

REVIEW

and Herald

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Needed—

A Healthier Emotional Climate

For the Discussion of Healthful Living

By the Editor

[Part 1 of a talk given at the General Conference Medical Meeting, Kansas City, Missouri, August 23, 1961.]

OUR doctrine of healthful living probably produces among us more discussion and less agreement than any other of our doctrines. The result too often is dust, discord, and division. This, in turn, cuts down support for our health message from the great body of our people, who, though taking no part in the controversy, are sometimes bewildered and befogged by it. Sometimes fervent subscribers chide me for not giving a sufficiently certain sound to the health-reform trumpet—while others protest my giving it any sound at all. Such correspondents sometimes use the word “fanatics,” or “liberals,” to describe those at the far side of the road from them.

Now, why such fierce debate over

the doctrine of healthful living, especially as it touches our diet? Health reform is vastly broader than the dining table, but it *includes* the dining table. And some on both sides of the table seem ever to keep this fact brightly in mind. Probably nothing stirs our emotions more than our stomachs, and nothing stirs our stomachs more than our emotions. That is why people have ulcers. Certainly the heart is deceitful above all things and, when in league with the stomach, is able almost to deceive the very elect. No body fluid is more potent than gastric juice. If a little of it breaks through the stomach wall, it produces deep shock and an eating away of abdominal tissue. How great, then, the emotional effects if a little of it mixes with our thoughts.

Some among us feel that health reform is uniquely the breeder of fanaticism in our ranks. Therefore, say they, don't discuss the doctrine lest we “stir up the fanatics.” They forget that all church history presents a sad record of unstable, erratic souls who have embarrassed the church. Luther was troubled with them; so were Wesley, Finney, and others.

In the earliest days of our own history, before we had nut meats or gluten steaks, we had some sorry exhibits of fanaticism. Right after 1844, but before there was a Seventh-day Adventist Church, there were a few who thought it proper to have “spiritual wives.” What a sordid, lurid exhibit of mixing emotions with one's reasoning! These men distorted the glorious doctrine of the infilling of the Spirit. Later, a “holy flesh” movement affected some among us. This was a distortion of the doctrine of Christian perfection. And we have been mortally embarrassed betimes in the nation's press by a few Adventists who have predicted a specific time for the end of the world. In none of these, and other sorry incidents I presently recall, was health reform involved. Even Dr. J. H. Kellogg's sad, disruptive moves were the result, not of his health teachings, but of his pantheistic views.

Actually, I receive two letters from erratic souls regarding the doctrine of the end of the world, for every letter I receive from so-called health-reform fanatics. Probably you know that one of the favorite arguments of churchmen in opposition to the Advent doctrine is that it produces fanaticism.

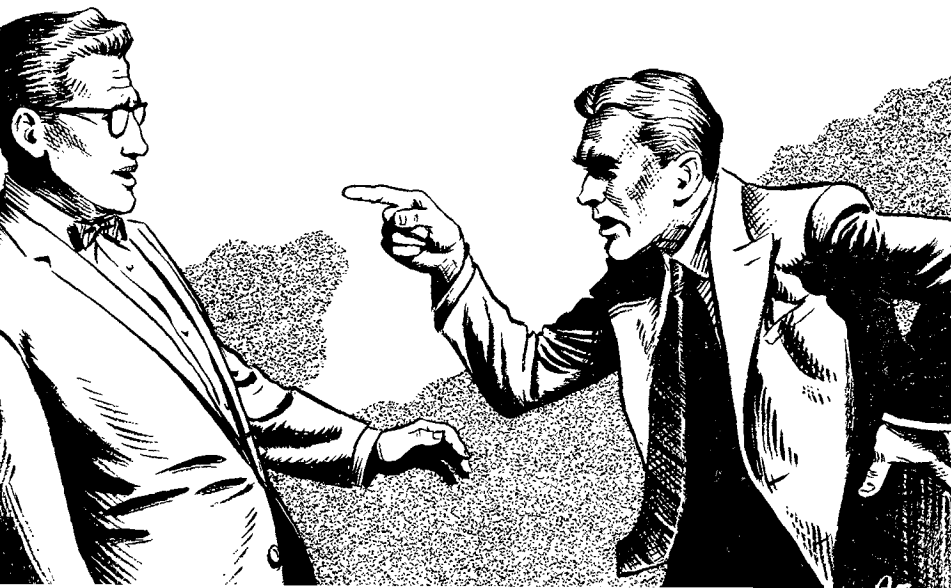
But while there is inherent in our health message nothing that incites to fanaticism, I agree that we have an unhealthy state of emotions on the part of certain of our people, on both sides of the health question. This state, I think, we should most seriously seek to change, and for three prime reasons.

First Reason for Changed Mood

First, we cannot afford the evil luxury of division in our ranks. We are too poor in numbers and resources to work on any other basis than that of

(Continued on page 4)

“Fanatic” and “liberal” are fighting words. Let's expunge them from our vocabulary.



The Challenge to the Church

By Thomas A. Davis, Editor
Philippine Publishing House

SOME time ago a Canadian magazine published an article reporting the findings of a research firm on the condition of religion in Canada. The report was not reassuring. While outwardly the church appeared to be healthy, its actual condition was far from encouraging.

The clergymen of various denominations who had been questioned gave, as their frank judgment, the opinion that the church was in a very sickly condition. One was amazed that it was still alive. Another flatly declared that, in many areas, the church "is unfit for the tasks of the hour . . . too pietistic and irrelevant in the face of the real stuff of life and the great issues of our day—the feeble guardian of personal decency and the fount of tranquility and optimism."

The opinions and attitudes of the man in the pew bore out these statements. The author of the article summed it up this way: "The church is often regarded as a dear but troublesome old aunt who musn't be offended, because, in the first place, she doesn't deserve it, and in the second place she might just happen to have a secret bank account."

Our personal observations lead us to conclude that this description applies, for the most part, to the Christian church not merely in Canada but around the world. Conditions may differ, but the status of the church is about the same.

With the Christian church, then, in an enfeebled condition, many are led to regard it as a spent force. They feel that many of the concepts, the morals, and the philosophies of Christianity are not geared to these decades of the twentieth century—if, indeed, they have been geared to the twentieth century at all. Accordingly, such men as Dr. Arnold Toynbee, the famous English historian, look upon the feebleness and ineffectiveness of the church and declare that the world is in need of a new religion. Dr. Toynbee suggests that possibly a kind of synthesis of the best of the four great world religions—Christianity, Hinduism, Buddhism, and Islam—is what will most successfully meet the world's needs today.



As someone has said, "One of the greatest challenges to the Christian church is to demonstrate the validity of a 2,000-year-old religion in a modern world." This observation, pondered in the light of the foregoing thought-provoking facts, confronts the Seventh-day Adventist Church with the greatest challenge of its existence—the challenge of demonstrating to a skeptical world that the gospel of Jesus Christ is a valid, vital, forceful, and meaningful factor in this modern, scientifically enlightened but spiritually dark age.

"I am not ashamed of the gospel of Christ," cried the militant Paul. Why was he not ashamed of the gospel, at a time when Christianity still appeared to be an insignificant force in the world, members-wise, and hated, scorned, maligned, persecuted? Simply because it was—and is—"the power of God unto salvation." Paul knew from experience that the good news of Christianity was an electric thing that could revitalize indifferent, helpless, and hopeless men.

Today the world is desperately in need of a new Pentecost. "Never since the first century has the world been so ripe for a new apostolic age," declared one magazine writer some time ago. But where is the power that so dramatically changed the ancient world? Some might be tempted to be ashamed of the gospel today, because of its seeming lack of power.

Inspiration has assured us that the very same power that descended at Pentecost awaits the reception of the

church, to electrify it, and through it the world. In fact, there is to be an even greater demonstration of divine power than was manifested at Pentecost. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening" (*The Great Controversy*, p. 611). The scenes of Pentecost "are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant."—*Christ's Object Lessons*, p. 121.

Seventh-day Adventists agree that there is power in the gospel. But is the church measuring up to its role of demonstrating this power?

Has anyone ever asked you, "If your church is the true church, the church of prophecy, as you claim, and if God is leading you, why doesn't your church make a greater impact upon the world? Why isn't its message more widely known? Why isn't it sweeping the world as the apostolic church did?" An embarrassing question, it may be, but one we dare not avoid facing.

Few if any would be so bold as to claim that the church is doing all it can and should to shake the world. This is far from saying that the Seventh-day Adventist Church is Babylon. A sleeping church, yes, but a fallen church, no!

Watchmen and Light Bearers

Seventh-day Adventists have been called of God to do a particular work at this particular time, as He ordained nations and peoples in times past to do His work.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given work of the most solemn import—the proclamation of the first, second, and third angels' messages. . . . The most solemn truths ever entrusted to mortals have been given us to proclaim to the world."—*Testimonies*, vol. 9, p. 19.

"Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. . . . He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation."—*Ibid.*, vol. 7, p. 138.

But thus far we have not accomplished all that God raised us up to do. Far from it. Many years ago Sister White wrote: "God will employ

agencies whose origin man will be unable to discern; *angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.*"—*Review and Herald*, Dec. 15, 1885. (Italics supplied.) A man may need a hammer for a certain job, but if one is not available he will use a stone, a wrench, or some other object.

Similarly, God is looking for this church to do the work He has peculiarly fitted it to do.

Faced with this great challenge, let us rend our hearts, and not our garments; let us turn unto the Lord our God. When, as a church, we follow this call we shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

ventists are to accomplish, not by reaching the masses, but by reaching each individual soul. Jesus was devoted to the one-soul audience. He spent a night alone with a scholarly theologian, and an afternoon with a Samaritan woman. These and other incidents in Christ's life attest the importance He attached to the one-soul audience.

But how are we to reach our Roman Catholic friends and neighbors? They are forbidden, under penalty of sin, to attend Protestant meetings. If they are to be reached at all, it will be by personal contact. But, you may ask, How can I approach my Catholic neighbor on the question of religion? He attends mass each Sunday morning and is faithful to all his religious duties. He is perfectly satisfied that he has the only true religion. What could I ever say to him?

True, your Catholic neighbor has been taught from infancy that there is no salvation outside his church. At the Council of Zirta, St. Augustine and the other bishops there assembled declared the Catholic Church to be the only true, holy, and apostolic church, and that outside of her there is no salvation.

"The Catholic Church is justly

Reaching the Catholic Mind

By Mary E. Walsh

FOR the first time in history the Catholic Church has discovered the great potentiality of the laity for winning converts, and this discovery accounts, in no small measure for its large increase in membership in recent years. Under the title "The Midas Touch" Father John A. O'Brien recently wrote:

"If we shall but avail ourselves of the opportunities placed in our way, we all shall find that never a week goes by without bringing us a contact with a non-Catholic which, with a little zeal, may be turned to a holy cause.

"We who are in possession of the full legacy of divine truth have a power like Midas, who was able with a touch to turn anything into gold. By exposing a bit of the shining pearl of divine truth to the eyes of the passing stranger, we have the power of arresting his attention and, with the aid of divine grace, the prospect of winning him for Christ and for His Church. Catholics have the Midas touch because they have the truth—the whole truth and nothing but the truth.

"The appeal of the Church to all her members and particularly to her laity is to bestir themselves to utilize the missionary contacts which they make every day of their lives. Catholic men and women of America! The future of the Church is in your hands. Strive every month to bring at least one recruit to your pastor for instruction."—*You Can Win Converts*, pp. 15, 16.

The author points out that if there were only 26 million Catholic men and women in the world, and if every member would win a convert each year, the whole human race would be won to the church in less than seven years.

For many years the Protestant world has sat idly by and done little to win

Catholics. Had Protestants, following the Reformation, continued to teach the Bible, and by it to correct the false teachings of the Catholic Church, we would not now be confronted with its vast resurgence of power. Its people would have been enlightened and the power of the hierarchy would have been broken.

But what Protestants, generally, have failed to do, Seventh-day Ad-



A. DEVANEY

Appropriate questions are often an effective means of penetrating the complacency of the Catholic mind.

called the only saving Church. To despise her is the same as to despise Christ; namely, His doctrine, His means of grace, and His powers: to separate from Christ, and to forfeit eternal salvation. Therefore, St. Augustine, and the other Bishops of Africa, at the Council of Zirta, A.D. 412, pronounced this decision: 'Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for this very reason, that he is at the same time separated from the unity of Christ, not see life, but the wrath of God abideth on him.'—*Deharbe's Catechism of the Catholic Religion*, p. 148.

Piercing the Deceptive Sense of Security

Practically every Catholic is imprisoned within this wall of deceptive security, yet in many minds questions arise. One thing we can do is to plant questions in the mind of the complacent Catholic. A short time ago I was in the home of a Catholic woman. One of our members had come in contact with her, and a friendship

had grown between the two. Eventually they discussed religion, but it seemed that the Catholic woman became all the more fixed in her beliefs. As we spoke about the Holy Scriptures, she replied that the Catechism "had the Bible in it." This gave me an opportunity to point out that, in reality, the Catechism contains little or no Scripture, but principally dogmas of the church that contradict Scripture. This fact interested her, and I began to name the principal dogmas, and told when they entered the church. She had been led to believe that these dogmas were instituted by our Lord when He was here on earth, whereas, in fact, they are man-made and have no scriptural basis. She listened with rapt attention, evidently not so certain of her beliefs as she had been before.

In various ways we can raise questions in the minds of Catholics about their own religion. This, I believe, is one of the most effective ways of piercing their false sense of security and their complacent unconcern for the facts of truth.

(Second in a Series of Four Articles)

Needed—a Healthier Emotional Climate

For the Discussion of Healthful Living

(Continued from page 1)

the closest unity. How little we are in comparison with the magnitude of our world task!

To begin with, I think that all of us, particularly those at the extremes, should make a solemn resolve to expunge from our vocabularies such words as "fanatics" and "liberals" in describing fellow Adventists. These are fighting words. Generally they are also false words.

A brother is not necessarily a fanatic because he is fervent. Only a few among us are congenitally irrational, and thus genuinely fanatical. William Lloyd Garrison, fiery founder of the Abolitionist Movement to free the slaves, was asked one time, "Why so hot, little man?" He replied, "I have to be hot to melt the mountains of ice around me."

