their church, and us as their fellow pilgrims? How did our people think and live and act 100 years ago? Were they different in belief and in hope from us today? Were they to be resurrected in this centennial year and walk into our midst, would they be strangers among a strange people or, after overcoming their astonishment at this changed and modernized world, would they readily fall into step with us and continue their march forward—a march that death alone interrupted?

Turning the pages, we come across such names of revered memory as James White, Loughborough, Cottrell, Bates, Waggoner, Uriah Smith, Cornell, Byington, and many others—all rugged individualists who

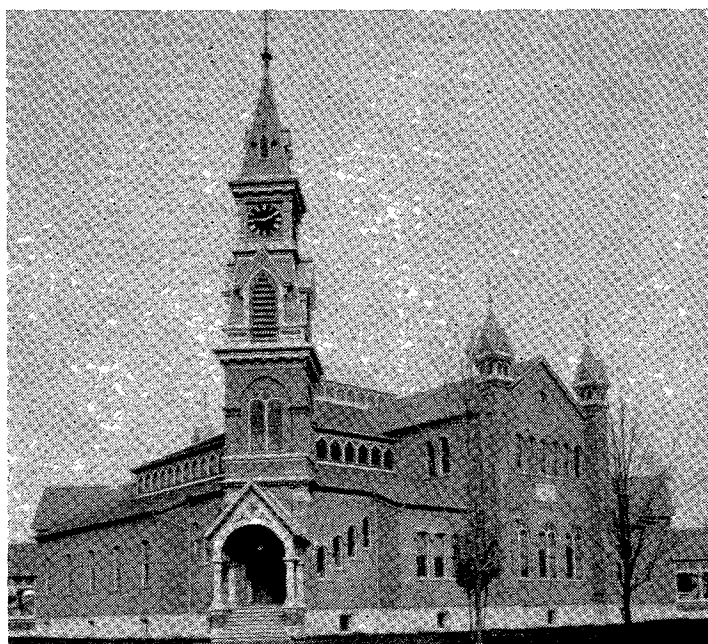
wrought with such care, solidly laying the foundation of our work, not only in Michigan but of our world organization as well. We read what they wrote and preached back there. It was clear and straight. In words of no uncertain meaning they expressed their deep convictions and announced their positions, unpopular though those positions were at the time. They were courageous leaders of thought and action.

It was no easy task to bring together into one organization and unite in concerted effort so many independently-minded and robust people as were the early believers in the Advent Movement.

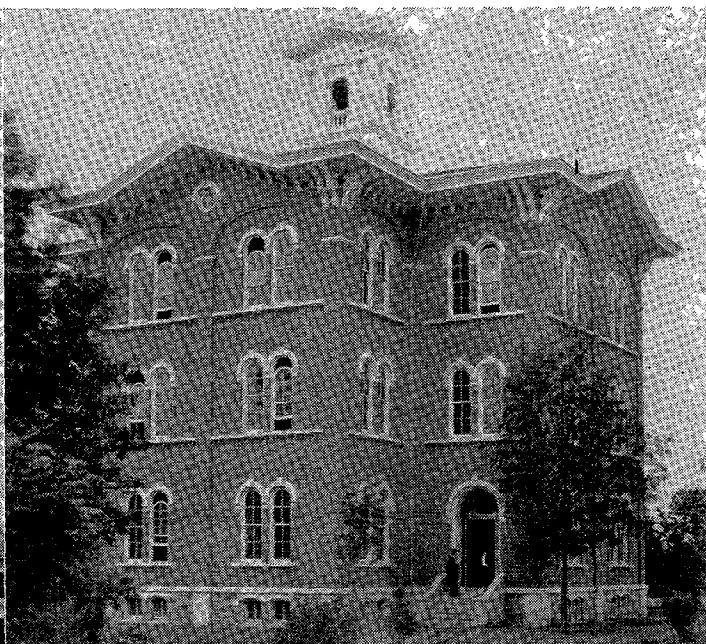
To organize, some men of strong convictions maintained, would be to follow in the footsteps of Babylon. They would have none of that. To adopt a denominational name would be to do exactly what the ancient builders of the Tower of Babel set out to do—to "make us a name." That too they would not have! To form a legal corporation for the holding of property would be a union of church and state, and these earnest ones were determined that as far as they were concerned there would be no breach in the wall of church-state separation. Fire insurance, some of them felt, was another risk to shun, and that it was clearly a lack of faith.

But experience is a patient and an efficient instructor. Our people learned. Time often clears the vision. So, one day, good old Pioneer Loughborough arose, supported by others made wiser by experience, and proposed that there be a more complete

(Continued on page 20)



The famed "Dime Tabernacle" in Battle Creek.



Battle Creek College.

Reports From Far and Near

Impressive Dedication in Dominican Republic

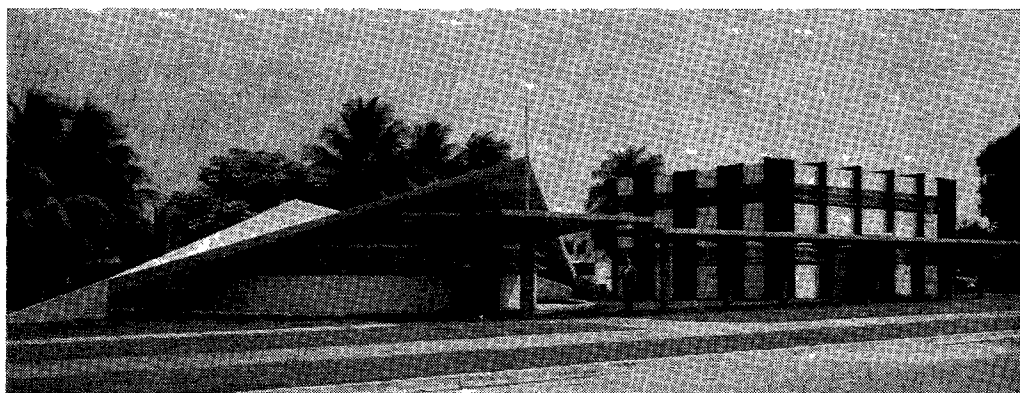
By Barbara Westphal

ON JUNE 25, 1961, the new Ciudad Trujillo church (left in photo) and the office building of the Dominican Mission (far right) were dedicated. Standing on a corner of one of Ciudad Trujillo's principal avenues, these two modernistic structures attract considerable attention.

The church is a circular structure with a "floating" roof of reinforced concrete supported only on two corner foundations. The upholstered pews accommodate 196 persons. The baptistry has an attractive scene painted on tile. There are a pastor's study and two robing rooms. Children's Sabbath school departments will be in the elementary school already under construction on the same lot.

R. Paino Pichardo, secretary of the Interior and of Religion, was present, and participated in the dedication service. On the lawn outside the church the uniformed municipal band played the national anthem at the beginning and end of the service.

Those leading out in the service were Alvin J. Stewart, president of the Dominican Mission (standing in front of the building); R. L. Jacobs, president of the



New church (left) and conference headquarters (right) in Ciudad Trujillo.

Antillian Union; H. J. Westphal and Fernon D. Retzer, of the Inter-American Division; and Eligio Gonzalez, mission pastor. After the ceremony visitors were shown through the church and the office building. The two buildings, which cost \$125,000, were a gift to the mission by a non-Adventist friend who thought well of the church and its work.

Our ministers and lay members in the Dominican Republic, "the land Columbus loved best," are united in their determination to hasten the coming of Jesus.

Courage in the Midst of Trouble

On the farm of one of our members near Lusaka, Northern Rhodesia, lies the resting place of Chipiri, a native Matabele chief. All that can be seen inside the circle of milk bushes surrounding his grave are the muzzles of his two guns protruding above the earth. They were buried with him. For many decades there have been peace and quietness in the lands of Northern Rhodesia, but today the winds of change and storm are sweeping across this troubled country. Will the "guns of Chipiri" be heard again?

