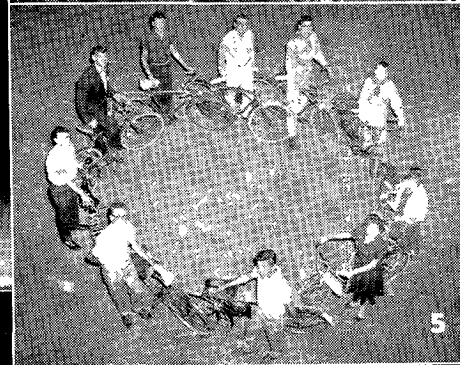


THE ADVENT SABBATH

# REVIEW AND HERALD

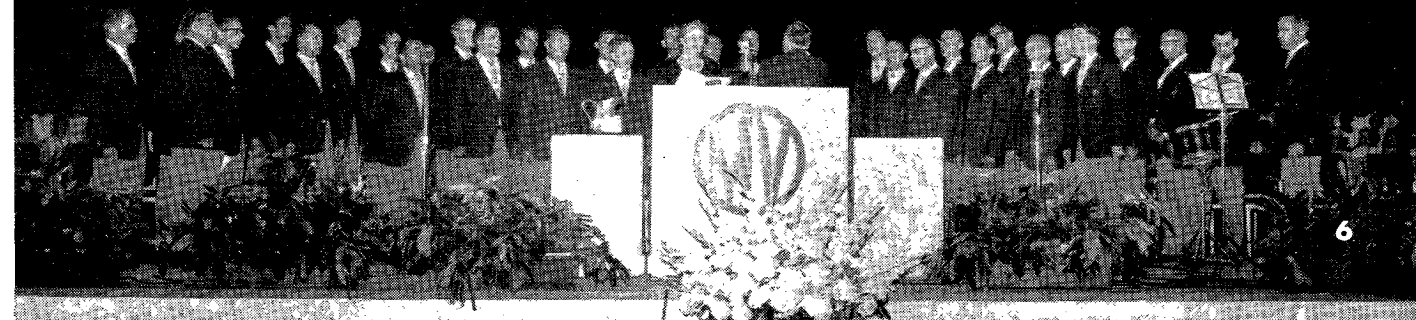
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Glimpses of the North  
American youth con-  
gress held at Atlan-  
tic City, New Jersey,  
June 21-25



Turn to page 16 for  
an editor's report on  
the youth congress.  
Key to pictures is on  
page 17



# • • • In This Issue • • •

The President's Page .....	Page 3
"Seventh-day Adventists," The Story of a Name .....	Page 4
Editorial: A Dark Mystery Solved .....	Page 7
Seventy-five Years of Progress in Australasia .....	Page 8
Why True Education? .....	Page 10
God's Right of Eminent Domain .....	Page 11
Signs in the Spiritual World .....	Page 12
For Adventist Youth .....	Page 14
The Educated Heart—How Sister White Was Healed	
Festival of the Holy Scriptures .....	Page 16
Our Homes .....	Page 18
Brotherly Love—Secret Jesus Told	
Soliloquy on Life .....	Page 22
Sabbath School Activities .....	Page 22
Sabbath School Lesson Help: The Gift of Life (Lesson for Sabbath, August 20) .....	Page 23
1960 Camp Meetings .....	Page 31
Church Calendar for 1960 .....	Page 31
"God Has Wonderfully Blessed Me" .....	Page 32

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Cover pictures by Marvin Reeder. Page 14, H. M. Lambert.

## TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

## THE ADVENT REVIEW AND SABBATH HERALD

112th Year of Continuous Publication

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## ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

### Episcopal Women Purchase Plane for Alaska Missions

✓ Women of the Episcopal Diocese of Western New York raised \$15,000 to purchase a single-motor Cessna airplane for missionary work in snow-bound areas of Alaska. The plane was put on display in downtown Buffalo to symbolize modern methods used by the church to promote its work. Missionary Bishop William J. Gordon, Jr., of Alaska accepted the plane during a public ceremony in Niagara Square. The plane was then trucked to a nearby airfield, and Bishop Gordon flew it to Alaska.

### Bible Society Honors Helen Keller

✓ Miss Helen Keller, who was 80 on June 27 and who has been blind and deaf since she was 19 months old, was elected an honorary life member of the American Bible Society at its 144th annual meeting in New York. The society, this year observing the 125th anniversary of its work with the blind, also presented a plaque to Miss Keller in absentia. Her education is regarded as the most extraordinary case ever known in the teaching of blind deaf-mutes.

### U.S. Catholics Top 40-Million Mark

✓ For the first time in history, Roman Catholics of the United States have officially topped the 40-million mark. Statistics listed in the Catholic Directory for 1960, published in New York by P. J. Kenedy & Sons, show a total of 40,871,302 Catholics in the 50 States, an increase of 1,365,827 during the past year. This total represents a ten-year increase of 13,105,161 or 47.2 per cent over the 27,766,141 reported in 1950. During 1959 a total of 146,212 became Catholics, a figure exceeding 100,000 for the 14th successive year. Total conversions during the past decade now stand at 1,328,374. The number of infant baptisms during 1959 was 1,344,576, an increase of 36,910 for the year.

### British Scientist Urges Evolutionary Studies in Space

✓ One of Britain's leading astronomers told the Church of Scotland's General Assembly, meeting in Edinburgh, that priority in space exploration should be given to biologists to find out whether any form of life exists on other planets. Prof. A. B. Lovell, director of the Jodrell Bank radio telescope in England, which has been engaged in tracking orbiting American and Soviet satellites, said mankind is at "the point in scientific development where everyone must be prepared for findings which would make it quite possible that some forms of organic evolution must have occurred somewhere else in the universe." Biological experiments in space, warned Professor Lovell, would have to be carried out without risking contaminating space with man-made objects or microbes.

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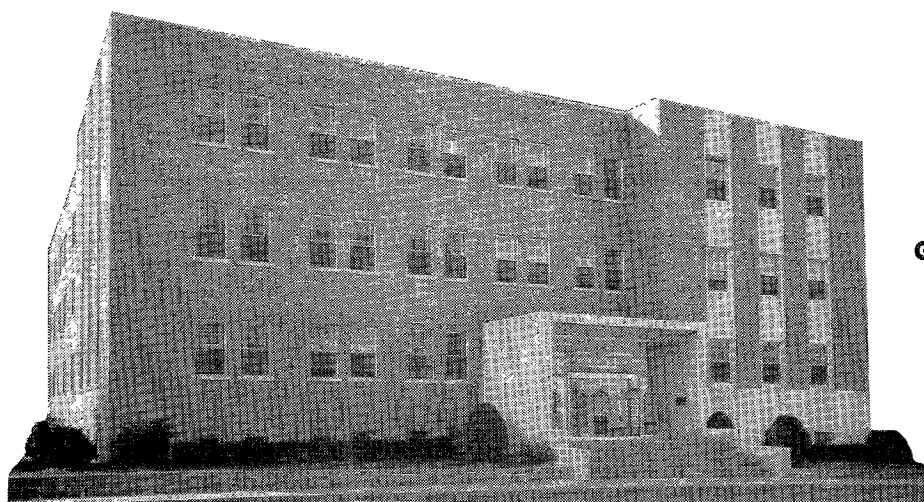
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REVIEW AND HERALD



THE  
GENERAL CONFERENCE  
PRESIDENT  
SPEAKS TO THE  
CHURCH

## The President's Page

A SISTER writes in to ask if there is not something that can be done to bring a greater degree of quietness and reverence into our churches. On Sabbath, she says, there is talking, visiting, and moving around, resulting in noise and confusion. During the service this still goes on, though to a lesser degree. The close of the service is a sign for it to begin anew.

Unfortunately, this seems not to be an isolated instance. God is not thus honored, nor is His house revered. Something should be done to change such a situation. Why not launch a movement for reverence that can gather momentum and enlist more and more to pledge themselves to greater respect for the house of God?

Perhaps the movement should begin with the church board. This item could well be listed on the agenda for discussion. A plan of education could be launched and maintained that would result in proper decorum in God's house. And would it not be well for all who take part in the services, whatever their responsibility, to set a right example? There is a tendency sometimes for a person to feel that because he is "on the program" he is at liberty to converse in the aisles or at the rear of the church in a normal conversational tone. This encourages those seated nearby to do likewise.

One problem, of course, is the children—not the babies who need special attention and the toddlers who need planning for—but those a little larger. Children can be trained in church reverence. We know they can, for we frequently see well-trained little folks in church. They are an honor to parents and church alike.

Let us not think that noise and confusion reign in all our churches. They do not. I have been in churches where commendable reverence and decorum were mani-

fested. We believe this can be the case in every one of our churches.

Seventh-day Adventists are not more noisy or less reverent by nature than other people. They are just more happy to see each other as they come together on Sabbath morning. They manifest their happiness by visiting and conversing. It is not suggested that there be a lessening of this cordial and joyous relationship. Full expression should be given to it—but in the proper place. Usually that place is outside. The more quiet friendly greetings can be exchanged in the vestibule. Our churches should be centers where sincere friendliness is evident.

This spirit of friendliness, when properly combined with reverence, will make a deep impression upon those who visit our churches. It would help us if we would remember that visitors are with us week by week—not only heavenly visitors, but interested souls who have come to worship with us for the first time and who are forming their impressions of truth largely through our conduct.

The wise man said, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil" (Eccl. 5:1).

*R. R. Fieger*

# Seventh-day Adventists

The Story of a Name

By **RAYMOND F. COTTRELL**

Associate Editor, Review and Herald

AS GIBRALTAR has become a symbol of strength and durability, and *Magna Charta* an appropriate designation for any document guaranteeing inalienable rights, so today the designation *Seventh-day Adventist* is known and respected the world around as the name of a people and an organization dedicated to the honor of God and the service of mankind.

To Seventh-day Adventists themselves this name epitomizes "the message" to which they have committed their hearts and lives, and which God would have them proclaim to all men everywhere within the brief span of this generation. To others, the name doubtless conjures up a host of impressions as diverse as the colors of the rainbow, reflecting various facets of the teachings and practices of the church, or one or another of its multiplied avenues of ministry to the bodies and souls of men.

A name is infinitely more than a convenient label for purposes of identification. It assimilates, partakes of, and reflects the character of that which it represents.

Now, the genius of Adventism is its sense of mission to the world. It was no accidental whim that recently led Martin E. Marty, associate editor of the leading nondenominational Protestant weekly, the *Christian Century*—when he set out to prove to Roman Catholics that Protestantism *does* have a world vision of the mission of the church—to single out Seventh-day Adventists as his prime example. "Some distinctively and indigenously Ameri-

can denominations like the Seventh-day Adventists," he wrote, "are more consciously involved in the universal task of the Church than are most 'Catholics' [his designation for ecumenical-minded Protestant groups]" (Philip Scharper, editor, *American Catholics, a Protestant-Jewish View*, 1959, p. 36).

The unique overseas missions program of Seventh-day Adventists—now carried on by 28,497 workers employing 791 languages and dialects, in 195 of earth's 220 political divisions as tabulated by the United Nations—testifies eloquently to the world outlook of a relatively small Protestant group, to its ardent devotion to the gospel commission, and to its heartfelt concern for men everywhere.

## All Things to All Men

Thus, to the Navahos of Monument Valley, Utah, "Seventh-day Adventist" means the patient ministry of Dr. Lloyd Mason, and to unnumbered thousands along the Amazon River system of Brazil it means the periodic visits of one of the medical launches of the little fleet pioneered by Captain and Mrs. Halliwell. To the lepers of Malamulo it means the hope of freedom from their wasting scourge. Indeed, the name means healing to suffering humanity all the way from Copenhagen to Karachi and from Benghazi to Bangkok.

Last autumn the name Seventh-day Adventist inspired Mr. Eugene W. Kettering to give 6.5 million dollars for a new hospital center in suburban Dayton, Ohio—a splendid tribute to

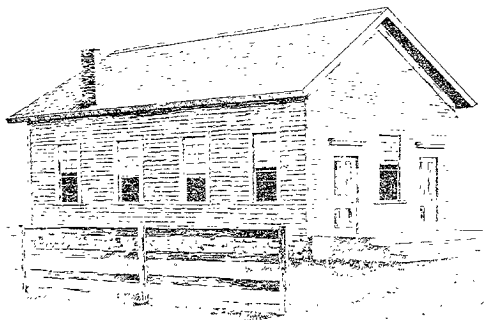
the effective ministry of a network of 210 Seventh-day Adventist medical institutions round the world and to the consecrated skill of their 11,557 employees. Doubtless also the 2.5 million persons who came to these institutions for help last year did so out of confidence in the ministry of the Christian doctors and nurses who staff them.

To Dr. Ernest Wynder, research specialist for the Sloan-Kettering Institute for Cancer Research, and other cancer investigators, Seventh-day Adventists are a group of people whose strict loyalty to health principles—in this instance particularly with respect to the use of tobacco—has made them practically immune to lung cancer and to cancer of the mouth, throat, and esophagus, and among whom the incidence of coronary heart disease is 60 per cent less than with people generally.

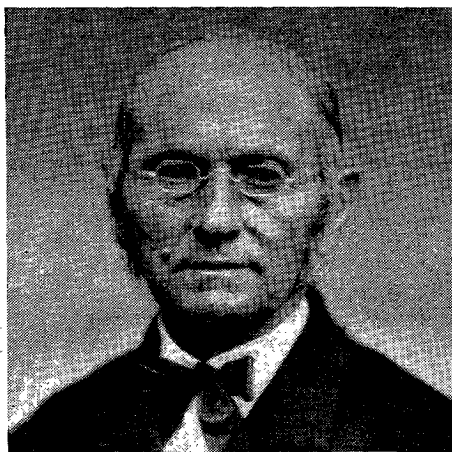
Dr. Robert A. Downs, D.D.S., director of the Division of Special Health Services of the Colorado State Department of Public Health, thinks of Seventh-day Adventist children as fortunate individuals who, largely as a result of strict dietary principles, experience consistently less tooth decay than other children. These are but two of many specific instances in which Seventh-day Adventist health ideals have been signally vindicated.

It is not without good reason that in some of the more primitive regions of earth Adventists are known simply as "the clean church." We ourselves would do well to appreciate more fully the significance of the ac-

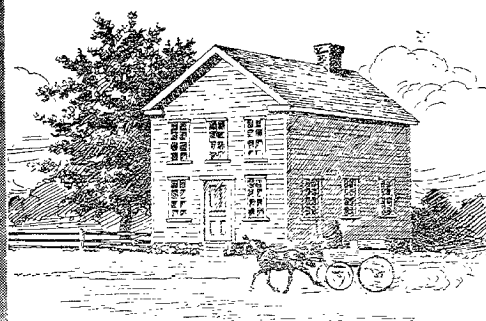
REVIEW AND HERALD



The Battle Creek "meetinghouse," where it is believed the 1860 "general conference" was held.