Nor is a brother necessarily a lamentable liberal, a sorry sinner above all men, simply because he resents the perfervid mood of some who try to spell out for him too many details of his life. He may not be a liberal, he may simply be an individualist from Scotland or Ireland.

There is something more important, even, than eating the right

amount of protein, and that is, preserving the unity of the spirit in the bond of peace. Ever since the brilliant nutritional authority Dr. McCollum of Johns Hopkins University told me that my simple Adventist diet assured me adequate nutrition, and wrote the same for *Life and Health*,* I have rested in peace. In fact, I've even felt sorry for some of my brethren who spend more money than I for their protein. And when you feel sorry you can't feel contentious. Even

* See E. V. McCollum, Ph.D., "Is a Fleshless Diet Adequate?" *Life and Health*, March, 1937.

The Harvest

By Harry Silbaugh

Down country lanes the autumn air
Is scented sweet from harvest fare;
And on orchard tree and yielding vine
We see God's fruited treasures shine.

Yet by faith we see a greater yield
Upon the Father's harvest field;
For willing hands He pleads anew,
As night is coming and the workers few.

if they do order secondhand protein from Egypt, I just can't bring myself to cry out: "Woe to them that go down to Egypt for help" (Isa. 31:1).

The Lesson From Philemon

Perhaps some may protest that I am becoming too indulgent. On the contrary, I think I am following the only course that offers hope of reducing the tension and creating an atmosphere conducive to peace. If Paul treated kindly, almost indulgently, slave-holding Philemon, surely I may treat indulgently my meat-eating brother. Now, Philemon and my brother have this one point in common, they both have explicit divine permission for their conduct. As I see it, I should humbly, charitably, try to help my brother to accept what I believe is a better scriptural view of the matter. That is, that in making ready for Eden restored we are on the safest ground when we order our lives, not by the permissives of Scripture, but by the scriptural ideals of Eden. As to Bible permissives, our Lord declared, "From the beginning it was not so" (Matt. 19:8). That, I believe, is essentially what Paul was saying to Philemon.

Militants from opposing sides have done much of their fierce fighting on the dusty fields of the stockyards. This has sometimes created so much dust—evil-smelling dust—that too many of us seem unaware of the wide-sweeping fragrant hills and valleys of healthful living that beckon us to better health. Our health doctrine is, indeed, wide-sweeping. I think all of us might profitably resolve, particularly those militantly engaged, to retire for a time to a verdant hillside to survey the wide sweep of our good doctrine of health, and thus to see the stockyards in better perspective.

To some I would earnestly say: Why not call a moratorium on ridicule and bright stories? We have faced so much ridicule from the outside that we ought to be ashamed to use it on our own brethren. Some of our physicians, who specialize in nutrition, for example, and who are seeking to mold our thinking on health, are second to none in their graduate training. Against such men, whose names hang heavy with learned degrees, the outworn ridicule used by some seems more than a little ridiculous. Remember, ridicule proves nothing—except the disturbed emotional state of the one who uses it. It has been the atheist's favorite argument against the Scriptures. It's because he has no better one.

To some others I would say: Try to persuade, not to judge. Don't attempt to usurp the work of the recording angels. You may know the content of

Fellowship of Prayer

"With Great Joy and Thankful Hearts"

"Some time ago I wrote asking prayer for my son who had drifted away from God and the church, and was smoking. . . . With great joy and thankful hearts to a loving heavenly Father, we attended his baptism just a few weeks ago."—Mrs. M., of California.

"A couple of years ago I wrote and asked that you pray for my daughter's husband, that he would accept the truth. This past winter he joined the church. I do thank you for your prayers."—Mrs. Y., of Montana.

"Your prayers are being answered in behalf of one of my grandsons. He has started back to church, has stopped smoking, and is paying his tithe. He says he is much happier. I do thank the Lord that He is working upon his heart, and also thank you for your prayers."—Mrs. A., of California.

"I asked an interest in your prayers about a year ago for my son and his wife, as they were having marital trouble. I thank God for hearing and answering prayer. They are now together again, and they and their three little boys seem to be happy. Please pray for their complete conversion."—Mrs. B., of California.

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

the stomach, but only God and the angels know the intent of the heart.

The Fallacy of Favorite Texts

To those at both extremes, I appeal: Let's be slow to hurl at each other our favorite texts of Scripture, or our favorite quotations from Mrs. White. Through the long, long years men have militantly quoted favorite texts with turbulent results. Back in the seventeenth century Oliver Cromwell, standing before a warring assembly of theologians, passionately appealed to them: "I beseech you by the bowels of Christ, bethink ye that ye might be mistaken."

If you want to be sobered by the singular possibilities that reside in using particular texts and incidents in the Bible to support one's viewpoint or desires, let me tell you of the African chief who did not wish to give up his many wives. With deep emotion he reminded one of our missionaries that God repeatedly *blessed* the polygamous patriarchs and has placed the names of the children of polygamy over the twelve gates of the New Jerusalem. Then he asked, "Where is the Bible text that says polygamy is a sin?"

When I was in Africa some time later, the missionary was still pondering the question and asked me for help. I reminded him that polygamy was only one of a number of perplexing Bible problems, of which slavery and armed combatancy are two more striking exhibits. Then I added that our first task on all such problems is

not so much to find a specific text as to invoke a certain over-all interpretation of Scripture. With that in hand we can successfully grapple with these hard Bible problems. I grant that by using a certain kind of logic and exegesis it is easy to prove that vegetarianism is not a Christian doctrine. But it is equally easy, by the same procedure, to prove that monogamy, or total abstinence, for example, are not Christian doctrines. Here is a choice exhibit of the rule in logic: That which proves too much proves nothing!

A Bible Quiz

1. Who said, "There is no discharge in that war"?
2. Who prophesied that the Jews would eat their own children?
3. Whom did the Lord tell not to seek great things for himself?
4. What other nation besides Israel was to be scattered to all people?
5. Of whom is it recorded that he ate a book?
6. What prophet mentions by name three men eminent for piety? Give their names.
7. Which of the prophets pictures thirsty cattle as calling unto God?
8. What prophet was sent as a missionary to a Gentile city?
9. What prophet requested, "In wrath remember mercy"?
10. Who prophesied that the glory of the second temple would be greater than the glory of the first?

(Answers on page 22)

I don't think anyone will challenge my statement that the question of meat eating is the percussion cap that explodes the emotions of some among us. Hence I would be less than realistic if I failed to take note of this question in this context. It is too much for me to hope that what I here say will prevent all future explosions. But perhaps it will make them less frequent and less forceful. A very great noise, accompanied by fire and smoke, tends to befog and bewilder. And how greatly we need calm and quiet if we are to reach right conclusions.

(To Be Concluded)

Have a Good Time!

By L. M. Nelson, Departmental Secretary
Southwestern Union Conference

THIS sounds like a big order for a Christian youth, but God backs it up. One translation of 1 Thessalonians 5:16 reads, "Always be joyful"—or we might say, "Have a good time!"

We might conclude that the author of this admonition had lived a very sheltered life. But Paul's counsel means all the more when we pause to reflect on the life he lived. He knew real hunger, pain, and the privations of prison. He had often been stoned

Especially for Youth

and left for dead, tied to the whipping post and beaten until his back was one great scar. He could truthfully say, "I have suffered the loss of all things." Yet his battle song remained, "Always be joyful."

To be joyful—always—is a divine command, but it can become a reality because God never asks the impossible. There may be many things you will never be able to do in this life—such as to sing, paint, or preach—but you *can* have a good time.

To be joyful is important to one's health: "A merry heart doeth good like a medicine" (Prov. 17:22), said the wise man. We read that "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?"—*The Ministry of Healing*, p. 251.

We are God's youth, commissioned

to tell the world about Jesus and His last message. We are salesmen for the most important business in the world. Tell me, did you ever know a successful but sour salesman? If we are persistently complaining and acting as if God does not care, how shall we ever persuade our loved ones, friends, and neighbors to "buy" the truth?

"If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this they bear false witness against our heavenly Father."—*Steps to Christ*, p. 116.

You ask, How can I always have a good time and be joyful? Let me tell you. First of all, don't tamper with your conscience. There can be no happiness when a civil war is brewing within. I can almost hear the battle raging in some youthful heart right now: "Don't do that." "Don't do this." But I want to do that and this, you say. This is the mistake Saul made. He was forever wanting to do what God had forbidden, and this persistent desire in his heart eventually led to the loss of his kingdom—and his hope of eternal life.

Next, I would urge, keep peace with your brother. Love your enemies. I have never known a happy hater. To harbor enmity in your heart is like carrying a millstone around your neck.



H. A. ROBERTS

A radiant Christian personality is the best sermon anyone can preach.

Said the Master, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Last of all, maintain peace with God. Go to Him, as did David, and ask Him to blot out all your iniquities, to create within you a clean heart, to renew a right spirit within you. Ask Him to restore in you the joy of salvation. How often I have seen the joy of God fill the countenance of some young man or woman who has

surrendered to God and dedicated his heart wholly to Jesus.

The Lord would have all His sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." O youth of God, make it your every-day experience to have a good time, to be joyful in the Lord.

Toward Better Health

Conducted by the General Conference Medical Department

Vitamins From Natural Sources

By Hulda Crooks

NO ONE who has sufficient food of reasonable variety—unless much of it is refined—need worry about vitamin deficiencies. Yet for two decades the American public seems to have become increasingly concerned lest it fall short in vitamin intake. This fear has been, and continues to be, exploited to the hilt by promoters of so-called health foods and vitamin-mineral supplements, in spite of the fact that the highest authorities on nutrition assure us that the average healthy American has no need for these products and had better spend his money on good food.

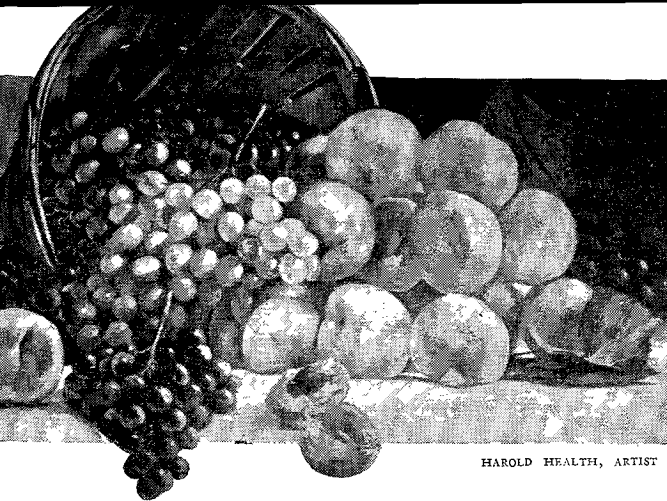
Radio, TV, billboards, and magazines all help drive this nutritional quackery home with such compelling force that even intelligent people, who know their diet is adequate, buy. An editorial in *Modern Drugs* aptly labeled this susceptibility "an American stampede." This stampede costs us an estimated \$500 million every year. One company alone is reported to have taken in \$20 million for unprescribed vitamins in one year. Some of these supplements contain an impressive list of vitamins and minerals, the less-expensive ones in large amounts and the costlier ones in small quantities.

While vitamin supplements do, of course, give dramatic relief in cases of actual vitamin deficiency, it is money wasted if they are consumed when

not needed. The body has little or no storage facilities for most of the vitamins. Excessive doses of vitamins A and D over long periods of time are actually dangerous! Most vitamins, however, are apparently harmless even in large therapeutic doses, because the kidneys are able to eliminate the excess promptly. How much better to spend the money for good food that the body *can* use.

In 1953 the United States Army tested the claim that supplemental vitamins, in addition to a good diet, increase vitality and efficiency. Two groups of 40 men each were chosen for the experiment. To one group large supplements of B vitamins and ascorbic acid (vitamin C) were given. To the other group blank pills (placebos) were given. After a ten-week test, the records showed no difference in either the physical or the mental performance of the two groups. This study demonstrated that a good diet cannot normally be improved by large quantities of added vitamins. The United States Department of Health says, "Nutrition authorities agree that the best way to buy vitamins and minerals is in the packages provided by nature" (*Food Facts vs. Food Fallacies*, July 1958).

Unless the doctor prescribes vitamins for some specific reason, we should obtain them in the foods we grow and buy. Nature still obeys the



People in normal health who eat a balanced diet do not need vitamin-mineral supplements.

command to bring forth food for man and beast. Whole grains, legumes, vegetables (some green leafy), fruits, nuts, and a little milk (even skim milk) provide every known nutritional need. Vitamins are present in abundance.

Vitamin A is plentiful in gold and green vegetables and fruits. Enough for a day's supply can be had from a medium-sized carrot or sweet potato, a small serving of greens, half a cantaloupe, six apricots, or two cups of tomato juice.

The B-vitamins—there are nearly a dozen of them (thiamine, riboflavin, niacin, pyridoxine, pantothenic acid, biotin, choline, inositol, et cetera)—are plentiful in whole grains, legumes, nuts, and other seeds. The bran and germ are especially rich sources, as are also brewers' or food yeast.

Vitamin C (ascorbic acid) abounds in citrus fruits. Six ounces of orange juice supplies the generous American recommendation of 75 mg. a day. As much is found in six ounces of fresh cabbage. Cooked turnip greens, mustard, and kale are equally high, and twice as high raw as cooked. Cooked broccoli contains more vitamin C than an equal weight of orange juice. Even potatoes, Irish or sweet, and rutabagas, tomatoes, and sauerkraut, as well as many other fruits and vegetables, supply from a good to a fair amount.

In far northern countries fresh vegetables, herbs, berries, and tender shoots of certain shrubs and trees supply vitamin C for spring and summer. Rose hips, certain wild berries dried on the bushes, and tea from the needles of evergreens provide a winter supply of this vitamin for those who know where to find them.

Even sunshine provides a vitamin (D), by its action on the skin. It can also be produced by the irradiation of certain foods such as milk. A very little is contained in natural milk, and some in egg yolk, but most foods do not contain it. The most abundant

animal source is fish liver oil. However, sunshine is free and well able to provide all that is needed if we avail ourselves of its supply.