It is common knowledge that two years ago some of the native population of Northern Rhodesia and Nyasaland planned to massacre all the whites on a single night. The plan was forestalled by the intelligence department. No wonder "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Trade is at a standstill. People want to leave but there is no one who wants to purchase their homes and property. Some have left, only to find troubles simmering in South Africa. Family groups on the outskirts of the city have a few necessities of life packed ready to be moved to safer areas.

Shortly after our arrival we had our windows stoned twice. Six months ago a thousand cars a day streamed through Lusaka, many with bullet holes in them. Numbers were abandoned on the road to the Union of South Africa. Their rusting bodies still stand along the road. On the weekends we hear the native drums at the beer dances, and across the road the Moslem mosque many times daily gives the call to prayer.

We are of good cheer and are seeking to keep our brethren and sisters of good courage. We are looking up, for there are still precious souls to be gathered in. Remember in prayer the work and witness of the missions in Africa.

BRIAN PILMOOR

Your Telephone Will Ring

Within the next few days your telephone will ring, and someone will invite you to accept the most remarkable offer the *Review* has made in more than one hundred years. At a time of mounting costs, and with prices often two or three times what they were only a few years ago, the price of the *Review* has been cut to nearly one half of what it has been for several years. From now until the end of the year a subscription will cost only \$3.95, not \$7.50!

And why so? Simply this. The editors and publishers in counsel with the General Conference leaders are convinced that the time has come when the *Review*, the official organ of the church, should be finding its way into every Seventh-day Adventist home each week. In a day when the signs of the end are closing in about us at an unprecedented pace, when the siren voices of false prophets would lure us onto the quicksands of carelessness, doubt, or fanaticism, and when we need as never before to anchor our faith on the sure Word of the Lord, no Adventist family can afford to be without the *Review*. Time has shown that those who read the *Review* regularly remain firm and loyal to the faith. We believe that is what you want to do.

The new subscription price brings the *Review* within reach of everyone. Gone now is any occasion for the excuse that "it costs too much." In instances where a person, because of advancing years or prolonged illness, may have no income, it is now possible for the church to make sure that, even so, the *Review* will find its way to that person week by week. We sincerely hope and most earnestly pray that henceforth no Adventist home will be without the weekly visits of this the officially appointed pastor of the whole flock.

Soon your telephone will ring. Be sure to say Yes!

THE EDITORS

Youth in the News

► Vernon Berry of Columbus, Ohio, a 1961 Mount Vernon Academy graduate, has received a certificate of achievement from the National High School Poetry Association in Los Angeles, California, for the acceptance of a poem to be included in the annual anthology of high school poetry.

► The 23 members of the Pathfinder group from the Ashtabula-Madison-Rome, Ohio, district, called the "Christian Crusaders," were seen publicly for the first time in Memorial Day parades held in Geneva and Madison, Ohio. The club won first place as the best marching group in both parades.

Northern Arkansas-Louisiana Camp Meeting

By G. M. Mathews, Associate Secretary
GC Educational Department

Nine hundred worshipers crowded the facilities of the northern Arkansas-Louisiana camp meeting to capacity, from July 26-30, on the Ozark Academy campus, Gentry, Arkansas. I. M. Evans, president of the conference, and his fine corps of workers had everything in readiness and a full program well planned.

One of the unusual features was a series of lecture-demonstrations on health and diet presented by Dr. and Mrs. J. W. Kizzier and Mrs. Barnard, of Bakersfield, California, who flew their own airplane to the meeting. Their presentations were much appreciated.

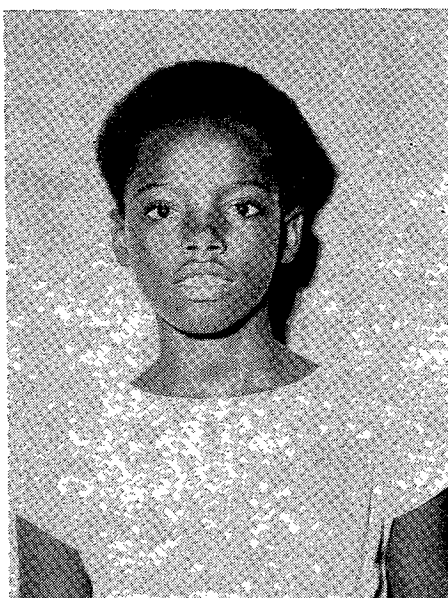
A. R. Mazat, J. T. Welch, R. A. Nesmith, and C. Miller were present from the Southwestern Union Conference; Professors M. S. Culver from Union College, and Dexter Beary from Southwestern Junior College; J. M. Jackson from the Review and Herald Publishing Association; R. J. Christian and C. F. Adams from the Southern Publishing Association; and F. A. Soper, W. J. Harris, and G. M. Mathews from the General Conference.

Those in attendance dedicated themselves unreservedly to a deeper Christian experience and to participation in finishing the work. Liberal offerings were given to missions, to conference evangelism, and to the building fund for Ozark Academy.

Nyiratamu Goes to School at Gitwe

By F. Unger, Departmental Secretary
Southern African Division

This is the story of Nyiratamu, a girl about 12 or 13 years of age who lived in a small heathen village high in the hills of beautiful Ruanda-Urundi in Central



Nyiratamu, a girl who is attending the Gitwe Training School.

Africa. Her parents were heathen and practiced many of the customs of heathen people that are based on deep-seated fear of the spirit world and of the white man. From time to time she met young people from our mission, where we operate a

girls' training course as well as one for ministers.

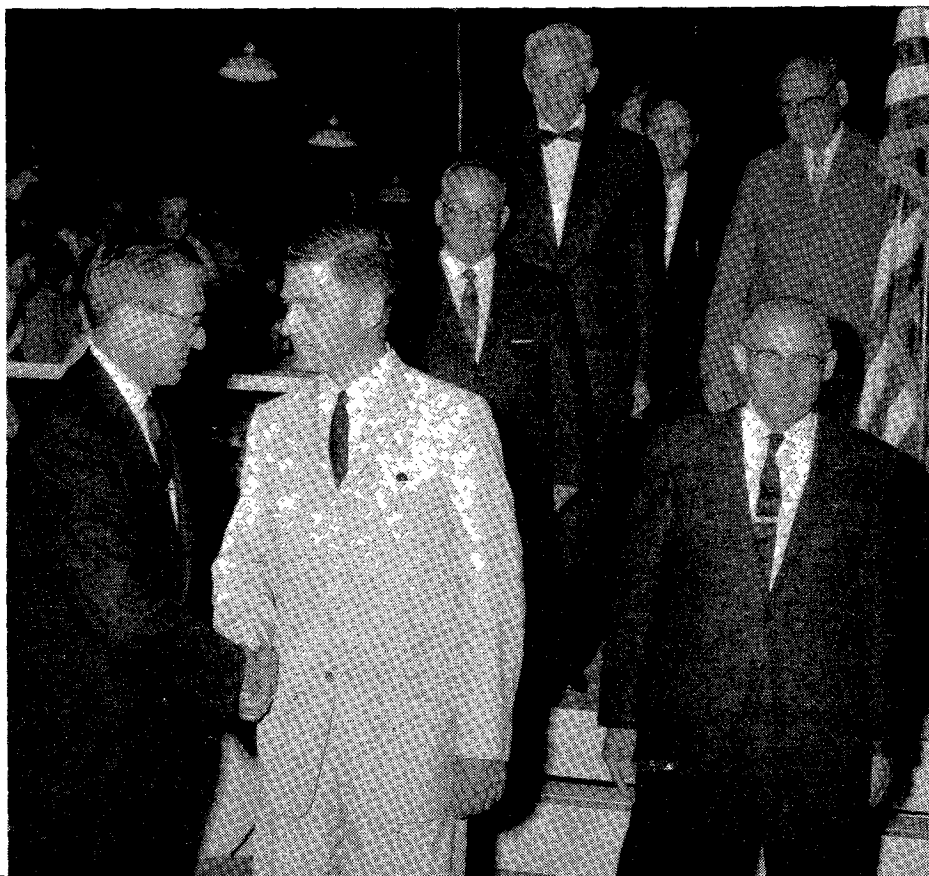
Nyiratamu heard of the many wonderful things that went on at this school, and of the opportunities there. As she listened to the experiences of these young people there came to her heart a great desire to go there herself. She asked her parents for permission to attend the school, but they would not hear of such a thing. Deep in their souls they harbored a fear of the white man, based on the story that white men eat African boys and girls.