Joseph Bates, chairman of the "general conference" at Battle Creek, September 28 to October 1, 1860, at which the name "Seventh-day Adventist" was chosen.



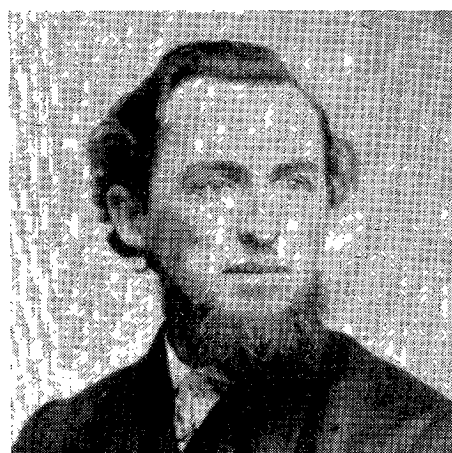
The Review and Herald publishing plant as it stood in 1860.

cumulated scientific evidence that proves conclusively—if such proof were ever needed—the wisdom of the inspired counsels on healthful living that have come to us as a people.

To Gen. Alfred M. Gruenther, president of the American National Red Cross, the name of our church connotes a well-organized and efficiently trained disaster-relief organization ready for instant action—as in Nebraska, where floods left thousands homeless this spring. To victims of last autumn's disastrous storm on the west coast of Mexico it meant teams of Adventist doctors and medical students, and medical supplies flown in by plane. To earthquake sufferers in Peru, and more recently in Chile, it has meant the necessities of life. To the hapless people of war-ravaged lands like Korea it means food, clothing, and medical help, and to war orphans it means a home and the kindly care of devoted men like Dr. George Rue.

To the millions of many lands who listen to the Voice of Prophecy or watch Faith for Today or other Adventist programs from one of the 1,100 radio and 150 television stations broadcasting the Advent message, the name Seventh-day Adventist stands for a lucid exposition of Bible truth that appeals to the heart, and a portrayal of that truth translated into action. From the president of the Japan Broadcasting System, who recently cited the Japanese Voice of Prophecy for five years of excellent broadcasting, to Richard Nixon, who commended Faith for Today upon the occasion of its tenth anniversary telecast, the name Seventh-day Adventist means a distinctive contribution to the moral and spiritual fiber of the listening and viewing public.

To the 10.5 million who have enrolled in the various Bible correspondence courses it means a better understanding of God's Word, and for thousands of them the gateway to salvation in Jesus Christ. Many more, if



Uriah Smith, secretary of the conference.

asked, would doubtless reply in the same vein as a woman writing from Louisiana who said, "your program made me, a Catholic, a good friend of yours."

A narration of what the name Seventh-day Adventist means to the world might be continued almost indefinitely. To Army medical officers it means the excellent medical cadet training program of the church conducted at Camp Desmond T. Doss, throughout the United States, and in other lands. To civil defense leaders—as, recently, in Texas—it means an active organization on the alert to bring assistance to stricken communities. To educators like Dr. Florence Stratmeyer of Columbia University it means sound principles of education and an efficient educational system.

To leaders of other denominations facing their own financial problems, it means people who consistently return a faithful tithe and whose per capita giving to the work of their church rather consistently tops the list. And most important of all, to uncounted millions in almost every land

on earth the name is identified with some kindly, helpful neighbor. As the Christian is to be all things to all men, so the name Seventh-day Adventist has come to have a richness of meaning to men and women almost everywhere.

### One Hundred Years Ago

But it was not always so. We search in vain from page to page of the August 7, 1860, REVIEW, for instance, for a single occurrence of our church name. In those early days the Advent people were content to think of themselves simply as "the little flock," or perhaps as "those who keep the commandments of God and have the testimony of Jesus." And they *were* a little flock, only about three thousand in number. Their labors consisted almost exclusively of oral preaching, and of printing the REVIEW and a few small tracts and pamphlets. In all the world they had no educational, medical, or welfare work. Strange as it may seem today, the neglect of our spiritual forefathers to choose for themselves a name, and to organize formally as a church, was deliberate. Not a few feared that to do either would be to follow the world, to lose their distinctive character as God's remnant people, and to become just one more church among many.

But without legal organization or even a name, the church could not hold or insure property, nor could it legally so much as accept a bequest. Church buildings were titled in the names of individual members, and in a few instances men in whose names local church property was titled apostatized and took the property along with them as they left. Even the little Review and Herald publishing plant—the only property that could be said to belong to all believers, corporately—was held in the name of James White.

Brother White, who was suffering chronic ill-health and who—incorrectly, as events proved—surmised his



departure from this world to be imminent, felt increasing concern over what could happen to the struggling Review when his time should come. No provision had been made for a continuation of the work when he should no longer be able to carry on. In the late 1850's it became ever clearer to him and to other farsighted leaders among us that formal, legal organization was essential to further growth and to the future prosperity of the message. Thus it was that formal organization, and with it the choice of a name, was born the child of necessity.

### Choosing a Name

This is how it came about. In the REVIEW for February 23, 1860, Elder White explained the problem as he saw it, and invited ministers and leading brethren to give the matter their thoughtful attention and to offer suggestions. Throughout the summer the columns of the REVIEW became a forum for the discussion of both sides of the question. Then in the September 4 issue appeared "an especial invitation to brethren in the ministry" to gather in Battle Creek at 6:00 P.M., Friday, September 28, 1860 for a general conference, "*as important business will be considered.*" (Italics supplied.) Churches in other States were invited to send delegates.

This "important business," as revealed by the official record of the conference, was the question of organization, the holding of church property, and the corollary need of selecting a denominational name. This notice appeared over the signatures of J. N. Andrews, Uriah Smith, J. H. Waggoner, and James White. A full report of the proceedings of the conference appears in successive issues of the REVIEW dated October 9, 16, and 23, 1860.

At the appointed time those who responded to the call gathered in Battle Creek and celebrated the Sabbath together. At the close of the Sabbath they organized for the transaction of business, appointing Joseph Bates as chairman and Uriah Smith as secretary. Then the question the group had met to consider was introduced: "Shall the church organize in such a manner as to hold property?" Preliminary discussion continued till late that night. The meeting adjourned, to convene the next morning.

As Sunday morning, and then Sunday afternoon, wore away it became increasingly clear that a deep but sincere difference of opinion existed. Some did not vote. Wisely, the meeting was adjourned for the day in order that, as the secretary explained, those present might have the "privilege here to pray and talk and act

over this matter, till we can all of us raise our hands cheerfully."

When the brethren reassembled Monday morning a spirit of unity prevailed. A committee that had been appointed the day before to consider the needs of the publishing work presented its report in the form of a "Constitution for a Publishing Association." This was discussed and readily adopted. Then attention turned to the question, "Shall we adopt some name?" The rest of the morning was spent in weighing the reasons for and against doing so, and when the brethren came together again in the afternoon most of them agreed—some a little reluctantly, it seems—that a name should be chosen. Several of those who had previously doubted the wisdom of doing so now rose and signified their readiness to accept the judgment of their brethren in the matter. Ere long it was voted to adopt a name, and finally discussion turned to what that name should be.

Some thought "Church of God" would be appropriate, but others pointed out that this name was already in use by at least one denomination, that its adoption might be construed as implying an unchristian exclusiveness and have the "appearance of presumption" before the world, and that, after all, it failed to express the distinctive character of the remnant church. Eventually Brother Hewitt moved "that we take the name of Seventh-day Adventists," as a simple and straightforward expression of our faith. After further discussion Brother Poole offered the resolution in its final form: "*Resolved*, That we call ourselves Seventh-day Adventists." The resolution carried, and it was voted, further, to recommend this name to Adventist churches everywhere, and to publish the proceedings of the conference in the REVIEW. Its business done, the conference then adjourned *sine die*.

### Building Meaning Into a New Name

Thus the newborn name Seventh-day Adventist was ushered into a strange—and often hostile—world. Many, many years were to pass before it ceased to have a curious ring to critical ears. Strange tales of what Seventh-day Adventists were supposed to believe and do passed glibly and without benefit of verification from lip to lip, and like most strange tales, they died a slow and labored death. Even yet these critical ghosts of yesterday sometimes return to haunt those of a credulous bent of mind.

But as time went by the name became identified ever more distinctly with the Biblical and historical heritage of the Christian church, and lives transformed by divine grace. As

men the world around saw the principles of the gospel of Jesus Christ translated ever more fully into living epistles of His saving power, all who would, could read. Gradually the new name came to be known by the fruit of Christian character, sound doctrine, and selfless service for others it bore in the hearts and lives of those who adopted and cherished it.

For nearly a century now worthy sons and daughters of the Advent Movement have, by God's grace, been building meaning into the name Seventh-day Adventist. Those who first bore it often encountered contempt and ridicule. But there is hardly a place on earth today where it is not known, and well-nigh everywhere it encounters respect and favor. Today it is a privilege, a high honor, and a sacred responsibility to be known as a Seventh-day Adventist.

The torch of present truth our sires so nobly bore aloft has now been entrusted to us to trim and keep with honor bright. Each day affords us a new opportunity to build ever richer meaning into the name we hold dear—by the silent witness of a Christlike life in the home, by our contacts with others, and by a hearty participation in the many and varied phases of church endeavor. Are our homes shining examples of applied Christianity? Are we known as friendly, courteous, and considerate neighbors? Do we—both individually and in our corporate church life—take a constructive interest in making the community and the world a better place in which to live? Do we give an honest day's work for a fair day's wage? Do we pay our bills promptly? Are we men of integrity, men of our word, men who are an honor to our Lord?

The acid test of religion is not flawless theology or the magnitude of church enterprises, important as these may be. In the final analysis it is the kind of life we live, day by day. Only as the world has an opportunity to see the gospel incarnate in men and women transformed by God's saving grace will it have meaning and appeal to the great majority of people.

In this centennial year of the choosing of the name Seventh-day Adventist, may God impart to each of us who bears it grace to be worthy of it, and by our lives to give a clear and convincing definition of it before our friends, neighbors, and associates.

Soon God will grant to all who have been faithful unto the end a new name, one that is to be theirs throughout eternity, a token that they have been redeemed by His marvelous grace. God grant that we may be accounted worthy of that new name, and may He, in His own good time, speed that glorious day!



# • EDITORIALS •

## A Dark Mystery Solved

This is not a mystery story, though it does have a mysterious quality. It is the story of a "certain black book" that has troubled some good people. As with all good stories, there are variations, but the substance of the mysterious affair is this: Some person, or persons, of unquestioned repute, and who ought to know what they are saying, are reported to have declared that hidden deep in the vault of the White Estate in Takoma Park resides a "certain black book" whose contents are most damaging to Mrs. E. G. White and her claim to inspiration. The story lays special claim to truth because Walter R. Martin, who has had many contacts with Adventists, is alleged to have actually examined the "black book" in the vault, and to have announced that fact to others.

This has all the requisites for a good story, that much we admit. In fact, it has everything—except a foundation in fact. Books are generally made out of paper, but this "black book" was made out of whole cloth. The White

Estate, which is the legal custodian of the E. G. White literary properties, and which alone has right of access to the vault in the Estate office, wrote to Mr. Martin inquiring whether he had ever made the statement attributed to him about this "black book." The letter from him, reproduced on this page, speaks for itself. In fact, it leaves little or nothing to be said further on the matter. However, we think three comments are in order.

First, we wish to thank Mr. Martin for the forthrightness of his reply. We wish all others, not of our faith, were as frank in reply when we ask them for a statement on a point of vital significance to the Adventist Church. No man ever loses by being frank and unequivocal, particularly when by so doing he helps to maintain and protect the good name of those with whom he may have no kinship.

Second, we would suggest to certain of our own membership, who seem to be easily affected by slanderous stories, that they be more skeptical. For reasons we cannot fathom a few among us are troubled, even shaken in faith, by a story such as this about the "black book." Unbelief has a proper place in the life of a devout Christian—unbelief in regard to stories

that slander good men and good causes. Such stories are almost invariably false, or what is even worse, a deceptive mixture of truth and error. Incidentally, any member troubled by a fabulous report like this could easily get the straight of the matter simply by writing to the General Conference.

Third, we believe that the exploding of this foolish story, about hidden material kept back by the White Estate, ought to put a wholesome check on remarks by a few of our own members as to "suppression" of E. G. White writings. There are those who think that everything Mrs. White ever penned should be published for all to read. Accordingly, they chide the White Estate for "holding back inspired counsel that the church should have." They forget that the White Estate was created by Mrs. White's will and that it proceeds in harmony with the directions of that will. Perhaps no more difficult or delicate task was ever given to a group of men. Of some manuscripts, Mrs. White made optional the release as conditions might dictate; of other material she declared that it should remain unpublished. For long years the White Estate—a legal body—has worked closely with the General Conference leadership in regard to the releasing of any and all material. All the prime counsels of Sister White are found in her voluminous published works. None are "hidden away."

F. D. N.

**eternity**

1716 SPRUCE STREET • PHILADELPHIA 3, PENNA.

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RUSSELL T. HITT  
EDITOR

February 4, 1960

Ellen G. White Estate, Inc.  
General Conference of Seventh-Day Adventists  
Takoma Park  
Washington 12, D. C.

Dear Brethren:

It has come to my attention that some irresponsible persons have stated that I had declared that there exists a certain black book in possession of the Seventh-day Adventist denomination which discredits the life and ministry of Ellen G. White.

I am delighted to go on record that I have never made such a statement, never saw any such book, and do not know of the existence of any such material.

I believe that I have seen all the material in the Ellen G. White Library in Washington bearing on these disputed areas of Mrs. White's ministry, and no such data exists.


Of course, there are areas where I disagree as a researcher with some of the conclusions concerning Mrs. White expressed in Adventist publications, some of which I have stated in my book The Truth About Seventh-Day Adventism. However, as to the charge by certain persons that information is being suppressed which would tend to blacken Mrs. White, so far as I am concerned this is not true.

Sincerely yours,

*Walter R. Martin*

WRM:acc

# 75 YEARS OF PROGRESS AUSTRALASIA



By **F. G. CLIFFORD**  
President, Australasian Division

**T**HIS year the Australasian Division celebrates its Diamond Jubilee. Seventy-five years ago five Seventh-day Adventist workers arrived in Melbourne, Australia, to proclaim the third angel's message. This endeavor doubtless arose from a vision given to Mrs. E. G. White, the servant of the Lord, in 1874, when she saw jets of light appearing in increasing numbers until the world appeared to be covered with lights. When questioned regarding the countries that were to be entered, Sister White said: "The only one I can distinctly remember is Australia."