Adequate Vitamins From Local Products

Experts on world food problems advise that every country should depend upon its own natural resources as far as possible. In some areas excellent native foods are not used for lack of an understanding of their nutritive values. Frequently, wild greens and fruits excel cultivated ones in vitamin and mineral content. It would be well for everyone in every land to learn how to survive in an emergency.

More than one country that has to depend almost entirely on plant foods

has found by trial and error that certain combinations provide adequate nutrition. Such diets usually depend upon legumes as a protein staple and upon such grains as the land produces. Legumes and grains yield an abundance of the B vitamins unless the grains are highly milled. If some leafy green vegetables or suitable fruits can be had, the vitamins A and C are also provided. With a little milk even children thrive on such a diet.

The most recent findings of intensive scientific research again confirm the counsel that came to us more than half a century ago:

"Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces articles of food containing the nourishment necessary for the upbuilding of the system. These may be made into healthful, appetizing dishes."—*Counsels on Diet and Foods*, p. 94.

"If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats."—*The Ministry of Healing*, p. 299.

(Second of Two Articles)

The Wayside Pulpit



Without missionary outposts, hospitals, schools, or the other common means used by Christian churches to spread the gospel, Islam has converted 15 million Africans to Mohammedanism in the last four years. One in every three Africans is a Moslem. To the question, How do they do it? a responsible authority says that men dedicated to Islam go everywhere propagating its teachings. They do not ask security, fringe benefits, or pension plans, but, imbued with zeal for their faith, they go on self-appointed missions for Allah and the prophet.

But great accessions to a religious faith are not proof of its favor with Heaven. Non-Christian faiths call men to a way of life, but not to a way of holiness. To the question put to Him by the disciples, "Lord, are there few that be saved?" (Luke 13:23), Jesus made reply, "Strive to enter in at the strait gate" (verse 24), "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). The reason Christianity lags behind Mohammedanism in the making of communicants is that it is a cross-bearing faith, and its discipline does not attract popular acclaim.

H. M. TIPPETT



"Nations Will Stand Helpless"

The brilliant and highly respected editor of the *Saturday Review*, Norman Cousins, emitted a cry of despair in his September 2 issue that sounded almost like the message of an ancient prophet. Wrote Mr. Cousins:

"We have taxed ourselves as we have never been taxed before; we have borrowed as we have never borrowed before; we have spent as we have never spent before—all in a mammoth effort to achieve security. Yet the inescapable fact is that we have never been less secure. We are the mightiest and best armed nation in history. Yet we have never felt more vulnerable or exposed.

"Frustration surrounds us. Crisis confounds us. Nothing ever really gets resolved. There is always a new and larger crisis to sustain the sense of total alarm. The threat of a world holocaust growing out of Korea or Formosa is hardly eased when the fuses start sputtering in Suez or Lebanon or Iran. A respite is contrived in the Near East when suddenly smoke starts billowing out of the Congo. We fix our attention on that event when an even more menacing fire breaks out in Laos. Then Laos, still smoking, is superseded by Berlin in a crisis that can end all crises.

"Meanwhile, we are bedeviled and bereft by the bewildering variety of shapes and forms that trouble can take."—Page 22.

Christ's Prophecy

Nineteen hundred years ago, as Jesus looked with prophetic eye upon our day, He said: "On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world. . . . And then they will see the Son of Man coming on a cloud with great power and glory. When all this begins to happen, stand upright and hold your heads high, because your liberation is near" (Luke 21:25-28, N.E.B.).*

Clearly, events in the world today indicate that the coming of Jesus is near. The threat of atomic annihilation hangs over all mankind. Crime, to a degree unparalleled since the days before the Flood, makes a mockery of law enforcement. International treaties and agreements seem hardly worth the paper on which they are written. Human life is cheap. And monolithic church organizations seem determined to dominate and use the power of secular governments for their own ends.

All of these happenings should serve as a trumpet call, arousing God's people from spiritual lethargy. Every sin should be confessed, every sin forsaken. What solemnity should rest upon each soul, knowing that Christ's ministry in the heavenly sanctuary is drawing to a close.

"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:13-16, A.R.V.).

In addition to making personal preparation for the coming of Christ, every member should do all he can to

send the gospel to "every nation, and kindred, and tongue, and people." Self-denial and sacrifice should be practiced. Wants should be restricted. Self-indulgent practices should be laid aside. Divine guidance should be sought concerning the right time to place property and major sums of money on the altar.

Gifts of money, of course, are not the only method one can use to advance the cause. Literature is of prime importance. Every member should place our books and magazines in the hands of seekers for truth. God will direct all who are willing to be used in spreading the light of the gospel through various agencies.

Admittedly, the present hour in the history of the world is dark. But ere long it will give way to the glory of Christ's return. So "lift up your heads," fellow pilgrims, "your redemption draweth nigh." K. H. W.

*The New English Bible, New Testament. © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press, 1961. Used by permission.

Aid to Parochial Schools—the Constitutional Issue

The crux of the debate over Federal aid to parochial schools is whether such aid is, or is not, constitutional—would it violate the First Amendment to the Constitution, which forbids Congress to make any "law respecting an establishment of religion"? Now, this question lies in the complex and subtle realm of constitutional law, where the untrained and inexperienced are wise not to attempt to match wits with the experts. Nevertheless, all who cherish the traditional American principles of religious freedom and the separation of church and state will do well to follow the arguments set forth in support of both points of view, in order to reach an intelligent conclusion in their own minds.

In his message to Congress accompanying the Federal Aid to Education Bill the President explained that "in accordance with the clear prohibition of the Constitution, no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries." Naturally, the bishops and their legal spokesmen at once challenged this position, lamenting particularly the fact that the President specifically predicated the bill's omission of aid to parochial schools on constitutional, rather than strictly political, arguments. In effect, the President was treating as a closed, undebatable fact the very issue the bishops were determined to keep open and under debate until it could be settled on their terms. Thus, from the very start, the constitutional issue became the focal center of argument, and the President accordingly ordered the preparation of a legal memorandum on the constitutional aspect of the problem, for the guidance of all concerned. On March 28 he sent this voluminous legal document, which declared both grants and loans to parochial schools to be in violation of the Constitution, to Congress.

Admitting that the President's position as buttressed by the memorandum struck a "devastating blow" to parochial education, a group of Catholic lawyers in Washington, D.C., promptly issued a manifesto oppos-

ing the document and its conclusions, and called on fellow Catholics to work for the defeat of the entire Federal aid bill unless Catholic schools were included. Catholic lawyer William B. Ball frankly admitted in an article in the September, 1961 *Catholic World* that the memorandum was both "devastating" and embarrassing, in that it not only "appreciably affected public opinion," but also that by it "the Catholic bishops appeared to stand publicly corrected. They had asked for something but now were told—'officially' and seemingly by constitutional experts—that, whatever the value or needs of the Catholic schools, substantial aid to them would be unlawful."

Mr. Ball went on to lament that the President's memorandum "stands as the towering authority in the entire controversy," and that it has become "the standard reference on the subject of aid to church-related schools" and has attained "something of the dignity, almost, of judicial precedent." (Emphasis his.) Mr. Ball, of course, refuses to accept the document as "a competent analysis of the constitutional issues," and calls for "a scholarly, documented presentation" of the Catholic position, which he says Catholic legal brains have not yet produced. By neglecting to prepare such a document, he fears, Catholics may very well forfeit their claim to Federal funds—by default.

What Does the First Amendment Mean?

The constitutional controversy, of course, revolves around the meaning of the opening sentence of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The school-aid argument hinges on the meaning of the words, "respecting an establishment of religion." The constitutional issue is still far from being resolved, because Roman Catholics are inexorably opposed to accepting the dictum of the United States Supreme Court on the matter as final.

Briefly, Catholics interpret the "establishment" clause in the strict sense of meaning simply the official designation of a particular church as the state church. Recognizing that it would be consummate folly, under present circumstances, to press for the formal establishment of their church here, as in lands where they are in the majority, American Catholics are currently making much of what they call the "pluralistic" character of American society—the fact that numerous churches exist side by side in a state of equality before the law. Inasmuch as they themselves are in no position to demand a preferred status for their church, they choose to interpret the First Amendment as meaning that Congress may not favor one religion over another. It is a fundamental tenet of Catholic dogma that church and state are by nature mutually dependent, each on the other, that the state is subordinate to the church, and that it is morally obliged to aid and support the church. Accordingly, Catholics are predisposed to argue from the First Amendment that Federal aid to religious schools is legal if it is made available to all religions on equal terms.

The traditional American position, on the other hand, has been that the First Amendment erects, in the words of Thomas Jefferson, "a wall of separation between church and state." Recent decisions of the Supreme Court have confirmed this line of reasoning, according to which church and state each have their own proper sphere, and neither is to invade the domain of the other. Protestants and other Americans, generally speaking, believe that the First Amendment prohibits both direct and indirect Federal aid of any kind, not alone to any, but to all religions. In no small measure, they believe, it was the urgent desire to protect America from the bitter church-state quarrels from which Europe had suffered

for centuries, that led the framers of the Constitution to deny Congress the right to pass any law "respecting an establishment of religion."

What Constitutes "Establishment"?

The primary objectives of the formal establishment of a church are prestige, influence on public policy, and government support. For practical purposes it matters little whether these benefits are obtained by direct, formal establishment, or indirectly by specific legislation that achieves the same results. Indirect, *de facto* establishment is as offensive to the spirit of religious liberty and to the principle of church-state separation as *de jure* establishment, or formal establishment by law. According to the traditional American interpretation, a "law respecting an establishment of religion" would be any law that has the *practical effect* of aiding any or all religions—whether directly, or by intent to obtain indirectly what cannot be secured legally in a more direct manner. In other words, a law that accorded any or all religions any of the privileges or benefits that normally accompany official establishment, would be a "law respecting an establishment of religion." The Supreme Court took this position in the *Everson* bus case in 1947:

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . . In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state.'"

This interpretation of the First Amendment is, of course, anathema to the Roman Catholic Church, and its brightest legal minds are currently bending every effort to reinterpret or secure a reversal of this pronouncement of the Court. Catholics categorically refuse to accept this opinion as a correct or definitive interpretation of the establishment clause. The significance of this struggle lies in the fact that far more is involved than the question of public funds for parochial schools. The real objective is to breach the hitherto impregnable wall between church and state, and to establish the principle that the state is to be servant of the church. Catholics are determined not to lose this battle, and they will not be content until the United States conforms to their ideal.

We conclude this series of editorials on the Federal aid to parochial schools issue with an appeal to REVIEW readers to become well informed with respect to the issues at stake and the principles involved. Threadbare clichés will not turn the sharp, well-aimed, and lusty arguments soon to be hurled against the hitherto impregnable wall that separates church and state and that has thus far spared this land from the bitter conflicts which are, even today, common in nominally Catholic lands. We appeal also to those expert in constitutional law to set forth anew, cogently, and in the light of current issues, the great fundamental principles of religious liberty and church-state separation, within the framework of American history, polity, and law.

The constitutional issue will be decided only when a majority of the American people, their elected representatives, and the justices of the Supreme Court have finally made up their minds as to the meaning of the First Amendment. Once advocates of a close alliance between church and state succeed in reinterpreting—or revising—the Constitution in accordance with their objectives, the cause of religious liberty will be irretrievably lost. Let it not be so by default on our part!

R. F. C.



Home at Last

By Virginia Hansen

ONE, two, three, four, five, six, seven, eight." Mother Mary counted each piece of silverware, each shining glass, each plate lovingly. How glad she and father were to have all the children home again. It had been a long time since the table had been opened to its full size. What a joy to have all the children back in their familiar places again.

There was Johnny, now Dr. John, if you please. "He shall sit by me," mother planned. "I love to hear of his experiences at Dearborn Hospital. How proud we are of him!"

Nancy, John's pretty little wife, would be next, then Elaine, the tomboy of the family, who had surprised them all by marrying a minister. Young Ben Williams was just getting started on a promising career in the Lord's work. How adorable Elaine had been when she presented her young man to mother, and how pleased when mother put her warm arms about him and accepted him right away. Well, why shouldn't she? Hadn't she been hearing all the good reports about his consecration, hard work, and devotion to duty? He had made a fine addition to their family.

"Now here," mother paused, "Jim should sit. He's more comfortable on the end since he's left-handed." Jim was the eldest, a hardware merchant, a good businessman, active in church, and a comfort to his parents. His wife, Dora, was a jolly lass, good to have around. Father, at the head of the table, as always, and mother opposite him, with their children in between. Yes, God was so good.

"Thank You, Lord, for keeping our circle complete," she breathed.

She was 73, dad was 75, but the years had been kind. Oh, their steps were a bit slower, and the home fire seemed more inviting, somehow, but their hearts were young. They loved to work in the garden together and share the fruits of their labor with their many friends. Their flowers were beautiful. Each tender plant received loving care and responded even as their children had in their growing-up years.

Dad's eyes reflected a hint of tears as he looked around the family circle gathered about the table.

"Well, Mother, they're all home at last, aren't they? Isn't it wonderful?" Mother smiled happily. "Shall we ask God's blessing on the food?" Dad's prayer was longer than usual that day, but nobody minded.

"Dear Father," he said to his Friend, "thank You for bringing our children safely home again. Thank You for their lives that are consecrated to Thy service. Bless John and Nancy as they minister, not only to the sick bodies but to the souls that are in need of a Saviour. Bless Elaine and Ben as they give their time in full service for Thee. Bless Jim and Dora; may their lives tell for Thee where they are. Bless mother and me, and bring us all safely home at last. Thank You for this bountiful repast, and bless the dear hands that have prepared it. Amen."

There was a quiet clearing of throats and a sudden activity all around the table to hide the deep emotion that tugged at each heart.

This scene is repeated in many different ways every day. Children grow up, go out to feather their own nests. Time rushes on, age creeps up and turns the hair to silver, dims the eyesight, slows the step. But, the love in the heart grows fonder as memory erases the annoyances and frustrations, and remembers only the dear, sweet happenings of faraway childhood days.

Time telescopes together as the sea of memory washes its timeless shores. Now, in spite of the rough road to maturity, here they were, battle-scarred, but victorious, all home at last! How wonderful!