Nyiratamu was persistent, however, and her father finally decided that she could go. She packed her few belongings and set out with her father over the hills to Gitwe Mission. To her joy Nyiratamu was accepted as a student. The father remained for a few days to see what would happen to his daughter, because his suspicion of the white man had not altogether left him. After a few days he returned to his home. But between September and January this old man walked across the hills every two weeks to see whether his daughter was still alive. After five months of this he seemed to have become satisfied that no harm would come to her, and he no longer visited the school. Nyiratamu still attends Gitwe Mission school, and we trust that when she finishes her course she can take the gospel back to her own people.

Governor Addresses Oregon Camp Meeting

Those attending the Oregon camp meeting at Gladstone Park heard Governor Mark O. Hatfield speak at the Sunday night meeting, July 23. Left to right are J. C. Koziel, secretary-treasurer of the North Pacific Union Conference; Governor Hatfield; W. R. Beach, secretary of the General Conference; H. L. Rudy, president, and V. J. Jester, treasurer of the Oregon Conference; Lloyd E. Biggs, religious liberty secretary, and C. A. Scriven, president of the North Pacific Union (lower right). Governor Hatfield told the group that the present dangers confronting Christianity are complacency and mediocrity in Christian living.

R. C. SCHWARTZ, Departmental Secretary
Oregon Conference



A Candid-Camera Report of Progress in North America

The Centenary Review in St. Petersburg, Florida

The St. Petersburg church ordered 20,000 of the REVIEW AND HERALD centenary issue. The church members were organized into 20 bands, one to each section of territory. One hundred and fifteen members promised to participate, but on the day appointed there were 135 at the church ready to work. The work was completed in three Sabbath afternoons.

An unexpected result has been an entirely new spirit among our people to finish the work. If no other good came from the distribution, the revival among our own people would be well worth the time, effort, and cost. But there have been other results. A number have already asked for more literature.

WILLARD B. JOHNSON, *Pastor*



Andrews University Field School

Andrews University Field School leadership plan together for the future. Left to right: E. C. Banks, Seminary director of evangelism; N. F. Pease, department of applied theology; Steve Vitrano, EMC department of religion; Bruce Johnston, EMC department of evangelism; Elden Walter, evangelist, Michigan Conference; Harry Dill, business manager, and Ray Turner, singing evangelist, World-Wide Crusade for Christ; Don Donesky, Seminary student; Robert Dunton, speaker, World-Wide Crusade for Christ; Gordon Henderson, singing evangelist, Michigan Conference.

To date 175 decisions for Christ and 113 baptisms have resulted from the Andrews University Evangelistic Field Schools during the summer of 1961.

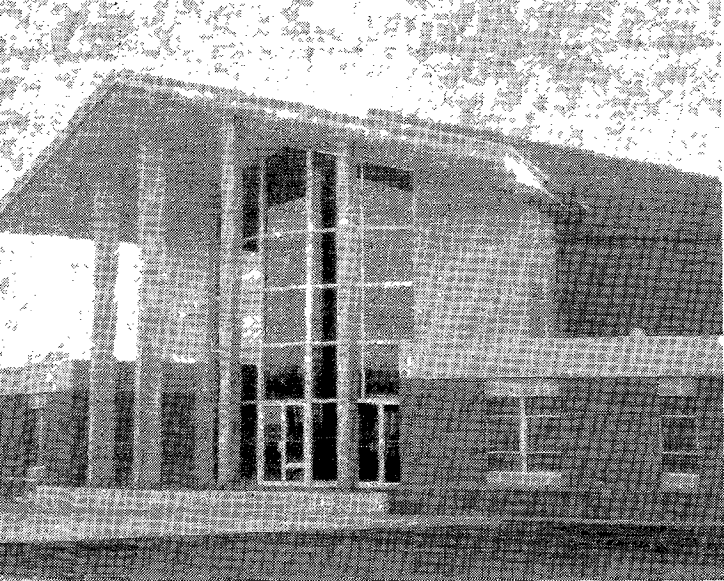
Three full-scale schools were conducted; one in Grand Rapids, Michigan, by Elden Walter; one in Peoria, Illinois, by Robert Dunton; and one in Appleton, Wisconsin, by Bruce Johnston. Another student group participated in a late summer effort conducted by E. E. Cleveland in Los Angeles. Nearly 44 students participated in this program.

NORVAL F. PEASE, *Professor of Applied Theology
Andrews University*

New Jersey Pastor Ordained

The pastor of the Morristown, New Jersey, church was ordained to the gospel ministry on Sabbath, July 8, at Camp Kingston, during the annual camp meeting. Jack Blanco and his wife are shown with the group of ministers who participated in the ordination service. They are, left to right, Arthur White; L. E. Lenheim, president of the Columbia Union Conference, who gave the sermon and the charge; M. K. Eckenroth, president of the New Jersey Conference; Elder Blanco, Mrs. Blanco; F. L. Millard, associate secretary of the General Conference, who gave the ordination prayer; and R. R. Hegstad, editor of *Liberty*.

L. E. LENHEIM, *President
Columbia Union Conference*



Tulsa, Oklahoma, Church Dedication

Approximately 1,000 persons were on hand to commend the Tulsa, Oklahoma congregation at the dedication of their new church. Ground for the edifice was broken April 10, 1960. The main auditorium seats 800. There is also a youth chapel that seats 150. This is the first church in Oklahoma to provide separate Sabbath school rooms for adult class recitation. An accurate log of congregational assistance shows more than 54,000 hours of donated labor. Herschel Cottrell, a member of the local congregation, was the building foreman.

The service of dedication featured V. G. Anderson, of the General Conference, as guest speaker. Other officials representing both the local and union offices were present throughout the three-day activities. R. H. Wood is the pastor.

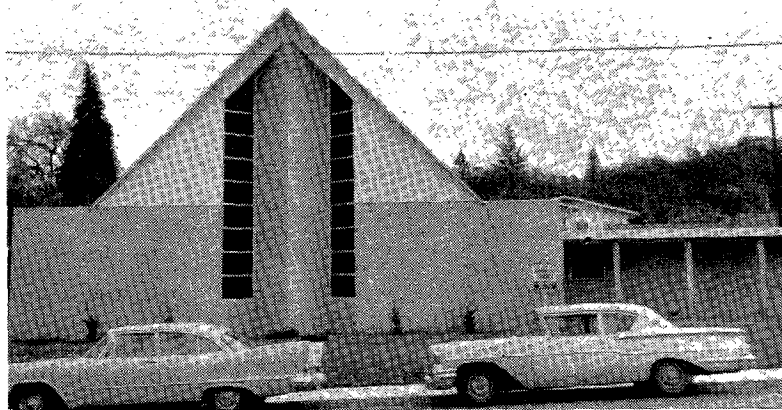
FRANKLIN W. HUDGINS
Public Relations Secretary

Willits, California, Church Dedication

On Sabbath, May 13, 1961, the newly completed church home of the Willits, California, congregation was dedicated. The sermon was given by W. J. Blacker, secretary-treasurer of the Pacific Union Conference, the invocation by Carl Becker, president, and the benediction by E. A. Schmidt, secretary-treasurer of the Northern California Conference. Many people from the community came to fellowship with the Willits congregation. The church is a spacious structure with modernistic design and a seating capacity adequate for the community.