The party that left the shores of the United States in 1885 to open the work consisted of three ministers, S. N. Haskell, J. O. Corliss, and M. C. Israel; one printer, H. L. Scott; and one colporteur, William Arnold. The Sabbath school record book, which is still intact, records the first Sabbath school as being held on July 4, 1885, with ten members in attendance, these being the missionaries and their families.

Four months later the membership had grown to 19, with the addition of seven visitors. The secretary records: "Our little school was made to rejoice by having so many added to its number."

By November 23 of the same year the membership had grown to 23, with eight visitors, and on December 12 the figure reached 42, with nine visitors. This little note was recorded. "We feel thankful to the Lord for this

increase, but let us not be content." And content they were not, for these Advent soul winners went on working until exactly one year after the missionaries landed, the Sabbath school membership had grown to 94.

To attain this achievement under God, each one of the team of workers had played his part well. The colporteur had sold approximately 1,000 copies of the book *Daniel and the Revelation*. The printer had started publishing a monthly periodical, having set up the type in a bedroom of his private home. The preachers had held public meetings and worked from house to house. This combined effort resulted in the organization of the first Seventh-day Adventist church in Australia in April, 1886, with twenty members signing the covenant.

In both Australia and New Zealand it was evident that the Lord was going ahead to prepare the way. A short time before the pioneers sailed from the States a brother named Stockton in San Francisco by chance found a business directory of Melbourne, Australia. Thumbing through the pages, he came across a firm bearing his own name, Stockton. He there and then decided to send truth-filled literature to his namesake, thus sowing the seed. The seed fell on good ground, and J. H. Stockton of Melbourne became the first convert to the truth soon after the missionary party began their work.

When a few months later Elder

Haskell visited New Zealand, he approached the captain of the ship to inquire whether he knew of any suitable place where he could stay in Auckland. The captain, knowing the Hare family through their shipbuilding yard, took Elder Haskell to the home of Edward Hare. In the seclusion of his room Elder Haskell daily sought guidance from God in audible prayer.

Edward Hare, hearing the voice and wondering whether the man had a visitor, listened at the keyhole. He heard the preacher pleading with God for the souls of Edward Hare and his wife. This so surprised him that he opened his heart to the message, and took Elder Haskell 150 miles north to the family home, where J. Hare, a Methodist local preacher, gave his pulpit over to Elder Haskell for three Sunday evenings. As a result a company began to obey the truth.

Elder Haskell then departed for Australia. He returned three months later, baptized 15 persons, and organized them into a church. Thus within the space of one year the third angel's message was established in both Australia and New Zealand with approximately 175 believers, four of whom had given up their secular occupations to devote themselves to the promulgation of the truth.

These sturdy founding fathers have all gone to their rest, but their works, and many of their children, follow them. Throughout Australia, New Zealand, and the world field are to be



found in the work of God descendants who bear the names of those who dared opposition to espouse the Advent message.

Six years after the pioneers began their work Ellen G. White, accompanied by W. C. White, G. B. Starr, and four other helpers, arrived in Australia, where Sister White was destined to spend the next nine years. Within a month after her arrival she attended the fourth annual session of the Australian Conference. The official report records that "meetings of a devotional character were held each day, and were made very profitable by the timely instruction of Mrs. E. G. White, Elder W. C. White, and G. B. Starr."

The words "timely instruction" proved prophetic, and set a pattern that so impressed itself upon the development of the work in Australia that its strong and constant influence is very manifest to the present time.

In our celebrations this year of jubilee, we are led to think of the days of small beginnings, and to thank God

and take courage as we see the progress that has been made through the years. From a handful the membership has grown to reach the 51,000 mark.

The first camp meeting held in 1893 with its attendance of 500 has given way to 11 annual camps in the home base of Australia and New Zealand, all but one held on our own campgrounds; and some scores of camp meetings in the island fields. That first lone Sabbath school of 10 members has grown into 1,134 schools, with a membership of 61,641. The work of that intrepid pioneer of the publishing cause, William Arnold, has expanded into a major publishing house with an annual output of about 50,000 hard-bound books plus many thousands of paper-bound books; with missionary periodicals making fine gains; and with 123 literature evangelists annually distributing books worth more than \$700,000.

The small health work for the sick, started in 1895, has developed into two sanitariums, with bed capacity of 253. Smaller units are doing yeoman

service in the scattered island fields.

Our largest institution, the Sydney Sanitarium and Hospital, has since 1926 been a registered school for the training of nurses. From the date of its registration not one of its hundreds of trainees who have completed the course has failed to pass the required state examinations. Many of those trained in this institution occupy positions of responsibility in various parts of the world field.

The story of our educational work is an epic in church history. With a depleted treasury but mighty faith the perplexed brethren sought to follow the insistent counsel of the Spirit of Prophecy. This was to establish an institution that was to be a model, and avoid the mistakes made in other denominational schools. By means of visions the brethren were led, contrary to all human advice, to purchase what seemed a totally unpromising tract of land. The prophet foretold that the land would produce abundantly, and the brethren moved on in faith. Today the prophecy has been

*(Continued on page 26)*



Top: (1) Missionary L. H. Barnard treating sick in newly entered area in New Guinea; (2) Monument to the vision of Sister White that led to the purchase of the school property at Avondale, Australia. Bottom, left to right: (1) Warrior of Central New Guinea; (2) Primitive people of New Guinea highlands await gospel message; (3) Maize growing on college property at Avondale. A Government agriculturist said the land would not grow enough to feed a rabbit, but Sister White told the brethren it would produce flourishing crops; (4) the Sydney Sanitarium and Hospital.



Why

## TRUE EDUCATION?

By **H. B. LUNDQUIST**  
Retired College Teacher

INASMUCH as the greatest leader of Old Testament times, Moses, and the greatest of New Testament times, Paul, were educated men, education must be important to the Christian. And if it is, God must have given us clear and explicit information in His Word concerning this subject which has perplexed men from the beginning.

In the Epistle of James, chapter 3, verse 13, the very direct question is asked by the divinely inspired penman: "Who is wise and skilled among you? Let him prove it by his good behavior and his actions, characterized by the gentleness of wisdom" (a free translation from Greek). It is stated just a little differently in the J. B. Phillips translation: "Are there some wise and understanding men among you? Then your lives will be an example of the humility that is born of true wisdom."

To condense still further, we might paraphrase James's question, by asking, When may a person be considered well educated? and answer:

When he shows it by prudent conduct.

Immediately it will be seen that in the Bible, education is considered as something much greater than the current concept. It is not merely acquirement of information; it is also a matter of conduct. And where conduct is involved, of necessity there is a relationship with, and responsibility to, God. In the great judgment day everyone will be called to give account of himself, whether his deeds have been good or whether they have been evil. Therefore, education in the truest sense of the word is something that one may receive only from God or through an inspired instrument.

A few years ago I was walking down the street in a large Southern city, and immediately became aware that I was passing an important institution. The buildings were imposing, and were surrounded by playing fields, blocks in extent. Within the buildings were well-equipped laboratories and classrooms. And then I noticed the name of the institution—it was a high school.

Immediately I thought of my own community, where each year we were paying into the county treasury \$50,000 in taxes for public schools, roads, and police protection. At the same time, we were maintaining educational facilities of our own for our children and youth from the first through the sixteenth grade. "Why," I now asked myself, "do we pay the bill twice?" In many cases, the instruction in public schools is superior and the facilities better than we are able to provide. And that is the question I wish to discuss in this article.

We are told through the Spirit of Prophecy: "Higher education calls for something greater . . . than the knowledge to be obtained merely from books." "It means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness. . . . It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief."—*Counsels to Parents and Teachers*, pp. 11, 12.

Education is more than a preparation for the world that now is, although it is surely that also. It is a preparation for the higher school above, where God and the holy angels will be our teachers. And inasmuch as this is so, education here must condition the student for his entrance examination into the school of the hereafter. Stubbornness must be subjugated, pride put aside, selfishness conquered, and worldly ambition and unbelief overcome. In other words, we must have formed in us a character that will pass the test of the judgment, and give us that precious acceptance which all must have who enter through the gates of pearl.

Some time ago, while speaking on this subject, someone said to me, "You speak as if this matter of Christian education were one of life and death." I replied, "Exactly so, for we read from *Counsels to Parents and Teachers*, page 220, 'It is a terrible fact, and one which should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent . . . influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure-loving, and the corrupt, many youth lose . . . simplicity and purity [and] faith in God.'"

The value of true education is appreciated at home and abroad by those who are in a position to evaluate it. In 1918, when our denominational educational work for the Indians of the Peruvian highland was becoming known, Senator Louis Vil-

(Continued on page 26)

# God's Right of Eminent Domain

By **GLENN CALKINS**  
Retired Church Administrator



**H**OW is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward" (Luke 16:2).

Suppose we find a little house or farm that greatly appeals to us. It seems to be just what we have been looking for as a home. The price asked is within our financial possibilities; so we purchase it. Legal title is passed to us, and it is ours, free from all encumbrances. We look upon ourselves as the sole owners and only proprietors. But in reality we are only tenants.

While it is true that our title to the property meets every legal test, and we may feel assured in our hearts that no one else has any right to the property, yet back of all our claims there is a certain right vested in the government.

Because of this prior and superior ownership of the government, taxes are legally and justly imposed. If we ignore these tax claims, we soon find our property being offered for sale for unpaid, delinquent tax charges, and someone other than ourselves becomes the tenant. Our legal rights pass to him by right of purchase. This claim of ownership by the government is fully recognized by all. As legal owners or tenants, we must, before retaining for ourselves anything from the income from the property, meet these government charges.

There is another governmental claim that may be filed against the property, which is known as "eminent domain." It is the superior dominion of the sovereign power over property, which authorizes the government to appropriate all or any part to a necessary public use. We may go still further in this analogy, for as the government has basic and prior rights to our homes, so does it have prior jurisdiction

over every citizen, whether native born or naturalized. It is this superior relation that renders it just and right for the government to enact laws and demand obedience, to impose fines, and even in time of need to require us to leave our homes and be sent away to the battlefield, perhaps even to meet death. Thus the government claims prior ownership not only of our homes but of our persons, as well.

While this premise is fully established by law, yet back of and superior to any human king or government are the rights of the King of kings and the divine government. These are above and superior to all others. We are His stewards and His tenants, subject to His divine will. God may at any time take away our stewardship, our property, our health, or even our lives.

## "The Earth Is the Lord's"

What is the basis for such a position? The answer is found in Holy Scripture, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). "For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11).

Since God created all things, and because He is "upholding all things by the word of his power," and further, because all things have been redeemed "with the precious blood of Christ," and because all we possess is by the divine will of God ("Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth," Deut. 8:18), we are fully persuaded that God is the absolute and rightful owner of our bodies, our souls, our homes, and "the cattle upon a thousand hills." In volume 4 of the *Testimonies*, page 477, we read: "In every dispensation, from Adam's

time to ours, God has claimed the property of man, saying: I am the rightful owner of the universe."

You may ask, *When is the best time to give for the advancement of God's cause?* "Dying charity is a poor substitute for living benevolence." "Those who hold fast their property till the last moment, surrender it to death rather than to the cause."—*Ibid.*, vol. 5, pp. 155, 154.

*How can we be assured that our means are going to the cause?* "If you want your means to go to the cause, appropriate it, or all that you do not really need for support, while you live."—*Ibid.*, p. 155.

*How much of our means are we to place in the Lord's treasury?* "The Lord requires you to economize your means and let every dollar not needed for your comfort flow into the treasury."—*Ibid.*, p. 156.

*After placing all the means that we can spare in God's cause during our lifetime, what else are we admonished to do?* "Christians who believe the present truth should manifest wisdom and foresight. They should not neglect the disposition of their means. . . . They should have their business in such a shape that, were they called at any hour to leave it, . . . it might be settled as they would have had it were they alive."—*Ibid.*, vol. 3, p. 117.

*Should we do this while we are in apparent health?* "Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. . . . They should arrange their property in such a manner that they may leave it at any time."—*Counsels on Stewardship*, p. 328.

*How do some show a lack of foresight?* "Some men . . . manifest a want  
(Continued on page 22)



By **W. R. BEACH**  
Secretary, General Conference

To-day the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation.—*Prophets and Kings*, p. 536.

A STUDY of the "signs of the times" (as Jesus called the events and conditions that would mark the passing of centuries and the approach of His second coming and the end of this present world) must make it evident to all that God in His great mercy has extended every possible effort to arouse men's minds to the imminence of the return of Jesus and to give confidence to His waiting church.

It is well to remember in this connection that the most ominous and convincing signs are not necessarily the most visible to all. In fact, perhaps the most conclusive evidences to the spiritually-minded remain inaccessible to the "children of this world." Thus the more subtle and complex signs in the spiritual world are just as real and significant as the darkening of the sun or the falling of the stars, and they could be more convincing to the attentive child of God.

To be sure, signs in the spiritual

world are included in the last-day picture. The conviction that such was the case came early to the pioneers of the Second Advent Movement. Their best-qualified spokesmen wrote and proclaimed this. The messenger of the Lord said: "The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries."—*The Great Controversy*, p. 444.

Now, statements such as that were not easy to understand a hundred years ago. They probably were still harder to make. They required great spiritual discernment and courage. The middle of the nineteenth century gave comparatively little evidence of spiritual decay. On the contrary, that was a time of religious revival and spiritual upsurge. The welter of this era gave birth to important religious movements. The Christian witness became a spiritual phenomenon. Religious fervor was the order of the day, and church leaders

# Signs

looked forward to a speedy triumph of the Christian cause. At such a time, and on the basis of the unerring Word of God, the leaders of the Advent Movement outlined the "signs" that were to appear in the spiritual world.

The signs in the spiritual world can be classified under five headings:

1. *Moral declension as a sign of the last days.* The basic text is provided by the apostle Paul: "In the last days perilous times shall come" (2 Tim. 3:1).

The Greek word translated "perilous" is *chalepos*, and signifies "hard," "oppressive," "troublesome." The last days will be hard, oppressive, troublesome times. They will be times of stress because of the character of men as delineated in the succeeding verses. To read verses 2 to 6 is to realize how dangerous and perilous life is bound to be in such a world!

To be sure, ever since the entrance of sin the evils here enumerated have been abroad in the world. The days of Noah (Gen. 6:5-11) and New Testament days (see *The Desire of Ages*, pages 36, 37) are typical. So it will continue to be until the very close of time. Elsewhere Paul speaks of this "present evil world" (Gal. 1:4) and John declares that "the whole world lieth in wickedness" (1 John 5:19).

Thus, the presence of evil is not a unique characteristic of the last days. Nevertheless, man's moral depravity has been progressive in refinement, comprehensiveness and intensity, and testifies to the utter inability of man to save himself. With the increasing activity of the prince of evil (Rev. 7:1; 12:12), it was to be expected that the age-long course of evil will reach a climax in "the last days."