What will it be like to sit at the table with our heavenly Father? Jesus promised His disciples at the Last Supper that He would not drink of the cup until He was with them again around the heavenly table.

Think of the heart of Jesus, of the joy indescribable with which He will welcome each child home at last! With what pride will He present each one to His Father. "These are those who have been redeemed by My blood, Father. Remember, Father, I told you about John? Well, he has overcome all his besetments and is here, victorious." Then the Father will put His arms of love about John and welcome him into the heavenly family. "Enter thou into the joy of thy Lord," He will say. "Thou hast been faithful over a few things, I will make thee ruler over many things."

Then, the few trials we thought were so many and so hard to bear will be quickly forgotten in the smiles of God. Won't it be wonderful to be home at last?

The children home again—each in his favorite place.

H. M. LAMBERT





By Carolyn E. Keeler

POETS have sung of the glories and beauties of October, and rightly so, for October is an elegant month—yes, elegant. Everywhere on these Pennsylvania hills is the glimmer and glow of autumn leaves in their gold and red and bronze, and dull browns to intensify the brighter colors. City people come out to these hills to take color pictures, and the people who live here are not unaware of the wealth of their natural possessions.

The farmer folk are hustling to get the last of their crops in before a killing frost, and many drive up to the lake country of New York State—our home country—to buy Concord grapes. The late pears on our place are ripe when the grapes are ripe, and we get up there and salvage a few and load the car down with Baldwin and Northern Spy apples.

Our church had a booth at the county fair in August, and it was my privilege to attend the booth during the daytime. Such bustle and activity, special trucks bringing in horses, cows, pigs, sheep, poultry, and the ladies rushing into the exhibit hall where our booth was, with their plants and flowers. The flowers and plants were displayed on a long, tiered table in the center, and the booths were grouped around the walls. Some were classed as floral arrangements, and there were lovely, stately glads, each in a separate container, duly tagged.

I had a front-row seat at the fair, you might say, and I enjoyed it all. Never have I seen such a beautiful white African violet as came in early one morning. It was just one cascade of blooms. I was introduced to a new plant—"Moses in the bulrushes." You should see this plant. I am no biologist to describe it, but the leaves are purplish beneath and green on top, and they all grow out from a central stalk, in tough spears. Between these spears are the little baskets where Moses sleeps. The little baskets are pods shaped like a football, and cracked open to reveal tiny white blooms that make you think of a baby in a white dress.

The judging of the flowers did not take place until the second day of the fair, and entries were received until 2:00 P.M. I had never entered anything before at a fair, but thought I would try an entry. So Wednesday morning I fixed up a floral arrangement of lovely yellow pansies, five of

them in a squat green glass bowl with sprays of little purple and yellow Johnny-jump-ups here and there tucked in among the pansies. Pat put in our one and only white rose in bloom. We received second prize for each, and a fifty-cent check. Mine went into the Investment Fund. I think I shall plan on something next year.

Sometimes during the day, for a change, I wandered around the fairgrounds, looking at the different exhibits. Of course, the needlework exhibit intrigued me—lovely Afghans, quilts, pillowslips, aprons, doilies, handkerchiefs, rugs. Across that hall were the canned fruits and vegetables,



Disowned for Christ

By Eric B. Hare

"What will I do now, Thara?" whispered Maung Thein as he stood there trembling, with the letter in his hand.

"Let us go over and talk with Brother Baird," I said. Brother Harold Baird was my associate missionary. He was also a graduate nurse and a very skilled practical man. It was his skill that had gradually turned our leaf-and-bamboo school buildings into beautiful, permanent wood buildings, and his counsel and advice were always eagerly sought.

"What do you think of that?" I asked after he had read the letter.

"Of course Maung Thein must go," he said slowly.

"But he must not go alone," I added.

"No, not alone. I will be glad to go with him if you think it best," he said at last.

The news soon spread around, and we all went down to the launch landing to see them off. Maung Thein's village was just twenty miles down river, then three miles inland from the riverbank.

"Good-by, and God bless you," we chorused, and Perfume added, "Don't you give up, whatever you do."

It took only three hours to make the journey, and as they came to the clearing that surrounded the village Maung Thein whispered, "Here we are. And that's my house over there. See those two big boys? They are my brothers."

"I wonder why they are not out in the field at work," remarked Brother Baird.

"Yes, I wonder!" whispered Maung Thein.

As they neared the house the two brothers saw them and called, "He's come. Maung Thein's come." Immediately the whole family emerged from the doorway of the bamboo house and stood looking

and the baked goods. I enjoyed the hobby corner.

People came in groups, and it kept me busy handing out our free literature. One woman remarked, "My, it's a long time since I've seen a *Youth's Instructor*." A family stopped by and, it seemed to me, looked around wistfully. The mother said, "I used to be an Adventist." We had a heartening talk. The juniors came back for more *Junior Guides*. At the end of the fair we found we had given out more than 2,450 pieces of literature, in each of which was tucked an enrollment blank. Now we are saving up literature for next year's fair, and planning some new kind of approach.

at them from the veranda. The next second the figure of a little woman with a rope in her hand sprang from the veranda and ran screaming into the forest.

"Look, look, it's mother!" screamed the two sisters as they also sprang from the veranda and gave chase. "She's going into the jungle to hang herself." They stopped only long enough to give a hateful, withering look at Maung Thein and say, "It's all your fault. It's all your fault. You've driven your mother mad, and if she commits suicide, we'll call you a murderer!"

Meanwhile in response to the shouting the village crowd gathered, and began to chorus suggestions. "Why don't you undo it? Why don't you undo this baptism?" And as the two sisters came back with the angry, screaming mother, the village



witch arrived on the scene. Yes, a real witch, a woman who communed with evil spirits and had power to bewitch and cast spells of magic. She was greatly feared and respected by all the villagers, and as her shrill voice rose above the noise, the crowd quieted down and listened to see what she would have to say.

"Don't you remember," she shrieked, "once before when one of our villagers was baptized and became a God-worshiper, that same night a tiger came into our village and ate one of his family?"

"Yes, yes, we remember," cried the crowd.

"That's just what will happen again
(Continued on page 13)

"Venga a Loma Linda"

By Charles C. Case, *President*
Upper Amazon Mission

VENGA a Loma Linda, Pastor. Por favor, venga a Loma Linda." These earnest words of invitation were spoken to me by a small Indian who stood by my side. He was pleading with me to come and visit his village. I had heard a great deal about Loma Linda and I was eager to go, but the mission had other plans for me. As I began to ask questions about Loma Linda, Brother Baneo told me a story I would like to share with you. Said he:

"I lived in Huatapi, about six hours down river from here [Yurimaguas]. I was born of Indian parents, my mother being a Chiuhuaita and my father a Munichis. I have a family of six children, and my wife died about two years ago.

"I heard of the need in Baraderos, and wanted to go up there and help. Several times Brother Antonio Tello, church elder at Yurimaguas, had invited me to go there with him, but I had never been able to leave my family.

"Every Sabbath Brother Tello and other laymen of the Yurimaguas church would go out to a place called Munichis after the Indian tribe that lived there. Munichis is about four hours' walk from Yurimaguas. After some months of visiting and studying with the interested ones, a small group was formed. Then Pastor J. W. Elick was called from the mission to baptize them. There are now 34 members in that group.

"Then the brethren decided to branch out, and planned to go to Baraderos, where Brother Tello had been before. One day they went, and the Chiuhuaitas were happy to see them. They listened attentively to his message, and called others to hear the wonderful stories he told. Many

months later they visited Baraderos again, remained there for several weeks, and prepared five people for baptism. These five were brought down to the laymen's congress in Yurimaguas in 1959, and Elder Juan Rifel of the South American Division baptized them.

"That was a happy day in my life, as these were my blood brothers. I loved them and wanted to help them understand the wonderful things I know and love. I was determined to go, but who would listen to me? I could not read or write. How could I teach them? That was a very perplexing moment for me, but the desire did not leave. I felt that I must go at any cost.

Pastor Ruiz' Visit

"Early in 1960 Pastor Clodomiro Ruiz, mission evangelist, came to Yurimaguas and wanted to visit Loma Linda, which, however, was not its name at that time. He had been sent to baptize the Chiuhuaitas there. Knowing that I spoke the dialect, he sent word down to Huatapi for me and I came in answer to his call. I was so happy to think that I was going to Baraderos again. I was there when a small child, but had not seen it for many, many years.

"As we left in a large flat-bottomed canoe one morning my heart was filled with joy. We were actually on our way! I expected to find a nice little Adventist village like the one we had at Huatapi. You can imagine my surprise to find that the interested ones were scattered in different parts of the village, and still others, including those awaiting baptism, quite a distance away. Pastor Ruiz sent a telegram to the mission, and they authorized the purchase of about 250 acres

of land. We found a piece down river from Baraderos that we decided to buy. The government inspector had the land put into the name of the mission.

"Then I got up courage to ask Brother Ruiz if I could come up here and help these people. I told him that I could not read or write, but that I very much wanted the opportunity to help my people. He encouraged me to do so, and the mission approved.

"Upon returning to Yurimaguas I told Pastor Ruiz good-bye and headed down river to Huatapi. There I counseled with my bride, 73 years of age, and asked her if she would be willing to accompany her husband, 84 years of age, to live with the Chiuhuaitas. She accepted the invitation, and we were soon on our way to Loma Linda. This is the name we gave the land, as it is situated on a beautiful little hill.

"When we arrived there the brethren were already starting to build. They had to get out of Baraderos, as enemies were beginning to persecute them. They fled, and now they were building their houses in peace. There were now 31 members, after the 26 that Pastor Ruiz baptized. The first thing I had to do was to build my house. Then we began to study with the interested ones along the riverbanks. We also helped to pastor the new ones in their first love, and now we are all happy, working for others.

"Now we are waiting for you to come and visit us, Pastor Case, as we have 22 ready for baptism. Will you come?"

I realized he had come to the end of his story, and was now talking directly to me. He was very disappointed that I could not go immediately, but I assured him that if the mission would approve another trip I would certainly go soon. This made him very happy.

When I returned to Yurimaguas I was met at the airport by Brethren Tello and Panduro. The following morning we set out through the jungle toward Munichis, and after about three and a half hours we came to the small village of Munichis. The believers were happy to have a visit from a pastor again, and had everything in readiness for the dedication of their new house of worship. It was made of split cane and bamboo sticks, with a straw-and-palm-leaf roof. They had spent a year in building it, and now it was ready for dedication. The land had been given by the headman of the village, whose wife was an Adventist. After the dedication we conducted a baptism in the river, and I had the privilege of baptizing the headman of the village.

Loma Linda was a full day's walk



Top: New church in Munichis, built and given to the mission by the brethren there. Center: The beginning of Loma Linda. At the right, in the background, is the new school under construction. Lower: The entire group of members at Loma Linda. Brother Tello is fourth from the right in the second row, and Brother Baneó is second from left in the second row.

Pastor Case with the group he baptized in Loma Linda, Peru.



ahead of us, so we had to start early. At 6:30 that evening, after sunset, we arrived in Loma Linda. As we walked along the jungle trail I marveled at the intelligence of our guide, Francisco, who had come from Loma Linda just to lead us back. Most of the time there was no trail.

Wedding and Baptism

More than 35 members and prospective members greeted us upon our arrival. We were then led to the home of Brother Baneó where we were to spend the night. Next morning five Indian couples awoke me with the request to marry them immediately, so that they could be baptized. So we conducted a simple wedding ceremony. After the wedding we held the baptism, and 22 precious souls were buried in the watery grave. Some of these were from Panán, a small village a day by canoe beyond Loma Linda. This year it has been our privilege to open a small school in Loma Linda.

The Lord is looking for others like Raimundo Baneó. Will He find them? There are 40 tribes here in Peru, and we are working among only eight of them. How long will the others have to wait?

Disowned for Christ

(Continued from page 11)

this time. I tell you it's got to be undone. This baptism's got to be undone!" she screamed. And the crowd joined in an ever-swelling chant. "It's got to be undone. It's got to be undone. It's got to be undone."

In vain Brother Baird and Maung Thein tried to explain, but the frenzied crowd would not listen. And it looked as if there was only a step before they would be torn to pieces by the threatening mob.

"Well, we will take your message back to the big Thara," they shouted "and we will see what he will say."

"Aye, aye," yelled the crowd. And the father added, "In three days we will hold the devil feast. You must be here with all this baptism business all undone, dead or alive."

That evening as we heard the motor launch chugging its way back up the river, an anxious group of students and teachers gathered down at the landing.

"Now what am I going to do, Thara?" said Maung Thein as he told of the terrifying experience they had just been through.

I replied, "Maung Thein, we have three days. I'm going to pray and fast for three days. Then we will see what God will do."

"I will pray and fast too," he said.

"I will too," said Perfume.

"I will too," said each of the teachers.

"So will we, so will we," chorused the students.

(To Be Continued)

Reports From Far and Near

Third-Generation Missionaries Conduct Effort in India

By Roscoe Sydney Lowry
*Departmental Secretary, Southern Asia
Division*

THE senior students of Vincent Hill School—our academy for children of missionaries in the Southern Asia Division—recently conducted a Voice of Youth evangelistic campaign in the town of Mussoorie, India. Those participating as speakers were, with but one exception, sons and daughters of missionaries. Three of the speakers (Bud Lowry, Leslie Mackett, and Anne Shrewsbury) were, in fact, third-generation missionaries to Southern Asia, their parents and grandparents having served in this region.

The planning and organizing of the effort were largely the work of W. G. Johnson, of Australia, dean of boys at Vincent Hill School. Four weeks before the opening night posters announcing "V-Day Is Coming" were displayed about the school. At the end of that period the

project was launched in an MV meeting. Possibilities were presented, enthusiasm aroused, and the students challenged to respond. All of the high school students were given opportunity to participate as members of any one of five committees, which were organized under student chairmanship to care for advertising, decorations, music, ushering, and equipment. Speakers for the series of meetings were chosen by the MV executive committee, which undertook responsibility for over-all planning and coordination of the work of the various groups.