This fine little church is an outgrowth of 46 years of evangelism in the area. In 1915 D. E. Robinson, Andrew Nelson, and Lester Bond pitched a tent on a vacant lot, and through the years the congregation gradually grew. Four years ago when R. D. Clement came to Willits, building plans began in earnest. A lot in a beautiful part of this little town was purchased and the foundations were laid. After much labor this house of worship was dedicated to God free of debt. Philip Dunham is the pastor.

W. B. BRISTOW, *Departmental Secretary*
Northern California Conference



Hollywood, Florida, Church Organized

A new church organization came into existence in Hollywood, Florida, July 22, 1961. Elders A. C. McClure and Otis Graves, with their two churches, Fort Lauderdale and North Miami, joined forces to raise up this new church. It has a charter membership of 39. The city of Hollywood, a resort center of 35,000 inhabitants, was the largest city in the Florida Conference without a Seventh-day Adventist church. H. F. Roll and H. H. Schmidt, treasurer and president, respectively, of the Florida Conference, stand at the far right.

CHARLES R. BEELER
Departmental Secretary
Florida Conference



Montana Ordination Service

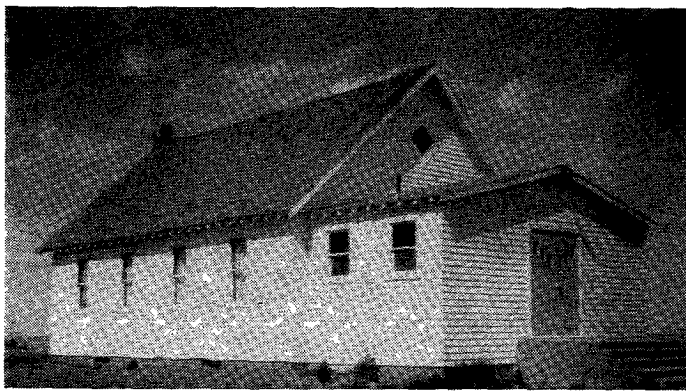
Larry Lewis was ordained Sabbath July 1 at the Montana camp meeting. Dr. P. W. Christian, president of Walla Walla College, spoke briefly on "The Challenges of the Ministry," and W. B. Ochs, vice-president of the General Conference, gave the dedicatory prayer.

Welcoming Elder Lewis into the fellowship of the ministry are G. E. Taylor, president of the Montana Conference, C. A. Scriven, president of the North Pacific Union Conference, and W. B. Ochs.

Elder Lewis is Bible teacher and pastor of Mount Ellis Academy.

G. E. TAYLOR, *President*
Montana Conference



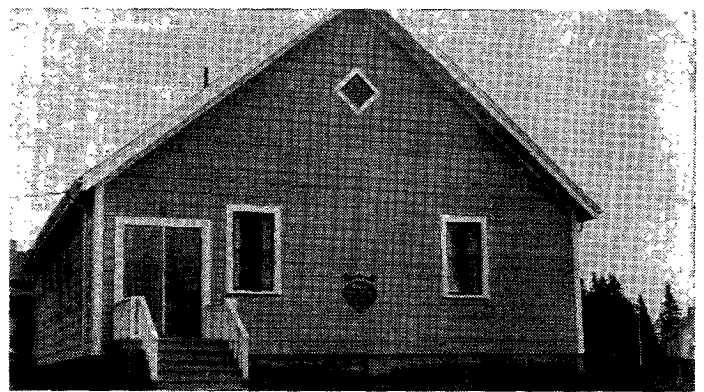


Rededication of Bison, South Dakota, Church

Members at Bison, South Dakota, recently enlarged and beautified their church, for which they provided a basement foundation. Accommodations for the various church activities have been much improved.

At the rededication on August 5, F. W. Bieber, educational and MV secretary of the Northern Union Conference, gave the dedication sermon. We commend the members on their new place of worship.

O. T. GARNER, President
South Dakota Conference



Lubec, Maine, Church Dedication

The most eastern church in the United States, at Lubec, Maine, was dedicated on Sabbath, July 29, 1961. Guest speaker was Willis J. Hackett, president of the Atlantic Union Conference. Others participating were W. W. Rice, local pastor; Clarence Gerald, treasurer of the Northern New England Conference; Charles Holmes, local elder; and the writer.

Elder and Mrs. W. W. Rice, who retired more than 20 years ago, encouraged the building of this church.

CARL P. ANDERSON, President
Northern New England Conference

New Manila Clinic Wins Souls

By Eugenio J. Tangunan, Departmental Secretary, Central Luzon Mission

On June 10, 1961, the members of the Santa Ana church in Manila, Philippine Islands, witnessed the first baptism that has resulted from the ministry of the medical-dental and welfare clinic to the people of the community. One of those baptized was Bella San Jose.

The charity clinic was opened on September 25, 1960, after long preparation by Benjamin Abriol, a medical student. A few days later the mother of Miss San Jose visited the clinic for consultation. Learning of the existence of the clinic, Mr. San Jose suggested to his daughter that she apply as a volunteer secretary at

the clinic while completing her studies at the university, for the benefit of the experience. As she participated in the activities of the clinic an interest in the truth grew in her heart, and she took Bible studies in her home. Finally she gave her life to God. Today she is active in various phases of the work of the church.

Since its opening nearly a year ago, the clinic has given 560 free treatments and helped more than 500 indigent persons. The clinic operates every Sunday afternoon. God has blessed the dedicated ministry of the doctors and medical students who conduct the clinic.

Medical Graduates Serve the World

By John Parrish

Fifty-three nations of the world have been served by graduates of the College of Medical Evangelists (now Loma Linda University) since its first School of Nursing graduation in 1907. The University medical extension and placement office reports 520 graduates as having served or still in service overseas. Among these are one dentist, 14 dietitians, ten medical technologists, 154 nurses, eight physical therapists, and 333 physicians. In addition to those serving overseas, a large number of graduates are serving in needy areas of the United States and Canada. The University is represented in nearly every State and province.

Among the students still in training are many more with plans for mission work. Their task, like that of those who have gone before them, will be not only to alleviate the suffering of humanity but also to bring Christ to the countless men and women they will help. New calls for medical personnel to serve in foreign

fields are constantly coming to the University placement center, and the need still far exceeds the help available. With its expanding facilities and with the continuing support of the church and the blessing of God, Loma Linda University is dedicated to the objective of seeing that there are enough men and women to meet the need.

Reaching the Blind in Virginia

By E. H. Craig, Area Representative
Christian Record Benevolent Association

My duties with the Christian Record Benevolent Association take me over the State of Virginia and into the Washington, D.C., area in search of blind people with whom I can leave our Braille magazines, talking books, and talking magazines.

This past week I called on 16 blind people. One of these was a retired minister who seemed happy to receive the recorded religious material. A young man I visited lives close to the Blue Ridge Parkway, near the North Carolina border. To reach his home, a little shack tucked away on the mountainside where he lives with his widowed mother, it was necessary to follow a narrow, winding trail over the hills. He had not had the opportunity to learn to read Braille. For him the talking books and magazines are without doubt the greatest blessing in his life. I arranged for him to have the book *Prophecy Speaks* on records.