And so it has. In contradiction to the bland assertions of misguided religionists and so-called thinkers, who teach that man is getting better and better and that eventually the entire world will be converted, the Scriptures declare that "evil men . . . shall wax worse and worse" (2 Tim. 3:13). It is in this setting that the words of



# in the Spiritual World

the apostle take on their full and complete meaning: "In the last days perilous times shall come."

We shall not rehearse further this long list of perils. We live in the present world and we are well aware of them. The collapse of civilized practices in times of war, the surge of crime and unrest, the disintegration of long-honored moral precepts, furnish ample proof of the accuracy of prophecy. Torture, programs of race extermination, treachery on a scientific scale, rigged programs, malpractice in labor and management, "payola," are fulfillments that are well known. Read again the list and you will find all are part and parcel of these last days.

In this somber description the apostle states: "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5). Such are attached to the forms of religion. This could be either of two extremes: (1) high, exclusive respect for the forms, or (2) a disrespect for the forms and rejection of them.

The one who places too much emphasis upon forms and the one who places insufficient emphasis upon them are both involved in an improper attitude toward the forms of religion; both in a way are formalists, and because of this must deny (cannot demonstrate) the power or force of religion. Such a religious attitude neglects inner spiritual reality and does not provoke to good works or lead those who profess it to understand and appropriate the essence of Christ's life. They are preoccupied with the symbols—for or against them—and they are worse than useless to God's cause. On this the servant of the Lord has written:

"Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and he can use them in his service even better than if they made no profession."—*Early Writings*, p. 227.

The true child of God appropriates the essence of the life of Christ. His was a perfect identification of life and

purpose with the life and purpose of God. In this concept the "forms of religion" come into focus and receive proper emphasis; but they leave the first place to the power of inwardness—a power that is to be communicated to the life and through the life.

When first emphasis is upon forms instead of essence, power does not become a reality. Such continue hiding their deformity under the name of Christian, and "they pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to reproach Christ with their imperfections, and causes those who do possess pure and undefiled religion to be brought into disrepute."—*Ibid.*, p. 227.

The importance of a proper balance here is emphasized by the last part of this same verse. Counsels the apostle: "From such turn away" (2 Tim. 3:5), or "avoid such people" (R.S.V.). This is not advice to cut ourselves off from non-Christians and to lead a cloistered life. The cloister is not "off limits" to Satan. But this is positive admonition to avoid intimate association with the ungodly.

2. *Spiritual deceptions as signs of the last days.* There is much in Biblical prophecy on these signs of the end. The Master speaks thus of them: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

False Christs and false prophets are actually to produce "signs and wonders," which will deceive, if possible, "the very elect." People who believe only what they can see are likely to be deceived. Of such in His day, Jesus said: "Except ye see signs and wonders, ye will not believe" (John 4:48). The Revelator mentions "great wonders . . . in the sight of men" (Rev. 13:13), performed by the two-horned beast in deceiving the world into false worship.

In the last days "wonders" and "deceptions" will operate hand in hand.

To be sure, miracles have their place in God's plan, but they are not conclusive evidence of truth—as the servant of the Lord points out. "Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. . . . Obedience is the test of discipleship."—*Thoughts From the Mount of Blessing*, p. 146.

The Master says further: "If they shall say . . . Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:26).

This is another area in which there will be spiritual deceptions. Yet everything in the New Testament concerning the return of Christ indicates its universality, its visibility. No secrecy or silence surrounds it as in a spiritist's séance. No locale is designated for the grand event: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). He will come "with a great sound of a trumpet" (verse 31). Yet deceptions will appear and will deceive many. Moreover, they have appeared with such likelihood and seduction that even some of the elect are sometimes troubled, if not deceived. Nor have we seen the end of these deceptions; unbelievable manifestations are still ahead.

3. *Apostasy.* A further adverse sign in the spiritual world is the religious apostasy that is to characterize the last days. Of this the apostle Paul writes to Timothy: "In the latter times some shall depart from the faith, giving heed to seducing [“deceitful,” R.S.V.] spirits, and doctrines of devils” (1 Tim. 4:1).

The "religious declension similar to that in the first centuries" mentioned at the beginning of this study, stems principally from the apostasy in doctrine of the last days. Such always has been the case. Because of  
(Continued on page 27)



The educated heart knows that the fragrance of a violet is as distinctive as the perfume of a rose.

## The Educated Heart

By H. M. Tippet

Associate Book Editor, *Review and Herald*

SOME time ago I helped conduct Courtesy Week at one of our colleges. It was a rewarding experience from several viewpoints. The program evoked in me a new respect for the fine sense of human relationships that is instilled in our church young people through social contacts and Christian instruction in our grade schools, academies, and colleges.

The success of Christian education in the inculcation of social ideals in our young men and women is no mystery. All polite and courteous behavior must begin in the heart. It cannot be cultivated by mere adherence to a set of rules. It arises out of that spirit which Job observes is in all men (chap. 32:8), a spirit that may be inspired to noble endeavor by the

Lord or debased by yielding to selfish ends.

This education of the spirit, or of the heart, is the chief objective of Christian training, and is fundamental to that intellectual learning that makes one useful to his generation as a worker for God. Good deportment, therefore, is not so much the acquirement of social skills as it is one of inner spiritual growth.

Having spent thirty years of my life in college classrooms, I have had opportunity to see what formal education can do for those who develop a sense of social responsibility, and how it becomes a snare if one lacks the spiritual vision that makes us realize we are our brother's keeper or betrayer, whether we wish to be or not.

I have seen students thoroughly trained in theology and the logic of the gospel argument fail in their attempted ministry because they were deficient in a sense of social responsibility. Though brilliant in argument and debate, they had little sense of human values or of those social graces that sweeten human relationships.

No book on etiquette or public decorum can furnish social grace and poise in a youth if he has an inflated sense of his intellectual gifts or a contempt for the other fellow's. Boorish conduct cannot be excused by pleading indulgence for a so-called artistic temperament.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. . . . The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart."—*The Ministry of Healing*, pp. 489, 490.

This education of the heart that flows ever outward in deeds of kindness and considerate behavior for those about us cannot be obtained through a course of personality lessons. Nor can it be had by following a "How To Do It" book in social decorum. Nor does it depend on the acquirement of scholastic degrees.

There is an intelligence in it, of course, but it is the intelligence of self-discovery and appraisal. Such self-discovery comes only through knowledge of God and a recognition of the basic requirements of Christian integration with those around us, as expressed by Micah: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (chap. 6:8).

Young people with barbs in their speech or chips on their shoulders are not properly integrated with the group in which they move. They must learn that egoistic assertiveness and tantrums are the sign of weakness,

REVIEW AND HERALD

not of strength, for as Solomon observed, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

### **An Unfortunate Preoccupation With Sham Values**

There is an unfortunate preoccupation with sham values that often blinds a young person to his great privilege as a witness to Christian virtues in this generation. Some are awed by size, but mere bigness is often deceptive. For goldfish are much more pleasing drawing-room ornaments than pickerel, and a whale in a solarium is unthinkable! Again, others are impressed with the dollar sign as a measure of success, and they bow and scrape and fawn upon Mrs. Gold-rocks down on the square who sets the styles for the avenue. From a few simple souls a gold-braided doorman evokes greater deference than higher authority in civilian dress.

On the other hand, young people of Christian training will not hold contempt for a uniform, for wealth that surrounds itself with beautiful appointments, for high scholastic degrees, for vested authority, or for things that are sacred to their neighbors. To meet Paul's ideal, "Mind not high things, but condescend to men of low estate" (Rom. 12:16), takes a fine balance of appreciation for true worth where it is found.

The courteous young Christian will not be rude even in what he disapproves. John Wesley, founder of Methodism, knew how to give gentle reproof without hurting feelings. One of his collaborators once brought a young convert to him who was wearing several rings on her fingers. "Look at that!" he cried, pushing the embarrassed girl's hands under Wesley's gaze. The great evangelist paused, looked at the girl, and said, "You have such beautiful hands." There was no criticism, no rebuke, but by his gentleness he got to that young woman's heart, and she never appeared with the rings again.

We live in an era that demands entertainment. Many young people are unhappy if they cannot be funny. They like to create a laugh. It leads to many a thoughtless and unkind word and act. The educated heart will not make remarks that sting. It studies how to give the soft answer that turns away wrath. The educated heart never laughs at tragedy in human life. It never belittles what the world regards as significant. It never cheapens art with a snicker, or befouls chastity with a joke.

A visitor to the Louvre in Paris took a superficial tour through its great art galleries and came out at one of

the entrances with a superior look on his face with which he meant to register disgust. To the door attendant he said, "I never saw such a miscellaneous assortment of junk in all my life." The attendant stood stiffly formal as he passed and replied, "Sir, these pictures have stood on exhibition for centuries. They are not on trial. The public is."

It was a telling and proper rebuke. One of the requirements of true courtesy is to reserve judgment until all the factors and aspects of a thing under observation are in. To be appreciative of the accomplishments and sincere efforts of others, to sympathize with the ignorant and distressed, with the foolish and incompetent, with the sick and diseased, this was the social graciousness of Jesus, who wept when He saw the hurt of the world.

The educated heart knows that God has put as much perfection in the snowflake as He has put in the star, and that the fragrance of a violet is as distinctive as the perfume of a rose. It feels at home in every circumstance and equal to every social emergency. The poet says of those who have developed such virtues:

"The stern were mild when thou went by.—

The flippant put himself to school and heard thee.—

The arrant fool was silent and he knew not why."

## **Junior Talks**

### **How Sister White Was Healed**

**By D. A. Delafield**

When Sister White was in her twenties, she and her husband, James White, traveled a great deal in New York and New England. They were pressed with heavy labors in preaching and preparing literature. In the winter and spring of 1853 and 1854, Sister White suffered much with heart disease. She could not breathe well while lying down, and could not sleep unless raised in nearly a sitting position. To add to her troubles, she had a growth on her left eyelid.

At that time a well-known physician came to Rochester where the Whites were living and gave counsel free to the patients who came to see him. He examined Sister White's eye and told her that she was in a dangerous condition. Then he felt her pulse.

He said, "'You are much diseased, and will die of apoplexy before that swelling will break out. You are in a dangerous condition with disease of the heart.'"—*Spiritual Gifts*, vol. 2, p. 185.

Two other women who had come to the doctor for counsel suffered with the same trouble. The physician said that Mrs. White was in a much more dangerous condition than they were. The doctor told her that within a period of three weeks she would suffer paralysis, and a stroke of apoplexy would follow.

About three weeks later she fainted and fell to the floor and was unconscious for a day and a half. Her friends thought she would not live. But in answer to prayer she revived. A week later while she was talking with her sister-in-law, Anna, she suffered a shock of paralysis which affected her left side. Her head was numb, and she had a strange sensation of coldness and pressure and pain through the temples. Her tongue seemed heavy. She could not speak plainly and thought she was dying.

The brethren and sisters were asked to come together and make Sister White's case a subject of special prayer. God heard the prayers of the brethren and sisters and she received the blessing of God. But she was not healed—at least, not at once. It seemed that Satan was doing his best to destroy her. A little later, however, she whispered to her husband that she believed she would recover. He was doubtful and answered, "I wish I could believe it." As Sister White lay upon her bed she prayed to God. The next morning she was perfectly free from pain. The pressure and weight upon her heart were gone and she was very happy. She was filled with gratitude to the Lord, and the praise of God was upon her lips.

Sister White went back to visit the physician and as soon as he looked at her eye and felt her pulse he said, "'Madam, you are better. An entire change has taken place in your system; but the two women who visited me for counsel when you were last here are dead.'"—*Ibid.*, p. 187.

As she left the doctor's office he said, "Her case is a mystery. I do not understand it."

But we understand it. We know that God helped His servant to get better, for He had a very important work for her to do. In the years that followed Sister White wrote many books and magazine articles. The church now has these books to read, and they bring great light and help to us. Have you read any of her books? They contain precious light from Heaven that will help you to be a good Christian.

# Festival of the Holy Scriptures

By Kenneth H. Wood, Jr.

*Associate Editor, The Review and Herald*

ATLANTIC CITY had never seen anything quite like it before—thousands of nonsmoking, Bible-carrying young people spilling out of the city's famed Convention Hall onto the boardwalk. The contrast between these youth and the usual boardwalk promenader was sharp. They looked different, they talked different, they acted different; they carried with them an atmosphere that proclaimed quietly but with conviction, "We are in the world, but we are not of the world."

These youth, of course, were Seventh-day Adventists. They had come from all parts of North America for the Festival of the Holy Scriptures, a youth congress designed to emphasize the importance of Bible principles in the space age, and to show that the message of Scripture is as relevant to godly living today as when holy men of God first wrote under inspiration of the Holy Spirit.

And so thousands of upstanding, clean-living Adventist young people were in Atlantic City, from June 21 to 25.

I arrived at this New Jersey coast resort a few hours before the opening meeting, to try to get the feel of the situation. Several miles outside the city on the main highway I noted a large sign on an imitation lighthouse, "Welcome To All Our 1960 Guests, And Adventist Youth." The friendly spirit indicated by this sign was apparent everywhere. Restaurants on

the boardwalk and elsewhere displayed signs saying, "Atlantic City Welcomes the Seventh-day Adventists."

Our various denominational producers of health foods had obviously been doing an advance selling job, for a large number of restaurants put out special signs in an effort to attract Adventist customers. "We serve vegetarian food," some posters declared. I was amused to note that next to one such sign was another: "Welcome, Meatcutters and Butcher Workmen." One window had welcome signs for 13 organizations. This was not surprising, since the city plays host to about 400 conventions each year, with a total attendance of around 750,000.

Before telling in detail about the congress let me give you a brief picture of the setting in which it was held. Convention Hall is an enormous place—claimed by the city to be the largest convention hall in the world. I am told that on one occasion 50,000 people crowded into it. It has even been used by colleges for football games. The hall is built like an enormous quonset hut, with barrel-type roof. It fronts on the boardwalk that extends five and a half miles along the beach. The building is one block long.

From the first meeting, Tuesday night, it was apparent that this youth congress would be a success. Young people (actual, and in spirit) streamed into the auditorium in such numbers that practically all the 7,500 seats were

taken. The next day 2,400 additional seats were put down to accommodate the crowd that remained fairly constant at 10,000 until the weekend, when it swelled to 15,000 or more.

Sharp at seven-thirty Charles Keymer began the song service. At the pipe organ (the largest in the world) was Brad Braley. It was thrilling to listen to the thousands of youthful voices singing the congress theme song, "More Valor for Christ," composed by Jean Bond.