By opening night the interest of the residents of Mussoorie had been thoroughly aroused in the Voice of Youth meetings. All of the local movie theaters displayed advertising slides, the street billboards carried large printed posters, the leading stores displayed bright hand-

made cards, a large banner was strung across the main street, printed invitations were sent to leading citizens, and 1,000 attractive handbills were distributed, largely by the seventh- and eighth-grade students.

The committee chairmen met regularly with the MV officers and sponsor to ensure unity in the over-all planning of the program. Prior to the first two public appearances, the MV meetings were used as full-scale rehearsals. Thereafter, speakers practiced presenting their talks before a limited but more critical audience.

The Program

Two meetings were conducted each week, the major emphasis being placed on the Sunday-night program. An hour and a half before time for the service to begin, those in charge of decorations converged on the hall. Shortly thereafter a second committee began setting up the tape recorder, screen, and amplifying equipment. Later, the usherettes appeared, ready to greet the people when the doors opened at six o'clock.

Usually there were three speakers for each service. The sermon on the opening night was taken from the MV Voice of Youth book of sermons. The ensuing five sermons were prepared by Brother Johnson, who specifically designed them to appeal to a predominantly Hindu audi-

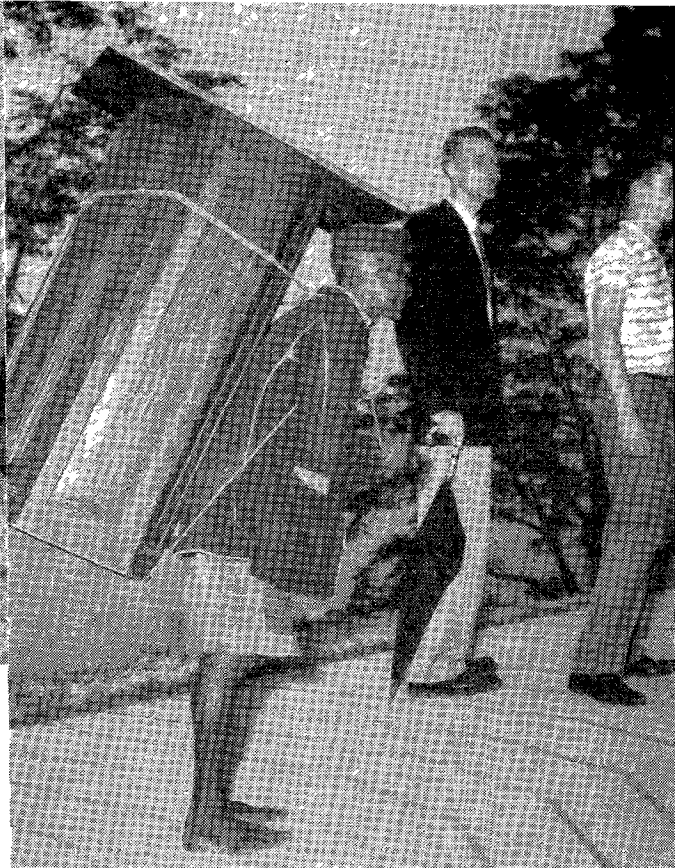


Vincent Hill School, nestled at 6,000 feet in the Himalayan Mountains of India, is an accredited twelve-grade academy.



Bruce Johanson speaking at the evangelistic meetings conducted by students of Vincent Hill School, while Elaine Stickle looks on.

Sponsor W. G. Johnsson (center), Bud Lowry, and carrier with pulpit proceed from Vincent Hill School toward hotel ballroom over steep corrugated concrete road designed to withstand heavy monsoon wash.



ence. The subjects presented were: "The Book of Seven Wonders"; "Modern Science and the Atomic Age"; "The East, the West, and God"; "What Lies Beyond the River of Death?"; "Be Happy, Be Healthy"; and "The Coming Man of Destiny."

In addition to the Sunday-evening programs, small cottage-type meetings were held each Thursday evening, when simple Bible studies were presented for those who were particularly interested.

The Savoy Hotel ballroom, the largest hall in Mussoorie, was obtained for the effort at a very reduced charge. A capacity audience attended on the opening night. In all, more than 600 non-Adventist people were reached, of whom 140 requested Voice of Prophecy enrollment cards. An average of 130 persons attended the Sunday-night meetings.

Almost all of the interested ones were summer visitors to the hill station of Mussoorie and thus later returned to the plains. In an effort to continue the follow-up work their names were forwarded to the local workers in their respective localities.

The students spoke with dignity, sincerity, and winning friendliness. To see them in action was a thrill. They were an excellent advertisement for our message. Two calls were made: the first at the end of the fourth Sunday meeting, to which the entire audience responded by standing; the second on the final night, when a large number of non-Christians were among those who rose to indicate their desire for special prayer.

Apart from the hope of individuals won to Christ, the effort was of great benefit to the students, for they gained valuable experience in public evangelism and they tasted the joys and experienced the blessings of direct soul-winning work. This Voice of Youth evangelistic cam-

paign, conducted by the children of missionaries, served to raise the spiritual tone of the entire school.

Washington Conference Camp Meeting

By D. A. Neufeld

The fifteenth biennial session of the Washington Conference was held July 12 and 13 in connection with camp meeting, which convened on the Auburn Academy grounds. A report of progress showed that in the last two years 1,181 persons had been baptized. It is expected that the membership will reach 8,000 by the end of this year. For the first time the tithe exceeded \$1 million, in the year 1960.

The following officers and departmental secretaries were re-elected: N. R. Dower, president; E. C. Christie, secretary-treasurer; D. A. Neufeld, home missionary, radio-TV, religious liberty, industrial relations; A. R. Lodahl, Sabbath school, temperance, and ASI; Charles Allaway, publishing; E. H. Webb, Missionary Volunteer and War Service; M. J. Perry, education, public relations; O. A. Braman, Book and Bible House; Earl K. Mooers, legal association.

R. R. Figuhr, president of the General Conference, gave the keynote address for the opening of the camp meeting. He brought an encouraging report of the progress of the work of Seventh-day Adventists throughout the world. Others in attendance from Washington, D.C., included D. A. Delafield, F. A. Mote, E. E. Roenfelt, and K. H. Wood, Jr. C. A. Scriven and his corps of workers from the union office gave valuable assistance. Drs. J. A. Scharffenberg and O. A. Blomquist presented a practical health program on how to avoid some of the current mala-

dies. Also present were H. M. S. Richards and the quartet from the Voice of Prophecy, A. H. Johns from the Pacific Union Conference religious liberty department, and A. S. Maxwell, editor of the *Signs of the Times*.

It was an outstanding camp meeting, and the sermons brought hope and courage to those in attendance.

Pathfinder Camporees Held in Two Unions

By Clark Smith, Associate Secretary
MV Department, General Conference

Pathfinders of the Atlantic Union and the Columbia Union have experienced their first union-wide camporees. Some 175 junior youth with their adult leaders of the Atlantic Union gathered at the site of the ancient capital of the Cayuga tribe in the Great Gully near Union Springs, New York, from August 24-27. At the Columbia Union Camporee more than 300 spent September 14-17 in a pleasant meadow near the East Pennsylvania Conference youth camp at Hamburg, Pennsylvania. Vernon Becker, MV secretary of the Atlantic Union, and E. M. Peterson, MV secretary of the Columbia Union, led out in these camporees.

These boys and girls and their leaders had previously studied the problems of living in a camping situation with limited facilities. Then they followed up their studies with practice near home. Finally, they were ready to participate in these four-day camporees. The wet weather in each case only served to challenge the youth, and they came up smiling as they demonstrated their prowess in the outdoors. Such knowledge and experience may prove extremely valuable to them in the days ahead.

Vision and Faith Rewarded in Germantown, Ohio

By A. V. Pinkney

The Dale Wright Memorial church in Germantown, Ohio, opened recently with special services. Among the guests were the well-known gospel singer Mahalia Jackson; J. H. Wagner, president of the South Atlantic Conference and first president of the Allegheny Conference; E. W. Tarr of the General Conference Bureau of Public Relations; E. E. Rogers, chairman of the language department of Oakwood College; and A. V. Pinkney, public relations secretary of the Allegheny Conference. The sons of the church founder, William, Harold, Paul, and Walter, participated with their father, Nathan Wright, in the opening service. W. L. Cheatham, president of the conference, closed the week-long opening celebration with a sermon the following Sabbath.

The opening of this church was a dream come true to Nathan and Willie Wright, who started the work in Germantown in 1945. The first meeting was under a beech tree. Years later they moved into what had been a "beer joint" at the foot of the hill where the present church stands.

Mrs. Wright one day read an article in the REVIEW AND HERALD concerning a philanthropist who was giving away electronic organs to rural churches in Ohio. Looking ahead to the day when the group would have a new church building in which to carry on work for the Lord, she mailed a letter to Mr. Claude Foster of Cleveland, Ohio. The little church waited and prayed. Then, one day, almost a year later, a truck drove into the community with the organ. It bears a copper nameplate engraved, "God Given Through Claude Foster." The instrument hastened the plans for the new church building.

Walter Wright, the youngest son, designed the building, which is 72 feet by 32 feet. It is concrete block and steel construction, with brick veneer. The total cash outlay up to the opening Sabbath was \$10,350 for materials, which the builders in the Dayton and Germantown areas

gave at sacrifice prices through the selfless efforts of Harold Wright, the local elder of the church.

The edifice has an estimated value of \$85,000 and along with the land will be turned over to the Allegheny Conference as a lighthouse in the Germantown area. Jacob Justiss, pastor of the district, has worked closely with the Wright family in this achievement. He was master of ceremonies for the week of opening services.

Effort for Deaf Held in Nashville, Tennessee

By James Joiner

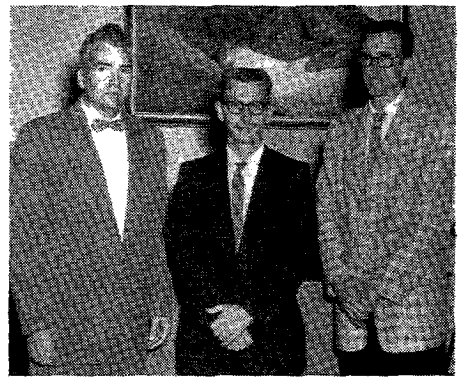
Speaking in sign language, C. Ray Roush, a deaf ministerial student at Southern Missionary College, held a ten-night series of evangelistic meetings for the deaf at the Nashville, Tennessee, First church, August 13 to 22. Attendance averaged 30 or more each night, with 50 people present one night. Most were non-Adventists. At one meeting three deaf Church of Christ ministers were in the audience.

Assisting Brother Roush was another deaf member, I. H. Ihrig, Jr., who led a song service before each meeting. He and Mrs. Marjorie Butterworth provided special numbers. All the "singing," of course, was in sign language.

The only vocal speaking at the meetings was by Gaston W. Wallace, assistant book editor at the Southern Publishing Association and a leader in the effort. He interpreted the sign language used by the speaker for a handful of visitors who could hear. In turn, he interpreted for the deaf the films that were shown each evening.

Since the deaf had to watch the hands of the one offering prayer in order to follow the words, the usual practice of closing the eyes during prayer could not be followed.

Copies of *Planet in Rebellion* and other missionary books were given each night to selected individuals. On opening night a large family Bible was presented. Each person was given a copy of *These Times* magazine, and other truth-filled literature was offered for sale.



Leaders in an evangelistic effort for the deaf in Nashville, Tennessee. Left to right: Gaston W. Wallace, C. Ray Roush, I. H. Ihrig, Jr.

Some of those attending the meetings have already come to Sabbath services, and others have expressed a desire to do so. The Bordeaux church has a special Sabbath school class for the deaf, taught by Brother Ihrig.

The challenge is to us to meet the needs of the 16 million persons in the United States who are deaf or have defective hearing. They are to be given the message that will point them to the blessed land where "the ears of the deaf shall be unstopped" (Isa. 35:5).

SMC Faculty Studies Educational Needs

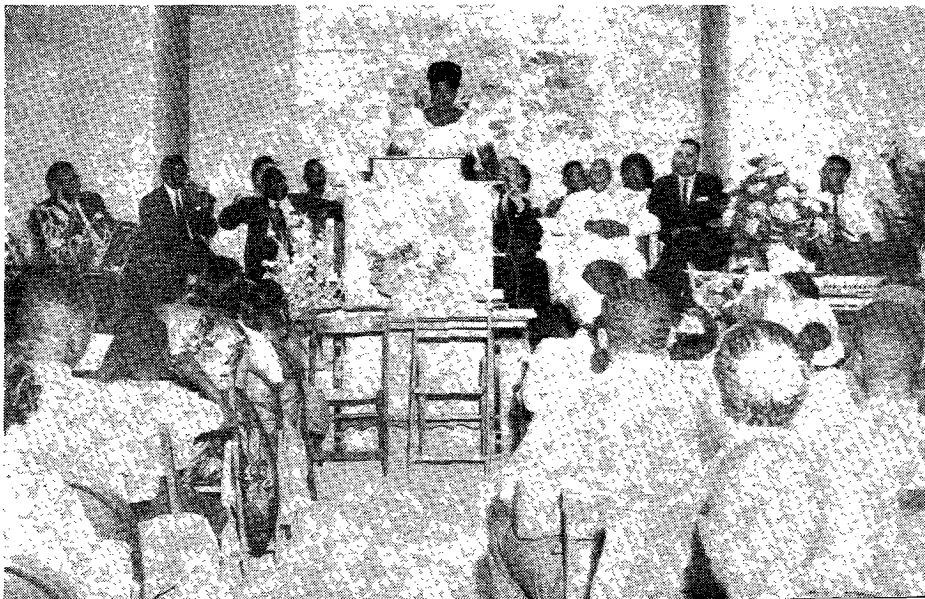
By D. A. Delafield

The faculty colloquium of Southern Missionary College, near Chattanooga, Tennessee, met on the hillside campus of this rapidly expanding institution September 5 to 8, under the direction of the president, C. N. Rees. W. M. Schneider, academic dean, gave direction to several discussion groups. The teachers entered into discussion of the practical subjects chosen with an interest suggesting their Christian concern for their responsibilities.