Another visit I made was in the home of a family where the father had been blinded in a truck accident a few years ago. He is well known in Galax, Virginia, as the only sightless employee in a



Bella San Jose, won through the influence of our clinic in Manila.

certain factory. His work requires the skillful and rapid use of his hands, and he has proved to the satisfaction of his employers that a sightless person often accomplishes more than a sighted worker at the same job. He has enjoyed the services of the Christian Record for three years. The book, *Bible ABC's*, beautifully illustrated and prepared especially for the use of blind parents with seeing children, has brought happiness to this father, mother, and their two sighted children. Soon they will be receiving a nature book of the same type.

In its work for the blind the Christian Record Benevolent Association provides a great variety of material that can bring blessing and joy to many we could not otherwise reach. Your prayers and participation can help bring light and truth to the blind.

The Rio de Janeiro Hospital

By N. H. Meyer, *Business Manager*



N. H. MEYER

Seventh-day Adventist medical work began in Rio de Janeiro in September of 1942. Dr. Chester Schneider rented a large house and adapted it into a small clinic. Known as the White Rest Clinic, it had a capacity of 18 inpatients and an outpatient department. With Dr. Schneider were nine other workers.

As the work grew the need for a larger

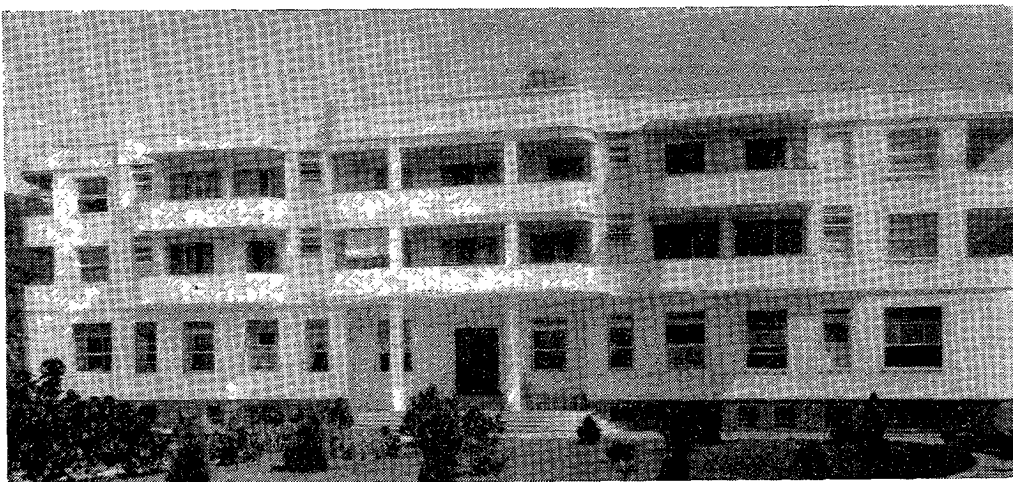
building led the leaders of the East Brazil Union to look for a location where a representative building could be erected and the work expanded. A beautiful location was found on a hill overlooking the bay and the city of Rio de Janeiro, at the foot of Mount Corcovado, on which the famous statue of Christ stands.

In June of 1948 the White Rest Clinic was closed and the work was moved to the Silvestre Hospital. With the help of two other doctors, Dr. Raymond Ermshar and Dr. Galdino Vieira, Dr. Schneider watched the work grow until his death in 1956. For several months the hospital was without a medical director, and various doctors collaborated with the hospital. Then in 1957 Dr. E. M. Berger became medical director, and under his able leadership the hospital has con-

tinued to grow. A new wing of the building was finished and equipped. The surgery facilities have been enlarged and modern equipment installed. At the present time this department is again being enlarged to accommodate increasing patronage. A new X-ray machine, one of the best in the Rio area, has also been installed and is ready for use. The kitchen, laundry, and business office have been newly equipped, and their work is much more efficient. New equipment has also been received for the laboratory, which can now give the best of service.

Forty-eight Students

Finding nurses in Brazil is one of our most difficult problems since there are few registered nurses or even nurse aids in the country. In 1959 an 18-month



The Rio de Janeiro Hospital. Study is being given to expansion.



Spanish Worker Ordained

W. J. Hackett, president of the Atlantic Union Conference (third right), delivers the charge at the ordination of Mario Collins (left) on the eve of his departure for the mission field. Elder Collins' ordination took place in the Spanish Prospect Street church, where he formerly served as pastor. The ordination prayer was offered by Eduardo Acosta (third left), secretary of the Spanish work in New York, and the welcome was extended by G. Eric Jones (center), president of the Greater New York Conference. Next to Elder Collins is Eugenio Valencia. To the far right are E. H. Nelson and H. S. Mendez, of the Greater New York Conference.

G. ERIC JONES, *President
Greater New York Conference*



Missouri Ordination

The ordination of two ministerial workers to the gospel ministry highlighted the Missouri camp meeting, July 11-15.

The two young men ordained at an evening service were Earnest D. Clark, pastor of the Moberly district (second left), and H. B. Petry, pastor of the Kirksville district (center). Officiating in the service were Theodore Carcich, president of the Central Union Conference (left), H. C. Klement, president of the Missouri Conference (right), Ralph S. Watts, general field secretary of the General Conference (second right), R. E. Brewer, pastor, Kansas City, Missouri (third left), and Leslie R. Mansell, pastor, St. Louis, Missouri (third right).

RALPH S. WATTS

nurse-aid course was begun. There are presently about 45 students in this school. With four medical institutions in strategic centers and a large number of medical launches operating on the vast waterways in Brazil, this school is a most important phase of our medical work.

At the present time the hospital is filled to capacity, and study is being given to further expansion that will enable us to care for the patients who ask for our services. We solicit your prayers that we may be able to let the light of the third angel's message shine out from this mountaintop hospital.

New Jersey Spanish Camp Meeting Held in Kingston

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

The Spanish-speaking membership of the New Jersey Conference, numbering some 400 in three churches and three companies, held their camp meeting at the site of the new Garden State Academy near Kingston, New Jersey. M. K. Eckenroth, president of the New Jersey Conference, R. L. Walden, secretary-treasurer, and the departmental staff led out. L. E. Lenheim, president of the Columbia Union, and the union treasurer, T. R. Gardner, spoke the last Sabbath. F. R. Millard and W. E. Murray were present from the General Conference. F. E. Wall represented Columbia Union College.

In this conference three ministers work especially for the Spanish-speaking people—Jose I. Rivera, Hector Ortiz, and William Goransson. Spanish-speaking people from the Philadelphia and Washington, D.C., areas were also in attendance. Manuel Rosado, pastor of the Washington Spanish church, was present to assist.

The Sabbath school was under the direction of R. D. Steinke, the new Sabbath school and home missionary secretary for the New Jersey Conference. A. M. Moyer, recently returned from West Africa and now pastor of the Trenton, New Jersey, church, told an inspiring mission story.

The bookmen reported that there are seven Spanish-speaking colporteurs selling our literature in the cities of New Jersey.

Plaque Presented

One feature of the missionary service was the presentation of a plaque in recognition of the exceptional work done by the Paterson, New Jersey, church in the recent Ingathering campaign. With a goal of \$1,500 the church actually raised \$2,800. Daniel Perez, a junior who collected \$700, was introduced to the congregation.

Our Spanish-speaking brethren in the New Jersey Conference are of good courage, and we feel sure they were refreshed and inspired by this camp meeting in Kingston. Plans are now being laid for a more extensive and intensive work of evangelization in the great city areas of the State.

Hitherto Hath the Lord Led Us

(Continued from page 13)

organization of the church. A group of trusted ministers were appointed to draw up and present an address on this very live subject.