The evening included many features. Early in the program the flags of the United States and Canada, as well as the MV Department banners, were carried in and installed on the platform while spotlights played on the standard-bearers. Telegraphed greetings from all over the world were read by T. E. Lucas, secretary of the General Conference MV Department. There were introductions of various men who had helped plan for the congress. M. V. Campbell was introduced as chairman of the MV advisory committee. I thought it appropriate that his first two initials are M. V.

Then L. A. Skinner, associate MV secretary, called the roll of delegates. Applause greeted the delegations from Hawaii and Alaska. The Hawaiian group promptly placed leis around the necks of the brethren on the platform. The Alaskans presented a small totem pole to Elder Lucas. J. H. Hancock, North Pacific Union MV secretary, who made the presentation, remarked that Elder Lucas was "top man on the totem pole." (The carved head at the top was indeed a likeness of the genial and dynamic world youth leader.)

The largest delegation was from Southern California—about 100—and the largest union delegation came from the Pacific Union—737 in all, including 63 from Hawaii. They came on a special 22-car Santa Fe train. Officials of the line said the bill was the largest single passenger sale they had ever made.

During the evening the director of public safety for Atlantic City presented to Elder Lucas a key to the city. L. E. Lenheim, W. L. Cheatham, and M. K. Eckenroth made welcome speeches on behalf of the Columbia Union, Allegheny Conference, and New Jersey Conference, respectively, in whose territory the congress was convening.

It was an inspiring moment when the five General Conference MV secretaries who have led the world MV movement from its beginning in 1907 until now, stood together on the platform and were introduced. The first was M. E. Kern. Then came H. T. Elliott, A. W. Peterson, E. W. Dunbar,



and T. E. Lucas. A standing ovation was given these men.

R. R. Figuhr, president of the General Conference, spoke briefly. He said that the congress had a threefold purpose: to provide inspiration, to give an enlarged vision, and to call for deeper dedication.

Keynote speaker was Elder Lucas. In a short but moving speech he called upon the assembled young people to live dangerously for God. "Partisans cannot be neutral," he declared, "they must be committed." Emphasizing the nearness of the end, he challenged the youth to stretch themselves to the full stature possible for them in Christ.

Throughout the evening, as during the entire congress, there was excellent music. Among the evening's numbers were solos by Del Delker, choral music by the Milo (Oregon) Academy choir, quartet music by the Gospel Heralders from Michigan, and band music by the Lodi (California) Academy brass choir.

Wednesday morning began with the Morning Watch service at eight o'clock. The speaker was John Osborn, pastor of the Sligo church, Takoma Park, Maryland. About 4,000 were present. (Morning Watch speakers on Thursday and Friday were F. L. Peterson, associate secretary, General Conference, and Andrew Fearing, associate secretary, General Conference Ministerial Association.)

After the Morning Watch service I made a brief tour around the 30 or more exhibit booths arranged in the form of a giant U at the rear of the auditorium. These booths were separated from the meeting area only by the back of the tier of elevated seats at the rear of the audience area. Because of this, to reduce noise and confusion, the booths were closed during meetings, as was the book counter.

I sat down in one of the comfortable chairs scattered in the exhibit area, to rest my feet (city dwellers aren't used to much walking, you know). Erelong I was in conversation with a brother from northern California. When I discovered that he had been an avid reader of the REVIEW for more than 30 years, we were fast friends! He asked a question for which no one seems to have a satisfactory answer: "How can any Adventist do without the REVIEW?" I learned that all three of his children and their families are faithful Seventh-day Adventists, and loyal to this movement—a joy and satisfaction that undoubtedly is closely related to the fact that the REVIEW had been in the home all during their growing-up years.

It was now nine-thirty, so I hastened away to see how the 13 discussion

groups, meeting simultaneously in various rooms around the building, were getting along. I soon found out—they were all crowded to overflowing. These discussion groups were an innovation at this congress. They met for an hour each morning to give specific help to young people on questions of particular interest to them.

The general topics were Military Service, Senior MV Society Leadership, JMV Pathfinder Club Leadership, Family Relations, Keynotes for Happy Courting, Nature Activities, Social and Recreational Activities, Choosing Your Lifework, Share-Your-Faith Evangelism, Ellen G. White—God's Messenger, Spiritual Problems, Scientific Evidences of Creation, Emotional Maturity and Mental Stability. After the first day I noticed that several of these discussion groups had moved to locations where more space was available; one was in a corner of the main auditorium.

Another regular feature of the congress was a twice-daily Bible quiz in which four youth from various parts of North America participated, different ones taking part each time. Usually each contestant was asked six questions. John Hancock, quizmaster, was assisted by a judge, a timekeeper, and a scorekeeper. Typical of the questions asked were: Is temperance one of the fruits of the Spirit? What power is represented by the nondescript beast of Daniel? Who is symbolized by the scapegoat? What doctrine does the word *lightning* suggest to you? All the contestants had won Bible quiz contests in their local fields.

M. K. Eckenroth was the speaker Wednesday morning at the ten-forty-five meeting called Spotlight on the Bible, a daily feature. His topic was: "The Bible—Expired or Inspired?" On succeeding days at the same hour the speakers were W. A. Fagal, discussing "The Scriptures a Safeguard,"

and G. E. Vandeman, presenting "The Scriptural Imperative."

On Wednesday afternoon, Medical Cadet groups, Pathfinder organizations, Master Guides, and others demonstrated their skills under the direction of J. R. Nelson, Clark Smith, and L. A. Skinner, associate secretaries of the MV Department. The presence of Desmond Doss, Congressional Medal of Honor winner, added interest. Later in the afternoon Dr. Harold Shryock spoke on the ever-popular topic, "Keynote for Happy Courting."

Two special features were included in the day's proceedings. One was the presentation of the Adventist Collegiate Press Association trophy to Walla Walla College, in recognition of the excellence of its school paper, the *Collegian*. The *Collegian* had been judged best of Adventist college papers for the school year 1959-1960, the fourth successive year it had received this honor.

The other special feature was an interview with F. A. Pratt, long-time missionary to the Far East. The audience was electrified to discover that Elder Pratt had read his Bible through 99 times. He reads ten pages every day. While he was in a concentration camp during World War II he read his Bible through 27 times in three years. When Elder Pratt stepped on the stage he lacked only the reading of the twenty-second chapter of Revelation to complete his hundredth reading of the Bible. Elder Skinner, who interviewed him, invited him to read the chapter aloud, which he did, the audience joining in on the last two verses. Many vowed that they would emulate Elder Pratt's faithful attention to the Scriptures.

The Wednesday night meeting was one of the high points of the congress. E. L. Minchin, an associate secretary of the General Conference MV Department, was the speaker. He appealed to the youth to permit God's power to fill their lives. At the close of his sermon he invited all the young men in the audience who would be willing to enter the ministry if God called them, to stand. Instantly almost 1,000 fine young men were on their feet. Then, at Elder Minchin's invitation, they streamed forward to the altar for a special prayer of dedication as everyone sang "Spirit of the living God, fall afresh on me." What a thrilling sight it was to watch these consecrated youth offer their lives to God for service!

On Thursday there were two features of special interest—a performance by the Gymnics, and the national temperance oratorical contest. The  
(Continued on page 30)

#### KEY TO COVER PICTURES

1. T. E. Lucas congratulates temperance oratorical contest winner Lauralee Trainor, as other contestants look on.
2. Participants in Sabbath school: C. E. Wittschiede, teacher of lesson; Elder and Mrs. E. L. Sorensen, mission speakers; G. R. Nash, superintendent.
3. Missionary R. L. Osmunson as he appeared in the Sabbath afternoon mission pageant.
4. Yugoslavian singing group from Akron, Ohio.
5. Cyclists who pedaled to the congress pose together on the boardwalk.
6. The Adelpian male chorus from Massachusetts on stage beneath the giant congress emblem. The open Bible was 14 feet long; the faces, each six feet high.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Brotherly Love

By Elizabeth Spalding McFadden

GET your dirty ole sock off my bed," demanded Mr. Twelve-year-old of his younger brother.

"It's not *my* sock; get it off yourself," retorted Mr. Ten-year-old.

"It most certainly is your sock. It's brown and you know mother always buys you brown socks. Mine are all blue; you know that. Now get it off!" Silence.

"I'll give you until I count five to get it off. No longer, or else—! One . . . two . . . thr—ee—eee . . ."

From the depths of my so-comfortable bed in the room adjoining, I began to stir uneasily. I had been almost asleep, thinking that my sons were safely bedded down for the night. But sometimes it takes more than an evening prayer and a good-night kiss to end a small boy's day successfully. I sighed, listening for further developments in the next room, while my mind carried me back ten years to a scene in a local hospital.

"It's another boy!" I heard my doctor-husband announce as the obstetrician ushered our third son into the world. "You'd better put him back! She wants a girl."

Somehow, from the blissful, half-conscious dreamland to which I had been consigned via brief whiffs of sweet-smelling gas, I marshaled my senses to come to the defense of my helpless infant son. Raising myself laboriously on one elbow, I fairly shouted:

"No, I don't want a girl, either. I want my little boy. Where is he?"

The nurse placed him, wrapped only in a receiving blanket, in the curve of my arm. His tiny red face wrinkled into a lusty howl, and I patted him gently until she took him away. Relaxing into the hazy comfort of sleepy semiconsciousness, I thought how nice it would be to raise two boys so close together, for at home Mr. Two-year-old awaited our return. Our oldest son, then ten years old, had been a lone wolf by virtue of having been born before his father left for overseas duty during the war. This difference in ages had made our sons rather uncompanionable, except as

the older could be pressed into service occasionally as a baby sitter, a role he definitely did not enjoy.

"Fo—wer—rr—rrr, fi—"

My keenly tuned ears picked up a sudden commotion in the next room. As I threw back the covers and bounded out of bed I heard Mr. Twelve shout, "Five!" Then all was silence again.

Quickly I slipped into my bathrobe and slippers and opened the door. The hall held an eerie silence as if ticking off the moments before the explosion of a time bomb. I waited a moment outside the boys' door, trying to picture the scene behind it. I could hear muffled whimpers coming from one corner of the room, and I recognized Mr. Ten's trembling throat sobs.

Without warning I threw open the door, banging into stalwart Mr. Twelve. Instantly both boys started to defend themselves.

"It's all his fault!" muttered Mr. Twelve, pointing to the corner where Mr. Ten crouched, frightened and shaking like a little white rabbit.

Tears began to course down Mr. Ten's cheeks, but he rose to defend himself by insisting, "Mother, how can he say that? I was on my way to get the ole sock when he yelled, 'Five.' He didn't even give me a chance."

"Oh, how could you be such a bully?" I demanded of my older son. "Your brother is smaller than you, and——"

"But, Mother, he *should* take care of his clothes, shouldn't he? You always make *me*. Besides——"

"It isn't even my sock," interrupted Mr. Ten, a grin beginning to spread over his face as he discovered a way to prove it. Pointing to his brother's left foot, he chuckled, "See?"

Mr. Twelve looked down at his still shoed and socked left foot, and his face turned quite scarlet! For there where we all could see was the mate to the offending sock!

But Mr. Twelve does not give in easily, not even when the evidence is so strong against him. He merely turned angrily and picked up the sock from the bed, slinging it viciously un-



JEANIE MC COY, ARTIST

Pausing, they both waited for me to pray, but my heart was so full I could hardly speak.

der his bed. Without a word he began to remove his other shoe and sock. Mr. Ten and I exchanged knowing glances, and I retired to my room.

As I lay there thinking it over, I wondered if I had been wrong on that night ten long years before. Had I been able to foresee the future would I have been so happy to have two little boys together? Where was I getting with their training, especially Mr. Twelve's, who was the unfortunate possessor of a wicked temper? Time and time again his father and I had tried to weed that out, tried to teach him the danger of fighting with his younger and less willful brother, tried to help him pray about his problem. But in doing so were we shielding the younger one too much? Would he be able to fight his own battles when he grew up? Sometimes, I thought disconsolately, raising children is hardly worth it!

In the hall I heard the pit-pat, pit-pat of youthful bare feet, then the squeak of the hinges on my door as it was slowly pushed open.

"Mother?" The subdued voice of Mr. Twelve came to me out of the darkness.

"Yes, dear."

"Mother, I'm sorry." Advancing to my bedside, he slipped his two arms around my neck, and I could feel his hot tears drip on my cheek. "Will you help me pray about it?" We slipped to our knees on the soft carpet, and his childish voice came in hushed whispers as I listened.

Then suddenly there came the rug-muffled pad-pad of more feet behind us as Mr. Ten reached us, dropping to his knees beside me. His arm joined his brother's around my neck. As Mr. Twelve's prayer came to an end he began, "Dear Jesus, I'm sorry too. Please help me to get along with my older brother, and help me to do what he wants me to do. Bless mother and daddy and all our family and help us all to be ready when You come to take us to heaven. Amen."

Pausing, they both waited for me to pray, but my heart was so full I could hardly speak. There in the darkness my lips moved in a moment of silent prayer which they could not hear:

"Dear Father, forgive me for entertaining the thought, even for a brief moment, that it is not worth it to train these boys for Thee."

Aloud, I prayed for the boys' forgiveness and for more brotherly love between them. Adding a request that God would help them grow up to be workers in His vineyard, whether in Africa, China, or somewhere here at home, I closed with a word of thankfulness for my precious sons. Good-night kisses were passed around freely, and two young lads were finally suc-

cessfully tucked in bed, happy, and eagerly anticipating a new day—tomorrow.

"Just one day at a time," I thought



## Secret Jesus Told

By Arthur S. Maxwell

In almost no time at all after Lazarus stepped out of his tomb all Jerusalem knew about it.

The common people were thrilled. It made them more sure than ever that Jesus was their long-hoped-for Messiah. But the priests and rulers were much upset. Such a miracle, they knew, would turn the hearts of all Israel to this Man who was upsetting all their traditions.

Never had the old City of David been so stirred.

Meanwhile in Bethany, a Pharisee called Simon was putting on a big party, with Jesus and Lazarus as the guests of honor. Jesus had once healed Simon of leprosy. That's why he was so friendly.

The house was full of guests, including Mary and Martha and many of the disciples. When suppertime came, Martha served as usual. She couldn't help it—and they couldn't get along without her. Mary, however, was thinking of Jesus and how much He had done for her. In a way she too had been raised from the dead. Had He not saved her from a very wicked life?

She longed to tell Him how grateful she was and how much she loved Him. But how?

She had an idea—but dare she act on it? She had thought about it a long time and saved up for it and, well, maybe *now* was the time. After all, Jesus wouldn't be here much longer if the wicked rulers in Jerusalem had their way.

Slowly she slipped up behind Jesus, unnoticed by the guests, who were busily eating and chatting with one another. From beneath some covering, maybe the folds of her skirt, she brought a lovely alabaster jar that was full of expensive perfume. Quickly she poured some of it on the head and feet of her beloved Master.