Evening meetings were held in the new chapel of the nearly completed girls' dormitory—an attractive building with practical functions throughout. Don Rees, board chairman and president of the Southern Union, presented the topic, "The Teacher and His Church." A series of three night meetings on "Christian Education in the Light of the Spirit of Prophecy" was offered by D. A. Delafield, from the White Publications office.

With 700 college students coming in to swell the enrollment to the largest in the history of the school, this teachers' conference took on great importance. A similar colloquium was conducted a few days earlier at Oakwood College under the direction of G. J. Millet and O. B. Edwards, president and academic dean. Here, as at Southern Missionary College, the administration was anticipating the largest enrollment in the history of the institution.

Mahalia Jackson (at pulpit), world-famous gospel singer, made a special visit to Germantown, Ohio, to assist in the opening service for the Dale Wright Memorial church.



Television Aids Crusade in Augusta, Georgia

By A. C. McKee, President
Georgia-Cumberland Conference

Television and newspaper support of the Detamore evangelistic crusade in Augusta, Georgia, helped produce twice the normal attendance expected for a city with the size of its Adventist church, says Evangelist Fordyce W. Detamore.

The crusade, conducted July 30 through August 20, in Augusta's Bell Auditorium music hall, attracted crowds averaging between 350 and 500. By the conclusion of the meetings 65 people had responded to the call to accept Christ as their personal Saviour and 27 had been baptized or had joined the church by profession of faith.

In preparation for the crusade, the *It Is Written* television series was carried as a public service program Sunday mornings over WRDW-TV. The manager of this station is Robert Metcalf, a member of the local church. Beginning a few days before the crusade, Mr. Metcalf began putting spot television announcements on throughout the day to encourage people to attend the meetings.

In place of the regularly scheduled *It Is Written* telecast during the crusade, Mr. Metcalf personally interviewed Elder Detamore. There were five such interviews. Elder Detamore appeared on two other special newscast interviews.

Armed with press kit for the crusade, the local press secretary, Mrs. Helen Moore, mailed in daily stories to the local newspapers, which carried 19 of the 22 news releases she submitted.

Attendance on the first night was 496. A near-capacity crowd was drawn on the Sunday night that featured Elder Detamore's lecture on the mark of the beast.

Associated with Elder Detamore and his wife in the crusade were Elder and Mrs. Robert Collar and Elder and Mrs. O. H. Bentzinger and their families. Also joining the team from districts affected by the television station were the local pastor, F. W. Harvey, and A. D. Liven-good, Orangeburg, South Carolina.

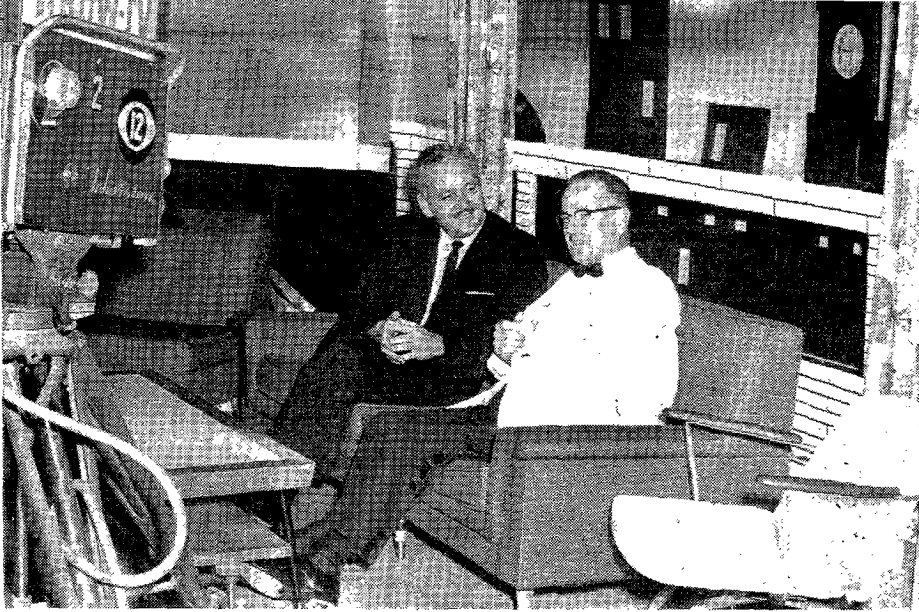
The *It Is Written* series is being televised again by Mr. Metcalf as a public service program and will continue into 1962 when a follow-up revival will be conducted in Augusta by the J. J. Millet-Robert Baldwin revival team.

ASI Biennial Convention Meets in Kansas City

By Wesley Amundsen

They came from the east, the west, the north, and the south, these representatives of the more than 200 member enterprises of the Association of Seventh-day Adventist Self-supporting Institutions. They came to attend the biennial ASI convention in Kansas City, Missouri, August 24-27.

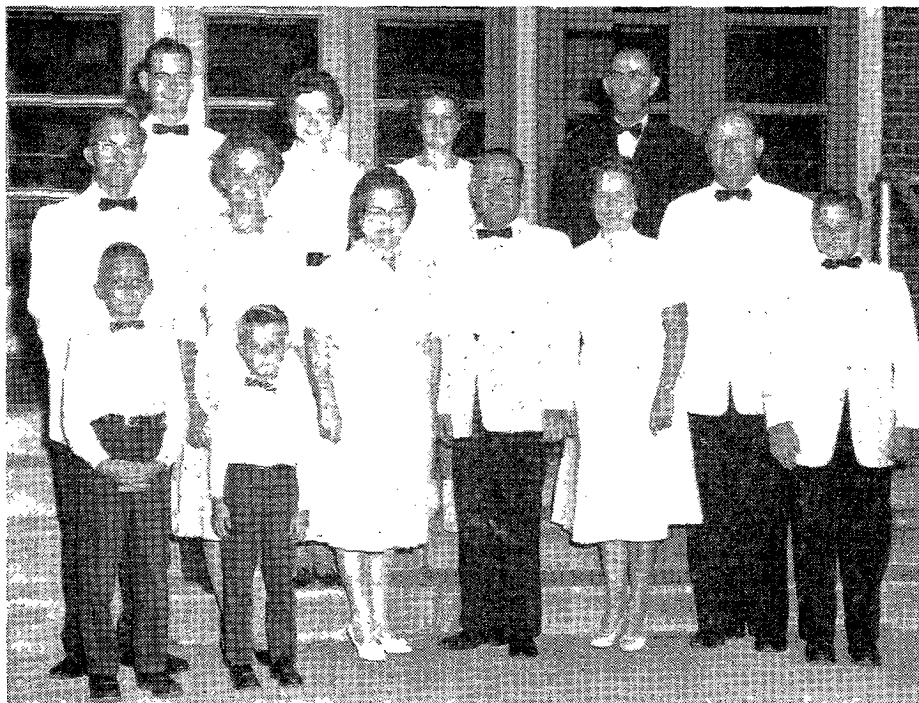
The delegation was made up of General Conference workers serving as members of the ASI executive committee; union and local conference ASI secre-



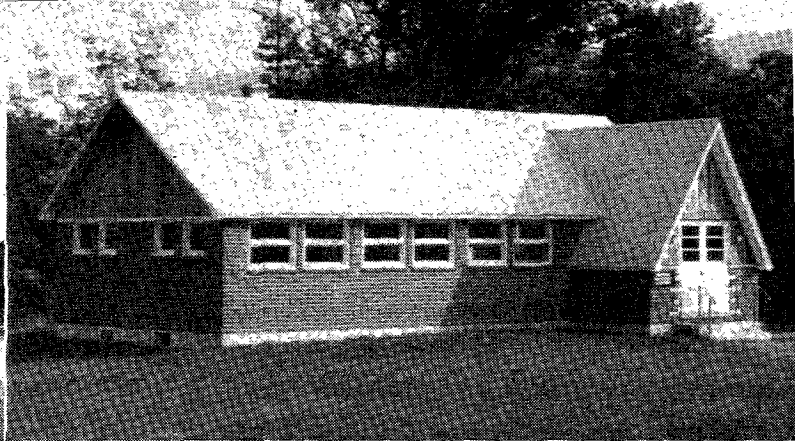
Bob Metcalf (left), manager of TV station WRDW in Augusta, interviews Evangelist F. W. Detamore on one of the five Sunday-morning television programs devoted to publicizing the Augusta, Georgia, crusade.



From left, Evangelist Detamore, O. H. Bentzinger, and Robert Collar in the Bell Auditorium music hall, Augusta, Georgia.



The Augusta, Georgia, crusade team.



New Church in South Dakota

Under the leadership of L. J. Meidinger, former pastor, J. B. Gray, present pastor, and Stanley Olson, church elder and contractor, the Rapid City, South Dakota, church membership erected a beautiful house of worship valued at \$125,000.

Dedication services were held on Sabbath, August 12. R. H. Nightingale, Northern Union Conference president, gave the dedication sermon at three o'clock in the afternoon. We thank God for this very lovely church situated in the scenic Black Hills area of South Dakota.

O. T. GARNER, President
South Dakota Conference

Vermont Church Dedicated

The West Townshend, Vermont, church was dedicated on Sabbath, July 15. Participating in the service were W. J. Hackett, president of the Atlantic Union Conference; Beaman T. Senecal, Jr., pastor; and A. E. Millner, director of public affairs for the Atlantic Union Conference.

The West Townshend church was first organized in 1893 and has moved its location several times. The present building was designed by L. J. Norris and built by Willis Harris.

CARL P. ANDERSON, President
Northern New England Conference

aries; delegates from the various member enterprises; and visitors. During the previous four days a number of these delegates had been in attendance at the General Conference Medical Council, which had been arranged to link up with the ASI in bringing to these two meetings representatives from ASI medical-type institutions throughout North America.

The ASI convention began its work on Thursday night, August 24. Although this first evening was devoted to the development of the business phase of the convention and its organization, nevertheless strong spiritual overtones were apparent.

In his biennial report L. A. Senseman, M.D., president of the Association, stated that the membership now comprises 44 sanitariums and hospitals in 30 States; 103 nursing and convalescent homes in 29 States; 37 industrial missionary enterprises in 25 States; seven schools in five States; and various other member enterprises. These establishments employ approximately 4,500 persons, most of whom are Seventh-day Adventists, and represent a capital investment of more than \$20 million.

He also pointed out that so favorable is

the image of the ASI projected from North America to other lands, that Australia has already developed one unit of self-supporting workers and is knocking at the door of the ASI for membership. The Mexican Union Mission also has made overtures for the establishment of an ASI organization.

On Friday night Clifford A. Anderson, M.D., "Your Radio Doctor," of California, was the speaker. The dedication of life that followed his presentation was complete, and the response unanimous.

The Sabbath Services

Occupying a significant place in the program of the convention, were the Sabbath services, all of which were held in the lovely Walnut Room of the Hotel President. The Sabbath school offering amounted to \$115.85.

M. V. Campbell, vice-president of the General Conference, spoke at the worship service. He emphasized the need for following closely in the steps of the Master. "Do not turn back when He calls you to serve Him," he urged.

Sabbath afternoon ASI representatives from every union conference in North

America responded to the challenge laid down by Carl Sundin, associate secretary of the General Conference Medical Department. The stories and words of dedication that flowed from the lips of these men and women would fill a book. The thread of thought was that of witnessing for Jesus and bringing souls to Christ.

Dr. E. E. Pohle, of the Tempe Clinic-Hospital, Arizona, reported that during the period of years he and his co-workers have carried on medical missionary work, 500 persons have been baptized, 40 during the present year.

Interspersed through all the meetings, and especially on the Sabbath, were the excellent and soul-inspiring musical selections that had been arranged by C. H. Lauda, president, Minnesota Conference, and John Hancock, ASI secretary, North Pacific Union. The entire time spent together in convention centered around the statement found in *Testimonies*, volume 4, page 462:

"We must gather about the cross. Christ and Him crucified must be the theme of contemplation, of conversation, and of our most joyful emotion. . . . By the mystery and glory of the cross we can esti-

Fellowship luncheon of ASI members, held in connection with the ASI convention in Kansas City, Missouri. The luncheon was held in the Unity Inn, August 27.



mate the value of man, and then we shall see and feel the importance of working for our fellow men, that they may be exalted to the throne of God."

Officers Elected

Elected as officers of the ASI for the next biennium were L. A. Senseman, M.D., president; Wesley Amundsen, secretary-treasurer; and Allan Buller, manager of Worthington-Battle Creek Foods, vice-president. Seven members of the General Conference staff, and seven members of ASI self-supporting enterprises comprise the executive committee.

At the fellowship luncheon F. D. Nichol, editor of the REVIEW AND HERALD, pointed out clearly the tremendous responsibility that rests upon an enterprise that professes to be operated by Seventh-day Adventists. "The reputation and good name of the Seventh-day Adventist denomination rests squarely upon each and every member enterprise of the ASI, just as surely as it does upon those operated by the denomination," he said.

The personality of the ASI has changed from what it was 14 years ago when it was first organized. The objectives are becoming clearer, the responsibilities greater. Unity is the keyword. Together with ministers, church elders, leaders, lay workers, ASI members march forward to help fill the earth with the glory of God.



Newly ordained ministers of the Minnesota Conference and their wives. Left to right: Elder and Mrs. K. I. Foss, Elder and Mrs. J. R. Coyle, and Elder and Mrs. E. W. Brown.

sive to repeat in this limited space, but one thing stood out above all others—a deep impression of seriousness and of searching for a closer spiritual tie to God was evident in every sermon and on every face.

Ordination of three pastors of the conference was performed by R. R. Figuhr, R. S. Watts, R. H. Nightingale, and C. H. Lauda. Ordained were: K. I. Foss, E. W. Brown, and J. R. Coyle.

It is the prayer of the Minnesota Conference leadership that every Adventist in this beautiful State will continue to work and pray unceasingly for the completion of the task that lies before us.

gan, left San Francisco, California, September 10, for Manila, in the Philippine Islands. Dr. Brown is to be academic dean of Philippine Union College.

Drs. Samuel and Effie Ketting, of Los Angeles, California, left Los Angeles September 10, for Thailand. The Drs. Ketting will serve as physicians in the Bangkok Sanitarium and Hospital.