On June 11, 1861, the address was ready, and it appeared in the ADVENT REVIEW AND SABBATH HERALD. Clearly and forcefully the case for organization was set forth. Our people saw the logic of it and fell into line. Convinced of their error of judgment, they were not ashamed or embarrassed to admit that they had been wrong. They had courage not only to maintain a position but also to change their position when convinced of their error.



Merced, California, Dorcas-Welfare Center Dedicated

Sunday afternoon, June 4, the Merced Dorcas-Welfare Center was dedicated. Many visitors were present for the dedication service and open house. The mayor of the city, Gayle Miller, cut the ribbon to begin the dedication program. Other guests present included Wendell L. Bailey, from the Merced County Welfare Department, Pauline Haviland, from the Merced Red Cross Chapter, and D. N. Reiner, welfare director of the Northern California Conference. After the dedication ceremonies tours of the center were arranged to introduce the public to the new center.

For 15 years the Merced church operated its Dorcas-Welfare Center from a room in the church, but it now has expanded its facilities to a five-room house. During the past year 4,600 articles of clothing were used in the Merced area or shipped overseas. The center cooperates with the Red Cross and other welfare organizations to help those in need. The center specializes in clothing and furniture.

Mrs. H. O. Beckham and Mrs. Mary Rogers lead out in activities of the center. S. S. Rutan is pastor of the Merced church.

MRS. RUTH F. DAVIS
Public Relations Secretary

They sensed the need of maintaining unity and were ready to set aside their cherished opinions, if necessary, so as to achieve it, thus fulfilling the apostle's admonition "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

It has ever been a characteristic of this Advent people that they have been willing, after mature reflection, to set aside their own ideas and move forward in unity with the plans adopted by the majority. Our democratic philosophy of organization leaves plenty of room for individual expression of opinion, but none for independent action. We unite our efforts and move forward together, not apart from our brethren. This explains the unified and aggressive program that we carry on so successfully in so many lands today.



NORTH AMERICAN DIVISION

Elder and Mrs. Frederico G. Drachenberg left Miami, Florida, for Puerto Rico, on June 11. They were formerly teachers in the Antillian College, at Santa Clara, Cuba. They spent their furlough in South America. Brother Drachenberg is to be principal of the Puerto Rico Academy at Mayaguez.

Mr. and Mrs. Horace A. Kelley and two children left California by automobile for Mexico on June 23, returning after furlough. This will be their third term of service. Brother Kelley will continue his work as principal of the Linda Vista Academy at Chiapas, Mexico.

Mr. and Mrs. Nicholas P. Tallios and four children, of Wood Dale, Illinois, sailed on August 11 from New York City, on the S.S. *Atlantic*, for Greece. Brother Tallios has accepted a call to serve as publishing secretary for the Greek Mission.

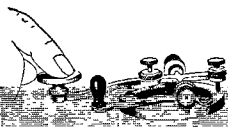
Mrs. Nathan M. Merkel and two children left Miami, Florida, on August 11, returning after furlough to South America. Brother Merkel preceded them, in order to attend the biennial session in Ecuador, having left on May 29. He is president of the Ecuador Mission.

Drs. Robert E. and Lois Virginia Dunlop and two children left Miami, Florida, August 11, returning after furlough and leave of absence to Port-of-Spain, Trinidad. They were first sent to Trinidad in 1948. The Drs. Dunlop will serve as physicians in the Port-of-Spain clinic.

NORTHERN EUROPEAN DIVISION

Mr. and Mrs. Derrick J. Norris and their two sons, new appointees from Britain, sailed on July 10 from Rotterdam, Netherlands, for Djibouti. Mr. Norris previously spent a number of years in the United States and South America. For the past nine years he has been connected with Granose Foods Limited. He is to be business manager of the Empress Zauditu Memorial Hospital, in Addis Ababa, Ethiopia.

W. R. BEACH



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.

ATLANTIC UNION

► J. N. Barnes, director and evangelist at the New York Center, recently accepted a call from Walla Walla College to connect with the Bible department. He has been granted a leave of absence by the college to complete the work on his doctorate in New York City. J. R. Hoffman, former pastor of the Jamaica, New York, church, was called by the conference committee to join the New York Center staff as director and evangelist. Former business manager of the Center, A. E. Butler, will now be associated with Elder Hoffman as a member of the Center staff and as pastor of its church. M. E. Moore, principal of Mount Pisgah Academy, accepted the invitation to be business manager of New York Center.

► For the first time in 25 years, members of the Northern New England Conference enjoyed their own camp meeting, June 30-July 8, in Richmond, Maine. Attendance at the Sabbath worship service on July 1 was 1,500.

► On Sunday, August 6, ground-breaking services for the Worcester, Massachusetts, church took place. The first phase of construction is a \$65,000 project. Sabbath school rooms will be used for church school until future phases of construction are completed.

► J. C. Holland and his wife have moved to Henderson, North Carolina. He served the Southern New England Conference as stewardship counselor for several years.

► A strong evangelistic program has been conducted in the Brooklawn church, Bridgeport, Connecticut, by the pastor, G. S. Remick, assisted by the Bible instructor, Mary Lebedoff, and the membership of the church. These meetings, along with evangelism by the laymen and the spring Week of Prayer conducted by the pastor at Brooklawn Junior Academy, made possible a baptism of 11 candidates on June 17.

► Wayne N. Andrews, of Atlantic Union College, will connect with the teaching staff of Columbia Union College, Takoma Park, Maryland, as assistant professor of speech and administrative assistant.

► A program of training in hospital administration for selected college graduates with a business major was recently initiated at the New England Sanitarium and Hospital. Three young men have been accepted. Two have already arrived and are at work—Pierre Mitchell, from Atlantic Union College, and Robert Scott, from La Sierra College.

COLUMBIA UNION

► Wesley Moore, principal of the Trenton Junior Academy, has been appointed new principal of the Mount Aetna Academy, Hagerstown, Maryland, in the Chesapeake Conference. He replaces Merle Rouse who is taking up work as a ministerial intern in the Blythedale district.

► H. N. Bresee, pastor of the Bradford, Pennsylvania, district for the past three years, has been appointed pastor of the Washington-Uniontown district in the West Pennsylvania Conference. He takes the place vacated by James Reynolds, who has accepted a call to mission service in South America. Elder Bresee has conducted many evangelistic campaigns in West Pennsylvania during the past several years.

► A conference-wide offering will be taken on September 23 for the building



Fifty Years at SPA

Irene Pipkin completed 50 years of faithful service at the Southern Publishing Association, Nashville, Tennessee, on July 13. Few denominational workers have given 50 years of service in one place. In recognition of her distinguished record, a program in her honor was given. Miss Pipkin has served and continues to serve with fidelity. Her consecrated life and devoted service are an inspiration to all who know and work with her.

I. H. IHRIG, General Manager
Southern Publishing Association

of a new church for the 30 members at Pomeroy, Ohio. Launching out in faith, the members have purchased a lot near the Children's Home, County Infirmary, and the new Meigs County Memorial Hospital now under construction.

► Mr. and Mrs. Clifford Fisher, of Hamlet, Ohio, celebrated their sixty-seventh wedding anniversary on June 6. They have been members of that church, Mrs. Fisher for 41 years and Mr. Fisher for 11 years. Although both are advanced in years, they attend Sabbath school and church regularly.

► Awards for achievement were presented to a large number of laymen and ministers at the New Jersey camp meeting.

► Columbia Union College graduated 42 seniors on August 16. One was granted a two-year secretarial science certificate. This brings to more than 150 the number of degrees and certificates granted by the school. Dr. Fabian Meier, vice-president of Emmanuel Missionary College, was the speaker.

► Arthur White and D. A. Delafield will conduct the fall Week of Religious Emphasis at Columbia Union College. The dates are October 13-20. William Fagal and the Faith for Today quartet will hold the spring Prayer Week.