At once everybody paused, sniffing. What has happened? they asked, recognizing the delightful aroma. Then they turned toward Jesus, where Mary, weeping hard, was wiping His feet with her long, beautiful hair.

For a moment everyone was struck dumb. Nobody could think of anything to say. Then Judas, who looked after the disciples' moneybag, blurted out, "Why this waste? Why was not this perfume sold

when all was quiet. "Let me live just one day at a time, dear Lord. Then with Thy help we shall see them through to the kingdom."

and the money given to the poor?" Not that he cared for the poor, of course. It was just to make the others think he was pious. But he made a mistake.

"Why do you trouble the woman?" asked Jesus. "She has done a beautiful thing to Me. For you always have the poor with you, but you will not always have Me. In pouring this ointment on My body she has done it to prepare Me for burial."

Then He made a remarkable prophecy.

"Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

And so it has happened through all the nineteen hundred years that have passed since then. Mary's lovely deed will never be forgotten.

But Simon was troubled. He knew Mary well. He had known her when she was a very bad girl, and he couldn't understand why Jesus would let a woman with such a past behave like this.

Jesus read his thoughts.

"Simon," He said, "I have something to say to you."

"What is it?" asked Simon.

Then Jesus told him a story about a man who was owed money by two people. One owed five hundred pence, the other fifty. Seeing they had nothing to pay, the man forgave them both.

"Tell me," said Jesus, "which will love him most?"

"The one who was forgiven most."

"Right!" said Jesus.

Then, pointing to Mary, He said, "Do you see this woman? I entered your house, you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. You gave Me no kiss, but from the time I came in she has not ceased to kiss My feet. You did not anoint My head with oil, but she has anointed My feet with ointment. Therefore I tell you her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little."

Then, speaking to Mary, He said, "Your sins are forgiven. . . . Your faith has saved you; go in peace."

Simon was shocked.

He had thought that because Mary had once been a sinner she must always be a sinner. Now Jesus said that it wasn't so. Mary was no longer a sinner in the eyes of God. She had been forgiven. Her sins, all of them, bad as they were, had all been wiped away. She was as dear to God as if she had never sinned. She was His child, now and forever.

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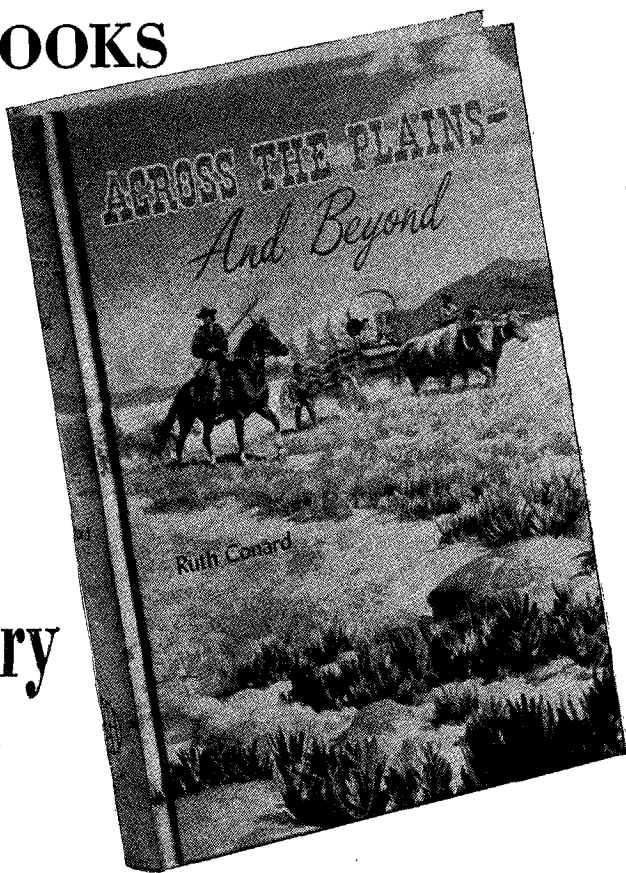
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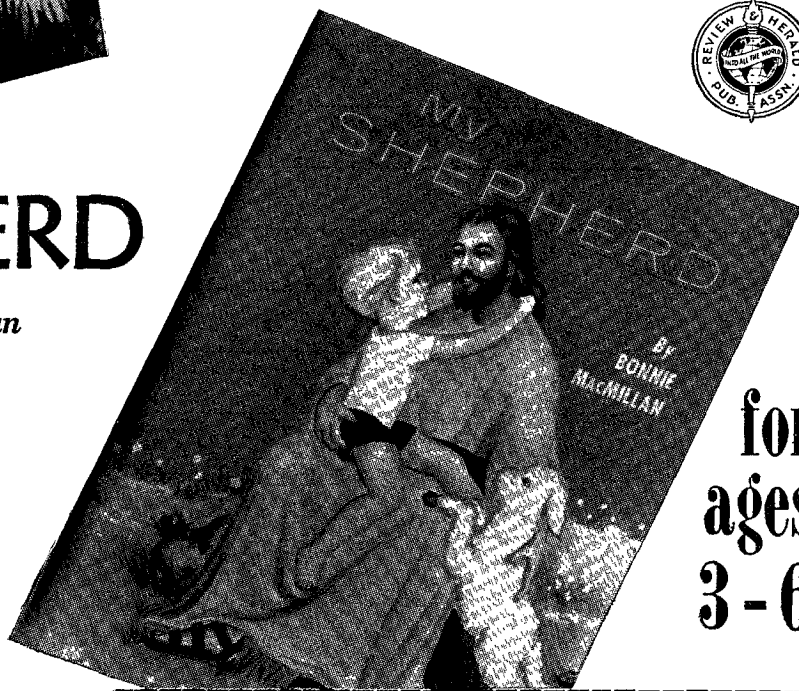
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## God's Right of Eminent Domain

(Continued from page 11)

of foresight and promptness in regard to a proper disposal of their property while they are living."—*Testimonies*, vol. 3, pp. 116, 117.

What risk do such run? "They know not how soon their probation may close; yet they pass on from year to year with their business unsettled, and frequently their lives finally close without their having the use of their reason. Or they may die suddenly, without a moment's warning, and their property be disposed of in a manner that they would not have approved."—*Ibid.*, p. 117.

Of what are these guilty? "These are guilty of negligence; they are unfaithful stewards."—*Ibid.*

What consideration are we advised to show to our families? "Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy."—*Counsels on Stewardship*, p. 328.

What safe policy is recommended to parents who plan to leave property to their children? "Parents should have great fear in entrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their children have greater interest in, love for, and devotion to, the cause of God than they themselves possess."—*Testimonies*, vol. 3, p. 118.

What should have first consideration in disposing of our property? "In

disposing of your property . . . be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration."—*Counsels on Stewardship*, p. 328.

How sacred is the duty to give such counsel? "Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property . . . in order to learn what disposition they [the members] design to make of it. But this duty is just as sacred as the duty to preach the word to save souls."—*Testimonies*, vol. 4, p. 479.

What methods are available for leaving funds to God's cause? Three methods—trust agreements, annuities, and wills—serve this purpose. Expe-

rience has taught the denomination many advantages in the use of trust agreements, for this method seems to serve best the majority of our people. The trust agreement is the simplest, safest, and most economical method of making sure that your wishes will be fully carried out after your death. Many have taken advantage of this denominational plan.

Those who desire to know more about the trust agreement plan, or wish information regarding the purchase of an annuity, or competent advice as to the making of a will may get in touch with the president or secretary-treasurer of the local conference, of the union conference, or of the General Conference.

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).

## Soliloquy on Life

By DORA ROGERS MARTIN

Oh, what if this world's pleasure  
Reached to me a fair, white hand,  
And my name with praise were spoken  
By the honored of the land,

Would I for fortune's fair display  
Turn in the paths of sin?  
Could I reject my Saviour's voice  
The crown of fame to win?

Lord, teach me to remember  
That this world is full of snares,  
That evil unresisted  
Will o'ertake one unawares.

For though this world were all of gold  
That I could call my own,  
I would not change it for a place  
Beside Thee on Thy throne.

And when at last with curtains raised  
The real comes into view,  
When glit'ring false goes down before  
The unpretending true,

'Twill then be seen that fame of earth  
Has found an ending day,  
And those we thought of little worth  
Will bear the crowns away.



### A 200 Per Cent Increase in Branch Sabbath Schools

The Sabbath schools in the Kentucky-Tennessee Conference have been conducting an average of ten to thirteen branch Sabbath schools for a number of years. With the beginning of 1960—Branch Sabbath School Year—special attention was given to branch Sabbath schools, and at the close of the first quarter 33 were operating. This is an increase of more than 200 per cent.

Early in 1960 William J. Harris of the General Conference Sabbath School Department led out in three branch Sabbath school leaders' institutes. These were held in Louisville, Kentucky, and Nashville and Memphis, Tennessee. Represent-

atives from about 35 different Sabbath schools attended these institutes and received inspiration and instruction to help them organize new branch Sabbath schools.

A goal of one branch school for each adult class in the Kentucky-Tennessee Conference was suggested, and many of our Sabbath schools are well on their way to reaching this goal. Two have exceeded this goal. The Paducah, Kentucky, Sabbath school has four adult classes, and is operating seven branch schools. The Mayfield, Kentucky, Sabbath school with one adult class, operates two branch schools. The Highland, Tennessee, Sabbath school, with six adult classes, conducts five branch schools.

The challenge of another 200 per cent increase in the number of branch Sabbath schools during the second quarter of this year was given to all Kentucky-Tennessee Sabbath school superintendents. The reports are not all in yet, but we believe that the number of branch Sab-

bath schools has increased to between 50 and 75.

Branch Sabbath schools carry out the instruction found in *Testimonies*, volume 7, pages 21, 22: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err." If every Sabbath school teacher will recognize that he is not only to teach a lesson on Sabbath, but also to help the Sabbath school lead people into church membership, we will find it possible to have many "small companies" organized for soul winning.

Each Sabbath school class can become a small evangelistic group, with the teacher as leader. This group can visit former members, nonattending members, and interested people. When this program is followed, many openings for branch Sabbath schools will be found. The end result will be new churches organized.

WILLIAM C. HATCH  
Sabbath School Secretary  
Kentucky-Tennessee Conference

# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, AUGUST 20, 1960

## The Gift of Life

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

IN THE Old Testament the word "life" refers generally to the wholeness of a living being on the material plane of this life, without the fine distinctions between physical, intellectual, and spiritual life which become so clear to us in the New Testament through Jesus Christ.

The principal New Testament word for "life" (*zoe*) is used of "life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, John 5:26, and which the Son manifested in the world, 1 John 1:2."—VINE, *Expository Dictionary of the New Testament Words*, vol. 2, p. 336.

### 1. Life Is a Gift

GENESIS 2:7, R.S.V. "The Lord God formed man of dust . . . , and breathed into his nostrils the breath of life; and man became a living being." "When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. . . . Through Jesus Christ a personal God created man and endowed him with intelligence and power."—*Testimonies*, vol. 8, p. 264. All that this "life" involved was a gratuitous gift from God.

Exodus 20:13. "Thou shalt not kill." Man was to regard life as sacred. God here lays down a duty to our fellow men. We are to preserve, not destroy, life. The Lord expressed His detestation of murder by putting "a mark" on the first murderer (Gen. 4:15). After the Flood God specified His gift of life at Creation as a reason why man should not take human life wantonly. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

### 2. Some Causes of Murder

GENESIS 4:5-10. "Unto Cain and to his offering he had not respect. . . . And it came to pass, . . . that Cain rose up against Abel his brother, and slew him." "The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman,—between Satan and his subjects and Christ and His followers."—*Patriarchs and Prophets*, p. 77.

1 JOHN 3:12. "Wherefore slew he [Cain]

him [Abel]? Because his own works were evil, and his brother's righteous." "Cain is introduced as the prototype of envy, jealousy, and the inward hatred which the evil feel at the good."—ELLCOTT. Hate in the heart is equated with actual murder: "Whosoever hateth his brother is a murderer" (1 John 3:15, our memory verse).

"Every one who is angry with his brother shall be liable to judgment" (Matt. 5:22, R.S.V.). Does this mean anger *without a cause* (many manuscripts omit this phrase), or *with a cause*, or both? "Hate and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death."—*Thoughts From the Mount of Blessing*, p. 89.

PSALM 5:6, R.S.V. "The Lord abhors bloodthirsty and deceitful men." When Judah had an unworthy king "the servants of Amon conspired against him, and slew the king in his own house" (2 Kings 21:23). But conspiracy is inexcusable even against an evil man, hence God permitted "the people of the land" to kill "all them that had conspired against king Amon." "As thou hast done, it shall be done unto thee" (Obadiah 15).

### 3. The Persecution of the Righteous

MATTHEW 24:9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Jesus here spoke of the inevitable persecution of the church by the world for Christ's sake. This oppression is intensified at crucial periods, such as when Israel was in Egypt, in captivity, before and during the siege of Jerusalem, and in the last days. But the world is at all times opposed to the children of God. See Hebrews 11:36-38.

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete."—*Testimonies*, vol. 9, p. 231.

REVELATION 18:6, 24. "Reward her [Babylon] even as she rewarded you." "And in her was found the blood . . . of all that were slain upon the earth." "The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man,

formed in the image of his Maker, causes his fellow man. Said the angel, 'The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering.'"—*Early Writings*, p. 276.

MATTHEW 5:38, 39. "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This is part of a passage (verses 38-42) commenting on Christian behavior under personal attack. It is introduced by a reference to the Levitical law for smiters: "An eye for an eye," which was judicial justice compared with the old customary revenge exacted beyond that warranted by the offense. It was not personal revenge, "but it was a civil statute."—*Thoughts From the Mount of Blessing*, p. 70. The gospel of Jesus was based on forgiving love, and hence was far above the avenging hate of His day. "From the cross of Calvary there come down through the ages His prayer for His murderers, and the message of hope to the dying thief."—*Ibid.*, p. 71.

1 JOHN 3:15. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." No *willful, unrepentant* murderer should be understood here, for some murderers do find repentance and forgiveness. God does not wait for men to commit murder; if hatred is in the heart, the thought is as bad as the deed.

MATTHEW 12:31, R.S.V. "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." Forgiven, that is, on the terms set forth elsewhere—repentance, confession, and faith in the grace of Christ (1 John 1:9; cf. Eph. 2:8). "The sin against the Holy Ghost . . . is willfully attributing to Satan the work of the Holy Spirit."—*Testimonies*, vol. 5, p. 634. The context shows that repeated resistance of the Spirit's call leaves men "on the enemy's ground."

ROMANS 12:19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." "Let the angry opponent, the dread persecutor, have his way, so far as your resistance or retaliation is concerned. 'Beloved, let us love' (1 John 4:7); with that strong and conquering love which wins by suffering. And do not fear lest eternal justice should go by default; there is One who will take care of that matter; you may leave it with Him. For it stands written (Deut. 32:35), 'To me belongs vengeance; I will recompense . . .'"—H. C. G. MOULE, *Romans*, p. 342.