Mr. and Mrs. C. Arnold Boram and three children left New York City September 11, returning after furlough to West Nigeria, for a second term of service. Brother Boram is to be principal of the SDA secondary-grade school, at Ede, West Nigeria.

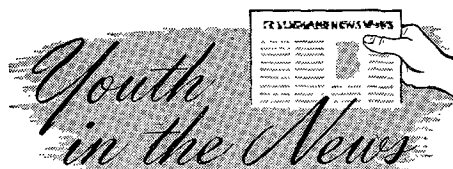
Mr. and Mrs. Eugene C. Christoph and four children left New York City September 12, for Ghana, West Africa, returning after furlough. They have served in West Africa since 1956. Brother Christoph is a teacher in the Bekwai Training College and Secondary School.

Elder and Mrs. C. Dunbar Henri and three children sailed from New York City on the S.S. *Queen Mary*, September 13, returning to West Africa following furlough. This missionary family was first sent to West Africa in 1945. Brother Henri will continue to serve as union evangelist and Ministerial Association secretary for the West African Union Mission.

Thelma I. Ogren sailed on the S.S. *Mauritania* from New York City, September 19, returning after furlough to Bechuanaland, Africa. This will be Miss Ogren's second term of service. She is to resume her work as a nurse in the Kanye Hospital.

Mr. and Mrs. Lawrence F. Moore and four children left Miami, Florida, September 24, returning after furlough to the Dominican Republic. Brother and Sister Moore have served nine years in the Inter-American Division. He is to continue as principal of the Dominican Academy.

W. R. BEACH



► Lorie Nelson, age 17, daughter of L. M. Nelson, Southwestern Union MV secretary, earned a scholarship and a quarter to Southwestern Junior College in two and a half months this summer. Lorie plans to be a nurse.

► Four students of Columbia Union College spent the summer in literature evangelism in the West Virginia Conference. Reports of deliveries were as follows: Gary Deem and Bill Snider, approximately \$1,000 each; Ken Klug, \$1,200; and Drew Gackenhimer, more than \$3,000.

Three Ordained at Minnesota Camp Meeting

By C. H. Lauda, Conference President

The Minnesota camp meeting opened with a sense of solemnity rarely experienced in these modern days. From June 9 to 17 local, union, and world leaders spoke to Minnesota members on a wide range of topics. Teams from both our national radio and television programs were in attendance. R. R. Figuhr gave a special report on his recent trip overseas.

The roster of speakers is too exten-



Mrs. Charles E. Syphers and daughter Judy, of San Gabriel, California, sailed from San Francisco, California, September 6, for Tokyo, Japan. Dr. Syphers preceded Mrs. Syphers and their daughter, having left on June 6. He is serving as a relief doctor in the Tokyo Sanitarium-Hospital.

Ruby Faye Ratzlaff, of Livermore, California, left San Francisco, California, September 7, for West Pakistan. Miss Ratzlaff has accepted a call to teach children of missionaries in Karachi.

Dr. and Mrs. Lawrence D. Day and two children, of Ithaca, Michigan, sailed from New York City on the S.S. *Steel Scientist*, September 9, for West Pakistan. Dr. Day will serve as a dentist in the Karachi Hospital.

Dr. and Mrs. Douglas K. Brown and four children, of Berrien Springs, Michi-

Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; 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

► The annual meeting at the Washington, New Hampshire, church was held on Sabbath, August 19. Arthur L. White, grandson of Mrs. E. G. White, and secretary of the Ellen G. White Publications, was the guest speaker at the morning worship service. In the afternoon, the Atlantic Union College presented the program with the sermon being given by J. Melvin Clemons, assistant professor of religion.

► The Fitchburg, Gardner, and Townsend (Massachusetts) churches are sponsoring a weekly radio program over the Fitchburg station, WEIM, 1280 on the dial, Sunday at 10:05 A.M. It is called The Light of Truth and H. A. Uhl, district leader, is the speaker.

► Ground-breaking ceremonies for the new Worcester, Massachusetts, church and church school were conducted on Sunday, August 6. The pastor, Arnold R. Swanson, was master of ceremonies. Others who participated were M. L. Mills, president of the Southern New England Conference; K. W. Tilghman, conference treasurer; John Dowell, who read the history of the church; and John Rieser, one of the local elders.

► During the first Sabbath of the Southern New England Conference camp meeting, Rolf Lindfors, leader of the Wilimantic district, was ordained to the gospel ministry. The ordination sermon and

charge were given by W. J. Hackett, president of the Atlantic Union Conference. R. S. Watts, General Conference field secretary, offered the dedicatory prayer, and M. L. Mills, president of Southern New England, welcomed Elder Lindfors into the gospel ministry. It is of interest to note that while Elder Hackett was a departmental secretary in the Southern New England Conference, prior to going to the mission field, he conducted evangelistic meetings in Fitchburg, Massachusetts. During these meetings Rolf Lindfors accepted the truth and was baptized.

► V. W. Becker, MV and educational secretary of the Atlantic Union Conference, has accepted a call to head up the educational work in the Southern Union.

► Frank Nieb, of Providence, Rhode Island, who has been serving as a summer assistant in the Southern New England Conference publishing department, has been appointed assistant publishing secretary of the conference.

► Mr. and Mrs. Carl Greenhill have recently joined the working staff at the New England Sanitarium and Hospital. Mr. Greenhill is assistant accountant and Mrs. Greenhill is assisting Mrs. Carr in the diet office. Mr. Greenhill previously served as assistant business manager of Southwestern Junior College, Keene, Texas; and as accountant at Sandia View Academy, Albuquerque, New Mexico.

CANADIAN UNION

► Peter E. Uniat, pastor of the Yorkton, Saskatchewan, district, and speaker on the Ukrainian language religious radio program The Voice of Hope, has accepted the invitation of the Alberta Conference to serve as pastor of the Beauvalon church.

► Olav Orpana, a 1961 graduate of Canadian Union College, has been appointed pastor of the Port Alberni, British Columbia, district of churches. Brother Orpana is also a graduate of Oshawa Missionary College.

► Dr. J. Byron Patrick, of Atlantic Union College, has joined the faculty of Oshawa Missionary College as professor of history. Dr. and Mrs. Patrick have had wide experience gained at other denominational colleges in North America.

► Mr. and Mrs. Ben Ganz, of New Westminster, British Columbia, have accepted the call of the General Conference to serve on the staff of the Ikizu Training School at Ikizu, Tanganyika, in the Southern African Division. Mrs. Ganz, the former Viola Longard, taught in Adventist elementary schools in Oshawa, Vancouver, and New Westminster.

► Leroy Kuhn of Okanagan Academy at Rutland, British Columbia, has been appointed headmaster of the Adventist school at Gimbe in Ethiopia, a mission field of the Northern European Division.

CENTRAL UNION

► Theodore Carcich, Central Union Conference president, and R. S. Joyce, Colorado Conference president, along with the departmental staff of the conference, attended the regional meeting September 8 and 9 at Grand Junction. The weekend meetings were held in the new Grand Junction church and included the churches of Fruita and Palisade.

► Vernon Chase is moving from the Lynch, Nebraska, district to the Hastings district to fill the vacancy left there when Charles Cook, the pastor, moved to Tucson, Arizona.

► Ground-breaking services were held for the new \$450,000 College View Academy on Sunday afternoon, September 3. Theodore Carcich was the keynote speaker. Others participating were the mayor of the city, Pat Boyles; State consultant on school administration, Royal Henline; J. L. Dittberner, conference president; M. W. Deming and W. H. Elder, church pastors; D. J. Bieber, president of Union College; and Edwin Sharpe, president of the academy student association.

► Gene A. Gerds, recent graduate of the seminary at Andrews University, is taking up duties as intern in Wichita, Kansas.

► The special fall training school for new literature evangelists of the Central Union was conducted at the Central branch of the Pacific Press, in Omaha, September 18 to 20.

► Ten thousand Voice of Prophecy enrollment cards were placed in St. Louis homes by Central States Conference members preceding the start of the daily

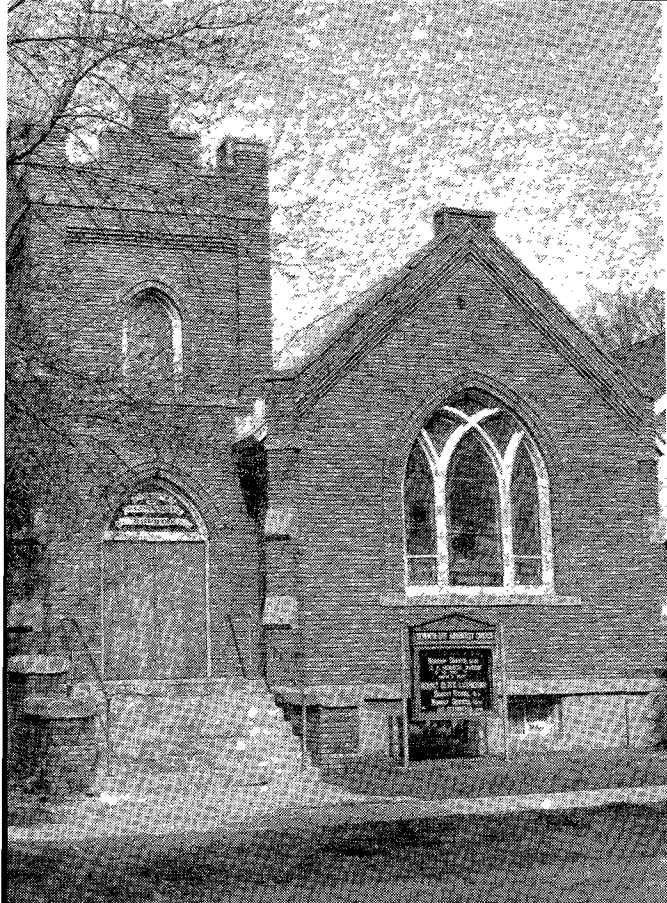
Waiting—Just Outside the Door

In this and other lands Seventh-day Adventist church leaders have been surprised when a census or other public survey reveals the fact that a great many people whose names are not on the church records choose to identify themselves as Seventh-day Adventists. In spirit they are with us, but for some reason or other they are not actually one of us. Here is a large group of potential members for whom we have not been doing what the Master of men's souls would surely have us do.

In some metropolitan areas there are doubtless scores, hundreds, or perhaps even thousands of people who were once church members but who have fallen out by the way, yet who, deep down in their hearts, wish they were back again, and would be if someone would only reach out a warm hand and invite them back. There are countless others who have been convinced of what we call "the truth" as they listened to the message over the radio or television, or as they read it in our books and periodicals, but who have not made the decision to unite with the church.

Perhaps you are one of the elders or leaders in your church. Why not invite the church to unite in making up a list of all these precious souls who are standing, as it were, on the doorstep of the church, almost but not quite inside? Then work out a plan whereby the church can send the REVIEW to all of those on this list. This will give them a weekly opportunity to experience what it means to be inside the church, to benefit by its counsel, and to feel the thrill of the gospel advance around the world. Why leave them on the outside, wistfully looking in? This may well prove to be the best investment your church has ever made in souls, and the most rewarding in immediate results.

THE EDITORS



Church Dedicated in South Dakota

This well-built brick church in Watertown, South Dakota, was recently purchased from a United Brethren congregation. Pastors M. C. Horn, M. L. Sample, and R. W. Heinrich led out in making many fine improvements and alterations. Dedication took place on Sabbath, July 29, with R. H. Nightingale, Northern Union Conference president, as the principal speaker.

O. T. GARNER
*President, South Dakota
Conference*

series of the Voice of Prophecy program. As a result of this campaign 3,000 enrollments for the Bible correspondence course have been received. About 300 Bible studies per month are being conducted as a direct result of this endeavor. To date 70 persons have been baptized this year in the St. Louis Berean church and 50 per cent of this group are the result of Voice of Prophecy interests.

COLUMBIA UNION

► Fifteen persons were baptized as a result of an evangelistic series held in Somerset, Pennsylvania, in the West Pennsylvania Conference. The evangelist was H. N. Bresee. He was assisted by Jim Ball, a senior theological student, as song director. E. A. Roberts, pastor of the Somerset district, was master of ceremonies and business manager of the meetings.

► Ground-breaking ceremonies were held August 27, for the new church in Lock Haven, (West) Pennsylvania. The 26 members of this church have been meeting in a rented hall. The lot was donated by the son of one of the members, David Baird.

► The Holley-Speyer evangelistic team of the Ohio Conference presented a religious program to open the Defiance County Fair in Hicksville, Ohio, August 20.

► The new manager of the Book and Bible House of the Allegheny Conference is Edward Dorsey. He takes the place of L. W. Brantley, who has been elected manager of the Book and Bible House of the Lake Region Conference in the Lake Union.

► The new pastor of the Cincinnati

Regional church is G. H. Rainey, Allegheny Conference evangelist. He takes the place of Jacob Justiss who has been elected MV secretary of the conference.

► G. E. Lindquist from the Oklahoma Conference has been appointed new pastor of the Blythedale church in the Chesapeake Conference. He takes the place of Francis Scott who has accepted a call to overseas mission service.

► New faculty members at Columbia Union College include Arthur J. Hirsch, assistant professor of sociology; Wayne N. Andrews, assistant professor of speech and administrative assistant to the president; Eulalia White, instructor in nursing; Mrs. Margaret Eaton, instructor in nursing; and Mrs. Geraldine Lundstrom, third-grade supervisory teacher.

► Ministers of the Chesapeake and Potomac conferences met in the Takoma Park, Maryland, church from October 2 to 5 for a council and to study the purpose of medical missionary work in connection with evangelism. Guest speakers included Dr. and Mrs. H. W. Vollmer of the Pacific Union Conference and E. J. Folkenberg of the Atlantic Union Conference.

► Cameron A. Carter is the new pastor of the Kilmarnock, Virginia, district. He replaces Arthur Wetmore, who is pastor of the Ilda-Warrenton district.

► The new church at Cumberland, Maryland, was dedicated September 9. A two-week evangelistic effort was held earlier this year with the addition of five persons by baptism.