► A faculty colloquium for teachers at Columbia Union College signaled the start of the new school term. About 70 attended the session, directed by President Charles B. Hirsch, the first week of September.

Correction

In the REVIEW for August 17 the Columbia Union reported that "the Allegheny Conference leads the North American Division in literature evangelists' sales for the first five months of 1961, with a total of \$474,151.09." They inform us that this item should have read "Columbia Union Conference" instead of "Allegheny Conference."—EDITORS.

LAKE UNION

► C. M. Willison, educational secretary of the Indiana Conference, reports the construction of several new school plants throughout the conference. A beautiful new brick-veneered, two-room school has just been completed at Alexandria. Work is progressing rapidly on a new two-room school at Anderson. Another two-room, stone-faced school plant is being built near Bass Lake. A number of other churches are laying plans for the erection of new schools separate from their churches.

► Charles E. Bradford, of New York, in the Northeastern Conference, has recently accepted an invitation to become the new president of the Lake Region Conference, with headquarters in Chicago, Illinois.

► Mrs. Frieda Zeisner, after living in the United States for 51 years, made plans to visit Germany this summer. She learned of a group that was arranging a tour, which if she joined would make it

possible for her to save \$200. Contacting them, she found she was a few days too late. She promised the Lord that if she could yet make this saving, she would turn the amount in for Investment. A few days later she was informed that she could join the group. She happily turned in a \$200 gift for Investment.

NORTH PACIFIC UNION

► Twenty-eight members of the 1961 class of the Walla Walla School of Nursing have successfully passed State board examinations in Oregon and Washington, according to information released by Mrs. Pearl Pflugrad, registrar at the clinical division.

► A total grant of \$51,619 has been approved for the Federal Professional Nurse Traineeship program at Walla Walla College for 1961-62. Prof. Frederick R. Hanson, director of the program on the campus, has been informed. The traineeship grant will assist 12 nurses—five pre-Bachelor and seven post-Bachelor.

► The appointment of three instructors, two in the department of English and one in the department of mathematics, completes the Walla Walla College teaching staff for 1961-62, according to President P. W. Christian. Mrs. Merle Knapp and Mrs. Edward McCants join the staff as instructors. Robert V. Gentry becomes an instructor in mathematics.

► Completing the staff of WWC Academy, Mrs. John Hooper will be teaching German I and II and some English classes. Mrs. Esther Dahl will teach the third and fourth grades in the Rogers Elementary School.

PACIFIC UNION

► After more than 45 years of continuous work for the denomination, Elder and Mrs. Denton E. Rebok retired from active service on September 1. Their new home is at Pebble Beach in the Central California Conference. Elder Rebok served as professor of sociology and religion as well as field representative for La Sierra College since 1957. The Reboks spent 23 years in the China Division and upon returning to the United States were closely linked with the education of young people. He also served for a time as secretary and field secretary of the General Conference.

► D. L. Winders was ordained to the gospel ministry at the Auburn-Meadow Vista district camp meeting on the afternoon of August 5. The sermon was given by R. R. Bietz, president of the Pacific Union Conference; and Carl Becker, president of the Northern California Conference, gave the charge. Also participating in the service were Elder Winders' father, R. J. Winders, who is pastor of the Alhambra, California, church, and an uncle who is an evangelist in Canada.

► On the evening of August 1 ground was broken for the new Norco, California, church. Present for the occasion were a number of church and civic leaders, including John Osborn, president of the Southeastern California Conference; R. L. Cone, conference secretary-treasurer; R. C. Baker, former conference president; and R. E. Delafield, pastor.

► Three men from Andrews University are now in the Southern California Conference. Emmett Watts is the pastor of the Covina church; Larry Eldridge is a ministerial intern working at the Van Nuys church; and Howard Flynn, also an intern, is associated with the White Memorial church.

► Charles Cook, from Hastings, Nebraska, has accepted the invitation of the Arizona Conference to serve as pastor of the Tucson Mountain Avenue and Rincon churches. Brother Cook graduated from Union College five years ago and has been in the Nebraska Conference since that time.

► A Japanese-language radio broadcast was begun recently in the Southern California Conference. Each Sunday at 7:35 A.M. Timothy Iwahashi, of the West Los Angeles Japanese-American church, presents "The Sunday Family Hour."

► Donald L. Brown, accountant for the Southeastern California Conference for the past four years, left by air August 6 for Hawaii, where he will serve in a similar position at the new Castle Memorial Hospital.

► The Hawaiian Mission has purchased time on KGMB-TV for the It Is Written program, which will be aired beginning September 17. This station has the best coverage of all those in the Hawaiian Islands.

SOUTHERN UNION

► At the end of the second quarter of 1961 the Southern Union Conference membership stood at 42,674. New churches organized brought the total to 453 churches.

► Baptisms for the first six months of the year totaled nearly 1,600. The two ministers reporting the most baptisms were E. E. Kungel, 78 baptisms, and O. M. Berg, 77 baptisms, both of the Florida Conference.

► The newest Seventh-day Adventist boarding academy, near Lumberton, Mississippi, will open September 10. Bass Memorial Academy, erected by the Alabama-Mississippi Conference, is the first boarding academy operated by that conference.

► The Hanceville, Alabama, church was recently dedicated by officers of the Alabama-Mississippi Conference. Preaching the dedicatory sermon was S. S. Will, Home Missionary and Sabbath school secretary of the Southern Union Conference. The new church is an outgrowth of Bible school interests developed since 1955.

► The new pastor of the Mount Pisgah Academy church in the Carolina Conference is R. M. Hillier, formerly of Highland Academy. He will also head the Bible department at Mount Pisgah.

► Other Mount Pisgah Academy faculty additions include Mr. and Mrs. Bruce Gerhart, Mr. and Mrs. Herbert Wrate, Mr. and Mrs. Dan Rozelle and Mr. and Mrs. Frederick Wedel.

► More than 200 underprivileged boys from Jacksonville, Florida, were the first youngsters at the Florida Conference's

Camp Kulaqua. All non-Adventists, the boys' stay at camp was sponsored by the Boy Service Council of Jacksonville. The camp with its Adventist staff was made available to the council as a public service.

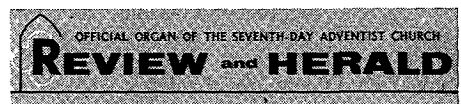
Answers to Bible Quiz

(Page 3)

1. John the Baptist (Matt. 3:7).
2. Simon Peter and Andrew (Matt. 4:18).
3. Herod's (Matt. 14:6).
4. Jesus (Matt. 22:32).
5. Moses, seen by Peter, James, and John (Mark 9:2-5).
6. Jesus to His disciples (Mark 10:27).
7. Pontius Pilate (Matt. 27:2).
8. The wife of Pontius Pilate (Matt. 27:19).
9. "The saints which slept arose" (Matt. 27:52).
10. The deaf-and-dumb man (Mark 7:31-35).