MATTHEW 5:11, 12. "Blessed are ye, when men shall revile you, and persecute you. . . . For great is your reward in heaven." The gospel does not teach that practicing its precepts is sure to save the believer from trouble. Rather, such practice enables him to endure all trial and assures him a final reward in heaven. Believers, moreover, are not to avoid trials by running away: "Do not withdraw yourselves from the world in order to escape persecution. You are to abide among men, that the savor of the divine love may be as salt to preserve the world from corruption."—*The Desire of Ages*, p. 306.

EVERY MEMBER CAN BE AN EVANGELIST WITH

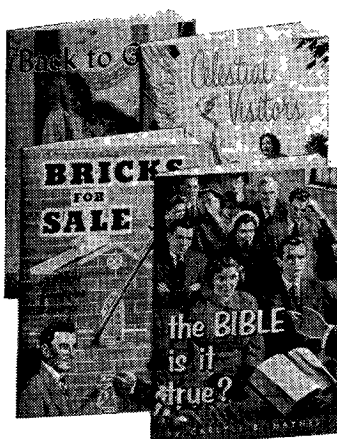
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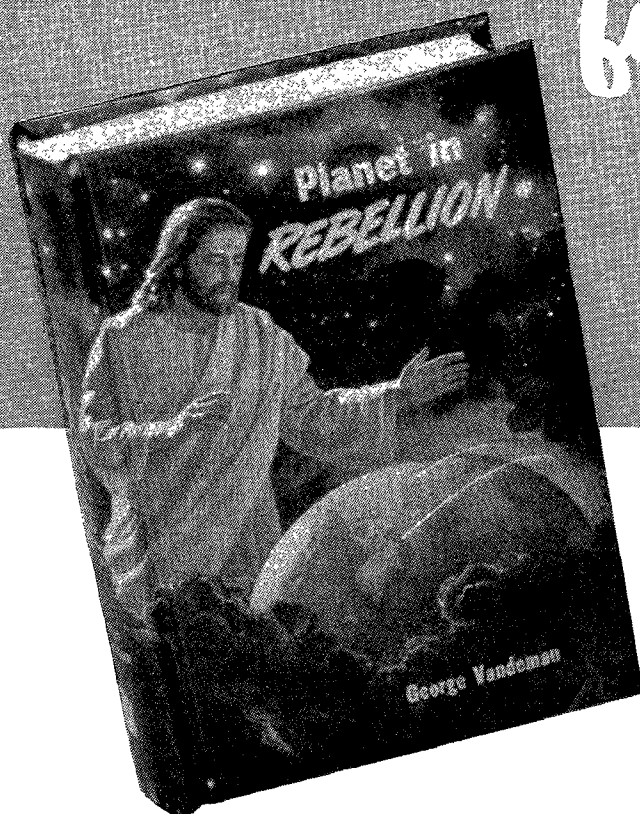
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## Why True Education?

(Continued from page 10)

laran, at that time also a candidate for the Peruvian Presidency, called the president of the Inca Union and the writer, then principal of our union training school, for an interview. We had no idea what the gentleman wanted, and when he began to inquire about our school system, we became a bit suspicious of his motives, for it is not always easy to obtain a license for a school to be operated by a religious society in a foreign country, especially when it is different from the national religion.

Senator Villaran, immediately noticed this apprehension on our part, and told us the purpose of his inquiry. He wanted to obtain information from us to aid him in a project on which as a senator he was engaged; namely, the writing of a new educational law for his country. He wanted to incorporate in this new code the good features of our own program. The educational laws of Peru to this day owe many of their strong points to the principles of true education that we gave him that day.

Later, when our training schools for the Indian youth had begun to produce graduate teachers and ministers, C. D. Christensen, the principal of our Lake Titicaca training school, was invited to visit the graduation exercises of a nearby public school. He loaded up his truck with the graduating class of our own Indian training school, and responded to the invitation.

When the program was finished, Mr. Christensen, upon being requested to say a few words, instead offered to have our own students give some musical numbers. The naturally tuneful voices of the highland Indians greatly pleased the audience, and when Mr. Christensen finally offered to have the president of our graduating class give a short talk, although with misgivings on his part, the principal of the public high school consented.

When the Adventist-trained youth had delivered his presidential address again, in Spanish, an acquired tongue for him, an intelligent looking gentleman sitting on the front row who proved to be the county school commissioner, jumped to his feet. He turned around, faced the crowd, and said excitedly, "I have been telling you people for a long time about the work the Adventists are doing at their training school at Juliaca, and now you have been able to see and hear for yourselves. They are doing for the Indian far more than we have been able to do, and we feel honored to have them with us today."

The year 1929 will long be remembered by the old workers in Peru as that of the Hundred Days of Agony. In the first part of that year a decree-law had been made which required that in all grades of private, as well as public, institutions of learning, religion was to be taught only by the minister "of the recognized religion."

Ten days passed, then twenty, and nothing was done to enforce the new law. All began to breathe more easily. Then it happened. A telegram arrived from our representative in the district of Azángaro, where under great persecution from the beginning our work had been established a few years before. The telegram informed us that two of our mission schools had been closed and padlocked by the local authorities for nonconformity to the law mentioned. When the president who had made the decree-law was appealed to, he sent the following telegram to the governor of the state of Puno: "Reopen the two Adventist schools in the Azángaro district which you have closed. When I want them closed, I shall advise you."

Another month passed, and another, and finally the end of the school year arrived and no further move was made to enforce the law. Protestant education was saved.

Another case comes to mind, that of an Adventist rural school teacher in Cuba. This young man, Ramon Salcedo, was a very extraordinary church school teacher. He considered his teacher's desk a pulpit, and every Sabbath and Sunday members of the church which his school served ranged far and wide doing missionary work.

This naturally was not pleasing to the local church leaders, and they were able to influence the educational authorities to dispatch a commissioner to the school with orders to close it. This gentleman, being a prudent man, determined first of all to secure evidence on which to base his recommendation for the closure. So one day he attended both the morning and afternoon sessions.

After the close of the afternoon session he asked whether there were evening classes and to his astonishment found that there were for those who during their youth had not been privileged to secure an education. When the evening session was over, the gentleman said to Mr. Salcedo: "I am sure you don't know who I am or what my mission is, but I want to tell you that I am the school commissioner, sent here to close your school. But I want to assure you, Mr. Salcedo, that instead of doing that I am going to see that you are given a license. You have the best rural school in Cuba. Now I want to ask you a little favor before I take my leave; I want you to

give me permission to send my own rural school teachers to observe your teaching."

Mr. Salcedo, almost too amazed to speak, readily consented to this, and in due time the teachers arrived. At the close of the visit of these government-trained-and-paid teachers, one of them lingered after the others had left and said to Mr. Salcedo: "I wonder, Mr. Salcedo, if you would object if I brought my class over to visit your school. I believe that would be helpful." Of course this request was also gladly acceded to.

Adventist education is practical. Some time ago, at our Antillian College at Santa Clara, Cuba, a course in Red Cross First Aid was given. More than one hundred enrolled, most of them Adventist students of the college. On the way home after the short course, three or four auto loads of them had an unusual experience. They arrived on the scene of a serious bus accident shortly after it had taken place. Without hesitation the new Red Cross graduates took charge of the situation, while a member of their group sped back to call for ambulances and doctors. When these functionaries arrived on the scene, they were amazed beyond measure to see that the first-aid work they were supposed to do was already done. The expertly cared-for victims were then taken to a nearby hospital, and the next day the principal Cuban newspapers honored the work done by Adventists in their training school.

The purpose of true education is well summed up in the following divinely indited statement from *Education*, page 16: "The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty."

## Seventy-five Years of Progress in Australasia

(Continued from page 9)

amply fulfilled. Prize cattle and flourishing crops at Australasian Missionary College (Avondale) occupy the once useless land.

From this school hundreds of trained workers have spread to all parts of the world, having occupied positions ranging from that of president of the General Conference to faithful office secretaries. The school estate of 1,500 acres stands as a monument to the wisdom of divine counsel. So deeply impressed was the servant

of the Lord with the development of the school that for four years she made her home adjacent to the college property, where she plied her pen to broadcast her God-given messages, and also inspired and counseled the infant institution.

The manufacture and sale of health foods was urged upon the church by the Spirit of Prophecy. Sister White's constant counsel was that education along the lines of healthful living was a part of the message, and with this phase of the truth must go the provision of articles of diet that would promote good health.

The foundation of this branch of our work was laid in Australia in a public address given by Mrs. E. G. White at a camp meeting in Victoria in 1895. For about three years it seemed that little could be done. However, in 1898 about 20 cases of health foods were received as a gift from the Battle Creek Food Company. These were handed to the publishing department to dispose of. There seemed little or no demand for this type of food. However, with faith in the burden of the message from the servant of the Lord, attempts were made to manufacture locally. A registration certificate dated April 27, 1898, saw the birth, in a bakehouse, of our health food operations.

For years the story was one of hard and toilsome struggle against what seemed overwhelming odds. Debts were incurred, and at times defeat seemed imminent, but the counsel that emphasized a duty and told of success, coupled with the indomitable courage of men who would not accept defeat, began to show returns.

After some years the health food work began to contribute of its earnings to the support of our educational and island mission work. Today this branch of our organization has grown into a giant, employing 1,000 people in 12 factories, 20 warehouses, and 30 retail stores, with an annual turnover of 19,765 tons of health foods, the earnings from which provide a steady stream of income for the church.

Early in the history of the work in Australia the burden of the unentered mission field of the islands of the South Pacific began to be felt. The first Australian missionary family, Brother and Sister A. H. Piper, were sent to Rarotonga in 1900. They were the vanguard of a steady stream of missionaries that has now spread over the vast stretches of ocean and island that make up the South Pacific. From Pitcairn in the east to New Guinea in the west, the Second Advent message has been proclaimed, and 21,992 Sabbathkeepers are awaiting the consummation of the blessed hope.

Three well-organized, strong union missions occupy this territory. A fleet of 22 ocean-going ships carries our missionaries from island to island in their God-appointed task. Three training schools, with their numerous auxiliary village and central schools, train national workers to fill the never-ceasing call for more workers. One-time cannibals and primitive savages are being transformed and made sons and daughters of God. This work has accelerated and gained tempo as the years have passed.

No historical sketch would be complete without mention of a few of the men who led the work through the formative years. Such stalwarts as J. E. Fulton, A. G. Daniells, and C. S. Watson were assisted and succeeded by other godly, dauntless men who pioneered in both home and island field to build up all branches of the work. To name them would be to list a galaxy of stars that will shine in the great hereafter. Their strength was not in the wisdom of men but in the power of God.

To mark this year of jubilee plans have been laid for a coordinated program of all-out evangelism. In this every department of the church has been assigned a part. The greatest soul-winning endeavor in our history is under way. Evangelistic campaigns by experienced evangelists are drawing large audiences. The laymen and youth are participating in well-organized soul winning. November 26 has been set aside as baptismal day, when we expect that our goal for souls will be reached.

And this must not be the end. We believe and expect that this jubilee year will set a pattern for the days to come. We believe the Holy Spirit is being poured out upon all who are waiting to receive Him. As we open our hearts there is no limit to what God can do for and through those who claim His promises.

## Signs in the Spiritual World

*(Continued from page 13)*

this the apostle exhorted: "Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13).

The first four centuries of the Christian Era saw far-reaching apostasies. Christianity was paganized, and the pagan religions were Christianized, with the result that a doctrinal mixture of truth and error emerged and came to dominate the religious scene. However, in the past century the doctrinal apostasies in the Christian church have overshadowed in importance the apostasies of the first four centuries. Humanism, modernism, destructive criticism, historic material-

ism, have destroyed the very vitals of the faith once delivered unto the saints. For many the Book of God has taken its place on the shelf of religious literature alongside the Zend Avesta, the Koran, the Sutra of Buddha, the Vedas, and other so-called sacred books. This doctrinal apostasy even includes the denial of a divine Saviour, of the supernatural, and of other Christian fundamentals. This was foreseen in the prophetic record. Alas! it has come to pass.

4. *Healing of the "deadly wound."* The prophetic record speaks furthermore of the restored beast: "His deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3).

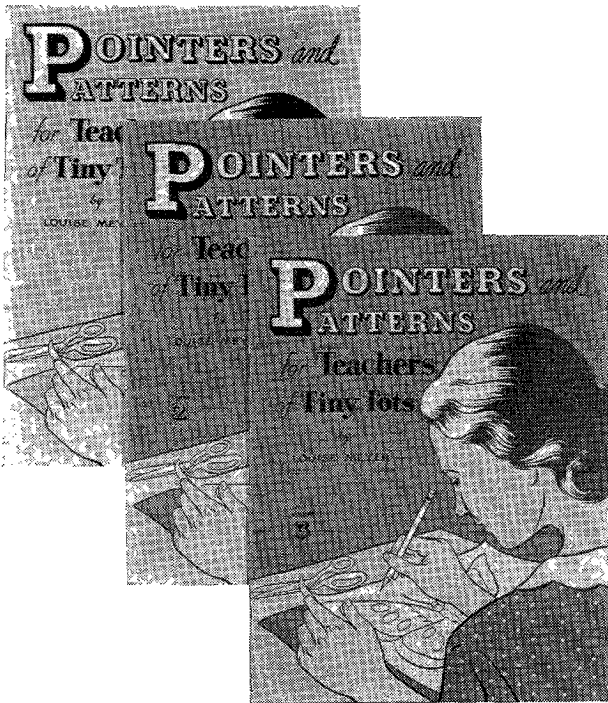
The "beast" succeeding the "dragon" produced in the Western world totalitarianism and oppression in state and church. This was a legacy from the Roman Empire. The secular principles of government in the empire were adopted in the government of the church. As the emperor ruled the state, so the bishop of Rome ceased to be the servant of Christ, the minister of the church, and became the supreme sovereign of the Lord's heritage.

This was a natural process in keeping with the spiritual decline and religious apostasy of the times. As the church imitated the morals and doctrines of the empire, so in government the leaders of the church imitated the emperor.

A similar danger besets the church in all centuries and lands. There is always a tendency to ape the form of government practiced in the country where the church operates. Church dictatorship tends to become natural, even popular, in lands ruled by dictators. The same is true in lands governed by a political or economic oligarchy. A presidential form of church government, in replacement of the committee form, would be natural in a presidential democracy. Such apostasies in church government are not identical, but they are similar in origin. They develop because of a "falling away" toward the practices of the world.