► West Virginia reports three new workers in the field: R. D. Necker, Clarksburg; W. J. Wilson, associated with D. W. Schiffbauer, in the southern part of the

conference; and C. Norman Farley, associated with N. L. Meager in the Buckhannon-Elkins district.

► Four new members have been added to the faculty of Mount Vernon Academy: Garland Peterson, instructor in music and director of the band; David Bauer, guidance director and instructor in American history (Mrs. Bauer will teach grades three and four in the elementary school); Sharon Madison, instructor in secretarial science; and Arthur S. Esposito, instructor in foreign languages and English.

LAKE UNION

► The Port Huron, Michigan, Welfare Center was officially opened in a recent ceremony, at which Mayor Ray Mathieson cut the ribbon. Mrs. Clarence Long is the Center director, the forty-first in the conference.

► Stephen W. Young, principal of Battle Creek Academy, in Michigan, reports that the plant has now been 100 per cent completed, in harmony with a plan laid in the late 1940's by forward-looking men and women.

► The Rochester, Indiana, church was dedicated Sabbath, July 8. T. E. Unruh, president of the Indiana Conference, presented the morning sermon. Jere D. Smith, Lake Union Conference president, gave the dedicatory address in the afternoon. The present pastor, W. J. Clemons, was in charge of the services. Others participating were William Geary, a former pastor, W. E. Wasenmiller, and Ernest Caslow.

► The first Vacation Bible School to be held at Shelbyville, Indiana, was of great inspiration and value to the church. Of the 34 students, which was a capacity enrollment, 33 were from non-Adventist homes. Many of the parents attended the final program, witnessing some of the work done by their children. Paul Muffo, the local pastor, invited the children to enroll in a Story Hour to be held each Tuesday, and thus far 30 have enrolled.

NORTHERN UNION

► Vann Camp, from Alaska, is the new accountant at Sheyenne River Academy in North Dakota. Mrs. Camp will teach piano and organ.

► Dean Holmes has accepted a call to teach English and Bible at Maplewood Academy. Mrs. Holmes will teach organ and piano.

► Kenneth G. Smith, who has been serving as assistant pastor of the Burlington, Fort Madison, and Keokuk churches in Iowa, has accepted a call to India where he and his family will be engaged in city evangelism.

► D. E. Howe and E. R. Gienger, district pastors, held a series of evangelistic meetings in a schoolhouse near the International Peace Gardens in North Dakota during July. The attendance was good, even though there are no members living in that specific area. Special music was provided for the meetings by campers from the nearby Northern Lights Junior Camp.

► From September, 1960, to May of this

year C. L. Beason, Iowa Conference evangelist, held short evangelistic campaigns at Burlington, Waukon, Mason City, Nora Springs, Mount Ayr, and Creston. Twenty-three were baptized and many more are in baptismal classes. Dick Jewett, a ministerial intern, assisted with the music during the meetings held in the spring.

PACIFIC UNION

► Under the general direction of Esther Amba, food service director at Pacific Union College, the food service contract with the Central California Conference camp at Wawona has been fulfilled for the third summer. Thelma Benson and Darlene Knight from the college cafeteria staff were in charge, and the five students working under their direction were Ruth Kameda, Seiko Saito, Cal Aguinaldo, Wesley Follett, and Vernon Howe.

► A workers' meeting for the Central California Conference was held recently at Monterey Bay Academy. Guest speakers were G. M. Mathews of the General Conference Education Department; Elder and Mrs. A. V. Wallenkampf of Loma Linda University; R. W. Olson of Pacific Union College; and W. J. Blacker, L. R. Rasmussen, W. O. Baldwin, and Elsie Nelson from the Pacific Union Conference.

► Ground was broken for the new Hayward church in special services held July 23 with Mayor Arthur Phillips and various church and Northern California Conference officials participating. Plans call for the sanctuary to seat 750, and the building will also have rooms for various church activities.

► John Osborn, president, and R. L. Cone, secretary-treasurer, of the Southeastern California Conference, as well as civic officials were present for the Corona church ground-breaking ceremonies on September 27.

► The It Is Written television program, featuring George Vandeman, has been launched in the Sacramento-Stockton area of California. It is sponsored by the Central and Northern California conferences.

► Joseph O. Bergman, accountant at Porter Sanitarium in Denver, Colorado, has accepted an appointment to a similar position in the Southeastern California Conference office.

► Word received from La Sierra College, September 18, revealed that 940 students had registered for on-campus classes for the academic year 1961-62. This figure is considerably higher than the one for the same time last year.

SOUTHERN UNION

► The annual convention of the Laymen's Extension League was held at Madison College, Tennessee, October 12-15. Among the speakers were Dr. John Scharffenberg and Dr. Raymond S. Moore.

► Staff news from Southern Missionary College includes the following: Prof. H. H. Kuhlman, chairman of the biology department, has received his Ph.D degree from the University of Tennessee; Prof. William H. Taylor, dean of student

affairs and director of public relations, has returned to the campus following a study leave of 15 months at the University of Missouri School of Journalism; Elizabeth Van Arsdale, a graduate of EMC and a teacher of ten years' experience, has been named associate dean of women; the Division of Fine Arts has announced the appointment of Mr. Raymond Kuutti as instructor in strings and director of the college orchestra; John Read of Lufkin, Texas, and Donald E. Woodruff of Leasburg, Missouri, have been appointed to the faculty of Collegedale Academy; Cyril F. Dean has joined the physical education department.

► Speakers at the recent Carolina workers' meeting were E. W. Dunbar, of the General Conference, and L. A. Hansen, a veteran worker of the 1880's and at one time associated with Mrs. Ellen G. White.

► The Carolina Conference recently has added six new workers including Arthur Kurth, from South Dakota; Clarence Bracebridge, from Michigan; James Wyckoff, from Michigan; H. V. Leggett, from Alabama-Mississippi; Prestly Lowery, an Indian convert from Pembroke, North Carolina; and Herbert Pomfrey, who will assist in the church development program of the conference.

► The Florida Conference home missionary department reports 247 souls won, partly through laymen's missionary work, during the first six months of 1961.

► John F. Hamel, assistant publishing secretary of the Florida Conference, has been named publishing secretary of the Texico Conference. Replacing him in the Florida Conference is George Gager, formerly of the Alabama-Mississippi Conference.

► Thirty-five schools are in operation this year in the Georgia-Cumberland Conference.

SOUTHWESTERN UNION

► The membership of the Oklahoma City Central church has reached an all-time high of 643, reports the pastor, R. G. Wertz.

► The new educational building, first phase of the Irving (Texas) church, is now under construction. This will consist of a gymnasium, Dorcas room, church office, kitchen and assembly room for cooking classes, and four Sabbath school rooms. Pastor Wylie Fowler, acting as general contractor, states that if the laymen continue their volunteer help and excellent support, the actual expenditure will be around \$15,000, though the building will be valued at \$31,000.

► Nineteen new branch Sabbath schools have been organized in the Texas Conference since camp meeting.

► It is expected that the effort conducted in Houston, Texas, by E. C. Ward will yield the largest baptism of any one effort held in the Southwest Region. Six hundred were in attendance for the first Sabbath service.

► Construction has begun on the new Menard, Texas, church, which will have a seating capacity of 150.

► C. R. Swan of the Northern California Conference, recently joined the Okla-

homa Conference where he will serve as publishing secretary.

► Ground-breaking ceremonies were held recently for the new Austin, Texas, church. The pastor, James Anderson, says they hope to be worshiping in this \$100,000 edifice before January.

► The new industrial education building at the Jefferson (Texas) Academy is nearing completion and the cafeteria building is under construction. The school year opened with an enrollment of 75 students in grades 9-12, an increase of 25 over the previous year.

Answers to Bible Quiz

(Page 5)

1. Solomon (Eccl. 8:8).
2. Jeremiah (Jer. 19:9).
3. Baruch (Jer. 45:1-5).
4. Elamites (Jer. 49:36).
5. Ezekiel (Eze. 3:2).
6. Ezekiel mentioned Noah, Daniel, and Job (Eze. 14:14).
7. Joel (Joel 1:20).
8. Jonah (Jonah 1:2; 3:2).
9. Habakkuk (Hab. 3:2).
10. Haggai (Haggai 2:9).

Church Calendar

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

REVIEW and HERALD

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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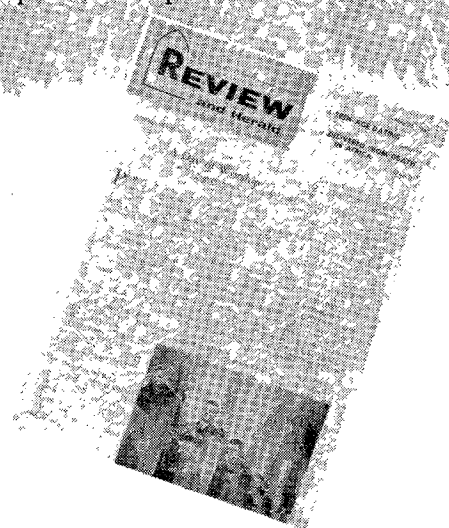
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REVIEW AND HERALD, October 19, 1961



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Second Quarter's Overflow Sets New Record

The Thirteenth Sabbath Offering taken in our Sabbath schools on June 24, 1961, was the largest second quarter Thirteenth Sabbath Offering in Sabbath school history. It produced a record-breaking second quarter overflow of \$68,463.75. The next highest second quarter's offering, for the Far Eastern Division in 1957, amounted to \$59,074.08.

This outstanding overflow offering means that Gitwe Seminary in the Ruanda-Urundi Union will receive the needed funds to enlarge its facilities in order to train more national workers. Our membership in this union exceeds 56,000, and there are large numbers in the baptismal classes.

We want to thank our loyal membership around the world for such a liberal response to the Southern African Division's urgent appeal for help.

G. R. NASH

Builder Loses Life in Southern New England

A construction accident took the life of David Moore, builder in the Southern New England Conference, Friday, October 6. The tragedy took place while Brother Moore was working on the new Pioneer Valley Academy.

For several days steel erectors had been completing their assignments. One of their last jobs was that of placing large panels of steel on the roof girders of the new cafeteria building. Owing to an overload, some of the roof joists buckled, causing the steel panels to fall into the first floor and basement area.

Brother Moore, superintendent of construction, was hit by the steel while walking on the first floor. He was knocked into the basement, suffering a broken back. He died several hours later at the Worcester (Massachusetts) Hospital.

Another man working with the steel erectors also was seriously injured. Several workmen saved their lives by jumping when they saw the steel begin to fall.

Brother Moore had built a number of churches in the Southern New England Conference, as well as the men's dormitory at Atlantic Union College.

S. A. YAKUSH

Goal of \$100,000 Set for Temperance Offering

On October 28 opportunity will be presented for all to give an offering to help promote the temperance work of the church, which now operates on an international basis. *Listen* magazine circulation has grown from 30,000 in early years to a present 140,000 subscribers. This figure must continue to grow.

"Ministers of the gospel, statesmen,

authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance be thus brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance."

—*Testimonies*, vol. 6, p. 256.

The goal for the Temperance Day offering is \$100,000. May we all give liberally so that this goal can be reached.

O. A. BLAKE

Community Relations Day on Calendar, October 21

Community Relations Day, October 21, will be observed for the first time this year as a regular event on the calendar of special Sabbaths. Special materials have been supplied to supplement experiences and convictions that pastors and elders will want to bring into church programs on this important subject.

The purpose of Community Relations Day is to emphasize the role of individual members as well as congregations in creating community understanding of the church. Special attention will be given to the necessity of allaying needless prejudice through effective personal contacts, sincere community service, and clear persuasive information.

The special day has been observed in most union conferences for several years. The 1960 Autumn Council made it a part of the regular church calendar.

HOWARD B. WEEKS



Selected from Religious News Service.

CASTEL GANDOLFO, ITALY—Pope John XXIII made a plea here for the proper observance everywhere of Sunday as a day of rest. He said this "presupposes a change of mind in society and the intervention of the powers of the state." Pope John said that although the question of work-free Sundays [in the bakers' profession] appeared to be a problem in some areas, "all those who have the well-being of men at heart hope that the day will come soon when all workers will be able

Death of F. L. Perry

F. L. Perry, a well-known missionary to Latin America, passed away at the St. Helena (California) Sanitarium on October 7. Had he lived another week he would have been 85 years of age.

For more than 20 years Brother Perry served the cause of God in various administrative posts, from Mexico to the southernmost tip of South America. He also served for six years as associate secretary of the General Conference Bureau of Home Missions, devoting his efforts largely to the Spanish Department. His service overseas and in the homeland totaled 39 years.

Elder Perry became seriously ill last April and was taken to the St. Helena Sanitarium, where he remained until he fell asleep in Jesus.

N. W. DUNN

Baptism Climaxes Effort in Southern California

Evangelism is the watchword in the Southern California Conference. I have just concluded a most enthusiastic meeting for two days with all of the workers in that field and it is heartening to see brethren in a great metropolitan area on fire with a soul-winning program.

E. E. Cleveland's evangelistic campaign and field school has brought much inspiration to the whole area. Sabbath, September 16, was a high day. The Sabbath morning meeting in the great tent when 3,500 were in attendance was eclipsed by the meeting of the afternoon, which convened in the Lynwood auditorium. This was a baptismal service when some 200 candidates followed their Lord in this beautiful rite. Two baptismal pools had been prepared in which four ministers at a time officiated. A real spirit of consecration marked the whole meeting.

We are confident that the Lord will bring a rich harvest from this evangelistic program. We invite your prayers to this end.

R. A. ANDERSON

to spend Sunday in prayer, spiritual refreshment and friendly association." "Sunday," he added, "will really be the day of God when this comes about. . . . The Church will be happy when this takes place and all society will reap the benefits."

VATICAN CITY—Mrs. Rose Fitzgerald Kennedy, mother of U.S. President John F. Kennedy, was received in audience by Pope John XXIII in his private library at the Vatican palace. Attending the audience, which lasted 15 minutes, was Count Enrico Galeazzi, special delegate to the Pontifical Commission for the State of Vatican City and an old friend of the Kennedy family, who served as interpreter. The pontiff presented Mrs. Kennedy with numerous rosaries and medals to be given to members of her family in his name.