Church Calendar

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 Offerings	December 9



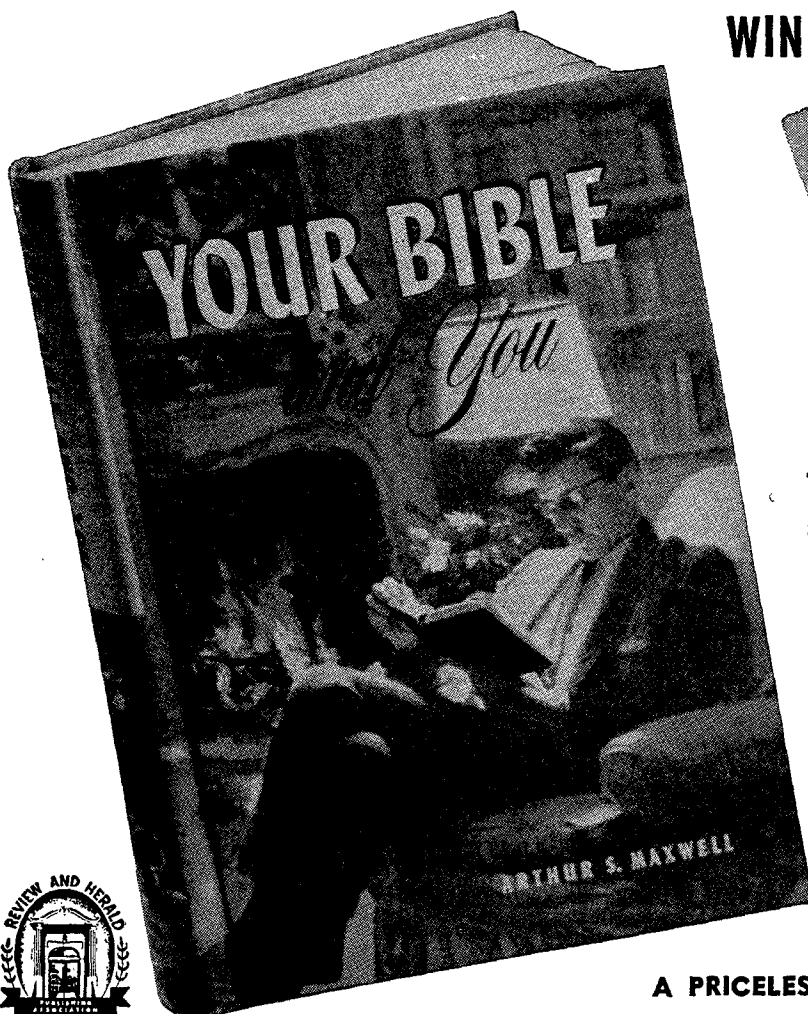
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review*, and *Sabbath 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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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
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News of Note

A Note From the Editor

I have just had the privilege of attending a most important meeting of our medical leadership in North America, held in Kansas City, Missouri, August 22 to 25, under the leadership of Dr. T. R. Flaiz, secretary of the General Conference Medical Department. (A report on this great meeting, written by George B. Nelson, administrator of the Kettering Memorial Hospital, will appear in the REVIEW next week.) Following that I joined with the workers in the Southern and the Southeastern California conferences in workers' meetings. The work is growing in California. The churches are active, and most representative church buildings are rising up on every side in that area. What a growth since the days that J. N. Loughborough and others of our pioneers held their first tent meetings on the West Coast!

I am now leaving for a trip for the next twelve weeks, so that I will not be actively in touch with the office. The regular editorial work on the REVIEW will be in the hands of my two able associates. All correspondence, articles, and reports, should continue to be addressed, as formerly, to "Editor, Review and Herald."

This note is being published just two days before the beginning of the annual REVIEW AND HERALD campaign in North America. I believe that every one of our pastors and presiding elders will wish to make very strong announcements to their churches, and to set immediately in motion the REVIEW telephone subscription committee recommended by the last Autumn Council. Full information on this new and effective plan has already been sent to every church. F. D. NICHOL

Loma Linda Institute Holds Twelfth Session

The twelfth annual session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism was conducted as in previous years on the campus of Loma Linda University. The caliber of students this year was outstanding.

In addition to the many educators, clergymen, and social welfare workers who participated in the program, we had the privilege of having Miss Isabel McCorkindale, president of the World Woman's Christian Temperance Union, from Brisbane, Australia, Mrs. Kate Watson, president of the Canadian Woman's Christian Temperance Union from Vancouver, British Columbia, and Mrs. Fred Tooze, president of the National WCTU from Evanston, Illinois, take part. Following the Institute they attended the National Convention of the Woman's Christian Temperance Union in San Francisco.

Dr. Lois Higgins, president of the International Policewoman's Association and chairman of the Crime Prevention Bureau

of Illinois, was the featured speaker at the annual function at the Biltmore Hotel, Wednesday night, July 12. There were 117 present on this occasion.

W. A. SCHARFFENBERG

Christ's Object Lessons in a New Language

Figuring large in the well-balanced program of the South China Island Union Mission has been the providing of an abiding Spirit of Prophecy literature. *Christ's Object Lessons*, published in the Chinese language at Hong Kong, beautifully illustrated and well bound, has just been received at the office of the Ellen G. White Publications.

Heavenly Road is the appropriate title selected by our brethren for this book, depicted in Chinese by two classical characters well established in antiquity. The production of this volume, following so rapidly other large Ellen G. White books issued in Chinese, bears witness to the sense of urgency and earnest endeavors of those who labor in the Far East to provide just as quickly as possible a well-



Selected from Religious News Service.

NYBORGSTRAND, DENMARK—In religious dialog between Christians and Jews aimed at better relationships between the two faiths, Jews should be treated as "equal partners," the Scandinavian-German Lutheran Karmel Institute declared at a meeting here. It asked that the World Council of Churches take steps to sponsor Christian-Jewish dialog based on principles of equality between the two.

TYLER, MINN.—Formation of a new denomination of 31½ million Lutherans was assured here when the fourth and last of the merging groups ratified the agreement of consolidation. Delegates representing the 24,201-member American Evangelical Lutheran Church (AELC) voted 260 to 7 to approve the merger document. Besides the AELC, the merging groups include the Augustana Lutheran Church, the United Lutheran Church in America, and the Finnish Evangelical Lutheran Church (Suomi Synod). The four groups are of Danish, Swedish, German, and Finnish background.

rounded-out Spirit of Prophecy literature for those who read the Chinese language. ARTHUR L. WHITE

Something New About "The Good Old Review"

Next Sabbath the annual REVIEW AND HERALD campaign begins. For more than a century our official church paper has been making its weekly visit to Adventist homes; but two new, striking features about this year's subscription campaign are certain to make it different from any campaign in the past.

The first is the price of the journal. Thanks to the far vision of the leaders of the church, to underwriting the cost of publication by the General Conference and local conferences, and to certain economies on the part of the publishing house, the REVIEW will be offered at the amazingly low price of \$3.95 per subscription.

The second of these new features is the plan to have a REVIEW telephone committee for every church. This committee will endeavor to call all members, seeking to secure by telephone the promise of each household to subscribe to the REVIEW. This plan was described in last week's issue. We presume that every church has already appointed its committee, in harmony with the action taken by the last Autumn Council. Adequate supplies have been sent to every church.

MINNEAPOLIS, MINN.—Mayo Clinic doctors have told Evangelist Billy Graham he is in excellent health, but must "slow down or suffer the consequences." The 43-year-old evangelist revealed this in a letter sent to supporters of the Billy Graham Evangelistic Association, which has headquarters in Minneapolis. Commenting on the doctors' warning, Mr. Graham asked: "How can any of us slow down at such a fateful hour of history?"

DURHAM, N.C.—A fallout shelter for 300 persons will be built here by the Church of the Immaculate Conception at a cost of \$2,000 to \$3,000. Civil defense officials will assist the church in planning the fallout-proofing of two large meeting rooms that are below ground level. The shelter, according to Father Eugene H. Livelsberger, pastor, will be designed principally for the protection of grade-school pupils who attend Immaculata School nearby.

SYDNEY, AUSTRALIA—The Church of Latter-day Saints (Mormon), plans to spend \$6.9 million on new churches in Australia, it was announced here by Bruce R. McConkie, of Salt Lake City, Utah, newly appointed president of the church's Southern Mission in this country. Mr. Simonsen said that in the past three years, 21 new branches of the church have been created in Australia and more are about to be established, as well as an entire new "stake" (comparable to a diocese) in Victoria.