The emergence of democratic principles in the eighteenth century wounded the beast. This development was dramatized by the entry of General Berthier with his French army into Rome in 1798, taking the pope to France as a prisoner. That was considered a "deadly wound" ("mortal wound," R.S.V.). Further setbacks continued until the Papal states were taken from the Papacy in 1870. Then a remarkable comeback began. In 1929 the Lateran Treaty between Italy and the Vatican restored temporal power

*(Continued on page 30)*



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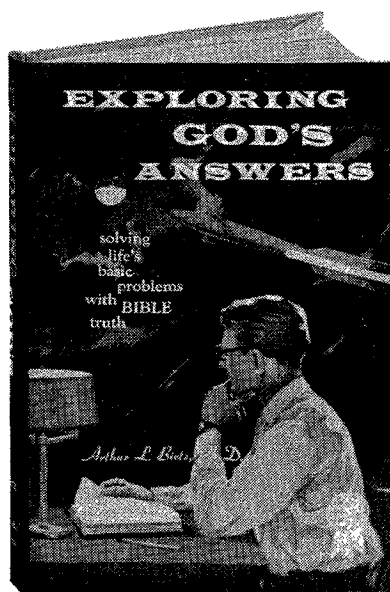
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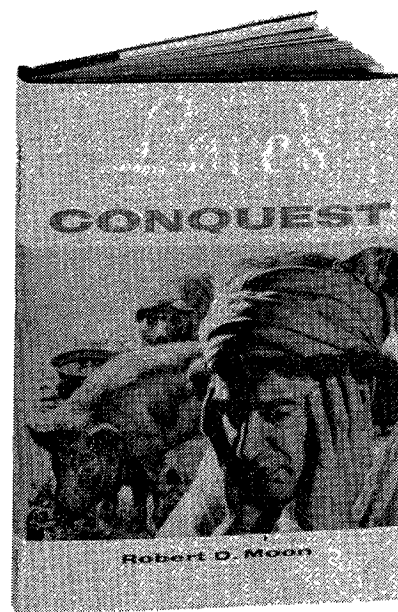
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to a miniature Vatican City of 104 acres. Today certainly the "mortal wound" is well healed.

The end result of this according to Revelation 13:14-17 is to be church-state persecution in an effort to impose conformity to the will of the lamblike beast which now speaks as a dragon. The effort will be crowned with amazing success, except in the case of the remnant whose names are written in the Lamb's book of life. In this final struggle between truth and error, "as men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—the 'mark of the beast.'"—*The Great Controversy*, p. 449.

Certainly we are to see appalling developments in this area. The last remnants of God's people will not be idle witnesses, but participants in this struggle. Sabbath and Sunday are signs of the opposing powers. Certainly the church must reject the sign of apostasy. Likewise, she must reject every doctrine and every principle in personal and church conduct that the sign of apostasy covers. The church must keep the banner of God flying high. The Sabbath must be respected and proclaimed. At the same time the principles of conduct and church government that the Sabbath stands for, in opposition to the principles and practices of the beast and the dragon, must be cherished, lived, and proclaimed.

5. *The need to watch, or perish.* Here we come yet closer to the life of the church. Here we must give heed to a number of besetting dangers. At the same time we must be sensitive to our needs and our privileges.

The Master characterizes the unfaithful servant at the last day as follows: He says "in his heart, My lord delayeth his coming" (Matt. 24:48).

There are many ways we can say, "My lord delayeth his coming." Writing from Hobart, Tasmania, on May 1, 1895, Ellen G. White spoke earnestly to God's people, and particularly to the ministry, on this matter. She makes it clear that the unfaithful servant says, "My lord delayeth his coming," because he has been separated from God. In such a state his heart is not under the subduing power of the Holy Spirit, and the attributes of Satan will be revealed. Then an influence goes forth from him that is contrary to truth, justice, and righteousness, and he will begin to oppress his fellow-men.

God has a controversy with all who say in their heart, "My Lord delayeth His coming," in whatever way they reveal it. In fact, the Master marks the

destiny of those who act thus. Says He: "These shall go away into everlasting punishment."

But there is a remedy: "Take heed to yourselves. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Happily, a multitude that cannot be numbered will accept this remedy, will "take heed" to themselves, and will be ready to enter into "the joy of their Lord." The work of God will be finished in them and through them in all the world.

Thus, great victories will be won. "Every nation, and kindred, and tongue, and people" will be reached by this last witness. This too is to be an unmistakable sign in the spiritual world, the most glorious of all, that the coming of the Lord is near.

## Festival of the Holy Scriptures

(Continued from page 17)

Gymnics, a group of about 30 elementary- and academy-age young people from Loma Linda, California, put on a spectacular program of gymnastics that had the audience on the edge of their seats for half an hour. Trained by Gene Wilson, a senior dental student at the College of Medical Evangelists, these youth endeavored to show through their tumbling and balancing acts that peak health and physical fitness should accompany a strong Christian character. The strictness with which these youth adhere to Spirit of Prophecy standards for diet is an example and inspiration to many who are older in the faith. Later in the day this group demonstrated their skills for an hour on the boardwalk, to an appreciative audience.

The temperance oratorical contest, under the direction of Dr. Winton Beaven, brought together the winners from 11 of our North American colleges. Each contestant presented his oration with all the enthusiasm and skill he could muster. First prize of \$75 and an appropriately engraved desk pen set went to Lauralee Trainor, La Sierra College. The other contestants received \$35 each and a pen set.

The evening program was presented by W. A. Fagal and the Faith for Today staff. Mingling pantomime and motion pictures, the program portrayed "How We Got Our Bible." As the evening closed, Elder Fagal invited the youth to hold their Bibles high and sing "Faith of Our Fathers." Everyone present was made conscious anew of the tremendous price paid by faithful Christians of the past to bring us God's Word.

As the week progressed, the impact of the congress was felt with increasing force throughout Atlantic City. Restaurant managers who only a few days before had been entirely unfamiliar with Adventist health foods and were reluctant to order and serve them, began reordering. The products were being consumed in record quantities! Many restaurants reordered several times, and their managers were personally enthusiastic about the foods.

People along the boardwalk grew curious about the fine-looking, serious-minded young people who looked so clean, so motivated, so happy. One manager of a shooting gallery said he'd never seen anything like it before. "They don't even look in as they go by!" he wailed, half in admiration.

The enthusiasm of the youth for the congress was perhaps best typified by Fred Teichman, an 18-year-old from the San Francisco Bay area. When Fred first heard that the congress was scheduled for Atlantic City, he resolved to attend. He would go on his bicycle! And he did! In 26 days Fred pedaled the 3,100 miles from coast to coast, averaging about 125 miles a day. Most nights he slept in a sleeping bag by the road. On Friday, when Fred was interviewed at one of the meetings, he conceded he would be going home some other way. No one blamed him. I might mention, incidentally, that several other young people rode bicycles to the congress—from Michigan and Carolina—but none came from as far away as Fred.

Friday night was Voice of Prophecy night. H. M. S. Richards, the King's Heralds, Del Delker, Brad Braley—all were there. Together with Elmer Walde, Orville Iversen, L. A. Skinner, and two young quiz-contest winners—Ruth Bidwell and John Koot—they presented a regular Voice of Prophecy program. It was taped for broadcast coast to coast on Sunday, June 26. Elder Richards preached on "God's Authorized Version of the Holy Scriptures," and developed the idea that Christ is the Word, God's authorized version. He appealed for every Seventh-day Adventist to let Christ be Lord of his life.

The Sabbath program provided a fitting climax for the congress. The pre-Sabbath school music began at eight-forty-five, and from that moment until the good-bys were said late that night, there was concentrated interest, information, and inspiration. Sabbath school was unusually effective and an offering of \$5,546.43 was given for missions. G. R. Nash was superintendent.

Speaker for the eleven o'clock service was the president of the General Conference. Using Joel 2:28, 29 as his

text, Elder Figuhr challenged the young people to exercise faith, stand for Christ even when others fail, and by their consecrated witness help spread the gospel to all the world. [See July 21 REVIEW for condensation of Elder Figuhr's sermon.]

At noon thousands of ticket holders for box lunches (purchased for \$1 apiece earlier in the week) made their way to the Loma Linda Foods and Worthington counters to exchange tickets for food. In all, some 5,000 box lunches were delivered quickly and efficiently. One of them was mine. And a very good lunch it was too.

I wish I could put into words the high praise I feel for all who helped provide music for the congress. Never have I been so justifiably proud of Adventist musicians. Not only was the music of ultraprofessional quality, it was also deeply spiritual and breathed the spirit of Adventism. Sabbath afternoon from 2:00 to 4:00 a magnificent musical program was presented, entitled "The Story of the Bible." It was narrated by Wayne Hooper and featured 16 musical groups and soloists.

Space here precludes even a brief mention of all the groups who appeared in this program [they are given in the July 14 REVIEW] or the congress as a whole, but we think special credit should be given to J. Wesley Rhodes and Norman Krogstad for the work they did with the massed choirs and bands. What a task it must have been to produce a massed choir of 275 voices and a band of about 135 instruments on such short notice! No one who was present Sabbath afternoon will ever forget the Hallelujah Chorus from *The Messiah*, presented by these combined groups.

There were many other high points in the congress music, each with its special appeal. The organ playing of Dr. Melvin West and Brad Braley was unforgettable. "Ride the Chariot," by the Aeolian Youth Choir of Philadelphia, was spine tingling. The numbers by the Adelpian Male Chorus of Massachusetts were inspiring. "The Battle Hymn of the Republic," presented by this group Sabbath morning, was one of the musical peaks of the congress.

Many other congress features also were magnificent. Some brought a tear to the eye and a lump to the throat—for example, the "Procession of the Continents," directed by W. R. Beach, General Conference secretary, on Sabbath afternoon. It was an unforgettable experience to see hundreds of missionaries from all parts of the world, many dressed in native costume, parading across the platform and down through the audience. And the motion picture describing the missionary exploits of Richard and Jean Hall

in Laos was a rebuke to every ease-loving Seventh-day Adventist. More than that, it was a compelling call to "go, and do thou likewise." If every church member were willing to make sacrifices equal to those made by our missionaries, the work of God would quickly be finished.

Interviews with a number of missionaries showed clearly that these soldiers of the cross are motivated by the worthiest of aims—love for God and love for needy mankind. Thirteen families who will soon leave for fields abroad were lined up on the platform, and then special prayer was offered, asking God to bless them mightily. Opportunity was given for those in the audience to place their name on a card if they would volunteer for mission service.

The Saturday night meeting—the last of the congress—was now upon us. A brief message was presented by Elder Minchin, urging every one to make an appointment to meet him in heaven. The audience was moved as the speaker declared, "Young people, we can never tell you how much we love you. If we could take your feet and plant them firmly in the city of God, we would!"

The climax of the meeting came as Elder Lucas gave the union MV secretaries an opportunity to come to the platform with their local secretaries and a young person from each conference. One by one the union secretaries expressed their determination to press forward in a great program of youth evangelism; and one by one the youth testified to their determination to carry the inspiration of the congress back to their home fields and help create a great revival of Bible study. As each union reported, the lights in its territory were set ablaze on a map of North America at the rear of the stage. At last the entire map was alight.

With a prayer the congress ended.

Amid the fond farewells that were being expressed on the platform as the great audience moved reluctantly toward the exits, I asked Elder Lucas to sum up in a few words his hopes and expectations for the influence that the congress would have. Said he: "We hope that the Festival of the Holy Scriptures will mark the beginning of a new seeking after God, a new searching of the Bible. A large meeting of this kind was the only way to focus attention on the great need for this experience, but now individual work must be done. We hope that all who have been here will carry the spirit of the congress back home and enlist every member to put the spotlight on the Bible. May everyone who has been here move forward courageously to make the objective of this meeting a reality."

The General Conference MV secretaries and their faithful union and local associates have now scattered. Some are already overseas carrying the spirit of the congress to lands afar. Our prayers go with them for success. May the influence of the Festival of the Holy Scriptures reach out until the entire world focuses the spotlight on the Bible.

## 1960 Camp Meetings

### Canadian Union

Maritime	
Pugwash, Nova Scotia	August 4-14
Newfoundland	
St. John's	August 10-14

### Central Union

Colorado	
Conference constituency business session (7:30 P.M.), Denver Central church	August 4-5
Central, East High School, Denver	August 5-6
Northeastern, First Baptist Church, 114 Beech St., Sterling	August 13
Southwestern, High School Auditorium, Cortez	August 27
North Central, Campion Academy, Loveland	September 3
Northwestern, High School Auditorium, Rifle	September 10
South Central, St. Paul Methodist Church, Colorado and Routt, Pueblo	September 17
Western, High School Auditorium, Delta	September 24
Southeastern, Lincoln High School, 3d and Bellevue, La Junta	October 1
San Luis Valley, First Christian Church, 1st and State Avenues, Alamosa	October 8
Kansas	
Enterprise Academy, Enterprise	August 10-13

### Columbia Union

Chesapeake	
Catonville (near Baltimore), Maryland	August 12-20
West Pennsylvania	
Somerset	August 4-14

### Lake Union

Illinois	
Southern, Makanda	August 18-21
Lake Region	
Cassopolis, Michigan	August 19-27
Michigan	
Grand Ledge	August 4-13
Wisconsin	
Portage	July 28-August 6

### Southern Union

South Central	
Oakwood College, Huntsville, Alabama	August 11-20

### Southwestern Union

Oklahoma	
Bierig Park, Oklahoma City	July 28-August 6
Texas	
Sandia View Academy, Albuquerque, New Mexico	August 5-12

## Church Calendar FOR 1960

Enlightening Dark Counties	August 6
Church Home Missionary Offering	August 6
Educational Day and Elementary School Offering	August 13
Oakwood College Offering	August 27
Literature Evangelist Rally Day	September 3
Church Home Missionary Offering	September 3
Missions Extension Day and Offering	September 10
IMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Review and Herald Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24

# *"God Has Wonderfully Blessed Me"*

By JOE TIAU JONG

As a member of a Seventh-day Adventist church in Sumatra, I wish to give a brief account of the blessings God has bestowed upon me, largely, I am sure, as a result of faithfulness in tithe paying.

One evening several years ago, while I was studying the Bible with one of our workers in Sumatra, I was given a lesson on the duty of a Christian toward God, in which I learned that God would pour out His blessing abundantly, if we return to Him one tenth of all our increase. At that time my heart was moved to pay a tithe from the profit of my business. My tithe for that month was small and amounted to only seven guilders (\$3.85).

Before I started paying tithe my business often suffered heavy losses, but after I paid tithe losses seldom occurred and my profits steadily increased.

The amount of tithe I am paying at the present time is more than 300 guilders each month. I have recently paid to God's treasury 1,600 guilders from income of an unexpected source.

Thanks be to God for the knowledge of the truth, by which I may be faithful in my duty as a Christian. I have tried to be faithful, and God has wonderfully blessed me.

