

# REVIEW

## and Herald

## ★ KNOWING THE TIME

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# The Fifth Sparrow

*"Are not five sparrows sold for two pennies? And not one of them is forgotten before God" (Luke 12:6, R.S.V.).*

ACCORDING to Matthew 10:29 two sparrows were sold for a farthing, while Luke records that five brought only two farthings. Apparently sparrows were so plentiful that a fifth was thrown in for good measure. Let us give this extra little sparrow a few moments of special attention. The God we love and worship takes note of even the fifth little sparrow, whose economic value was next to nothing.

Some well-known Bible characters at times considered themselves little better than that fifth sparrow. There is Gideon, for instance, whom the angel addressed as a stalwart hero. Gideon was certain that the angel had the wrong man in mind. He felt he was 'anything but a hero. Thoughts like these flashed through his mind: "A hero? Why, my family is quite unknown in Israel, and I am the least important in my father's house. In fact, I am only a fifth sparrow, cer-

tainly not a hero." But God knew Gideon better than Gideon knew himself. God saw not only the man that Gideon was but the hero he was to become.

Saul, son of Kish, reacted to Samuel's announcement that he was to be king in about the same way Gideon did. He felt most unworthy for that high office.

It is natural to extol the virtues and exploits of the great men and women of God. Literally volumes have been written about Abraham, Joseph, Moses, Ruth, Esther, Mary, and many others. But I believe there are countless portraits of many ordinary people in heaven's hall of fame—fifth sparrows, if you please.

The Israelite maid in the home of Naaman was a truly noble girl, yet we do not even know her name. The widow who so timidly contributed her last two mites was quite unaware of the Saviour's appreciation of her love gift. In touching the hem of Jesus' robe, a suffering saint preached a most eloquent sermon on genuine faith, yet she too is not known by name. A man

*(Continued on page 5)*

By Melvin L. Lukens, Pastor  
San Diego, California, Church

At first the personnel manager was uncompromising in his determination to dismiss the Adventist stevedore from his job on the waterfront of Honolulu.



# "We Are Homeward Bound"

By R. R. Figuhr, President, General Conference

[Part 2 of a sermon given at the Michigan camp meeting in commemoration of the centenary of our organized work.—Editors.]

LOOKING further into our history of 100 years ago, additional interesting facts emerge. There were splinter groups, and men who arose to draw away disciples after them. As one might suspect, such matters were dealt with decidedly. Warnings appeared in our church papers. We found this prominent announcement: "Stop That Wolf." The deceiver was named and his work exposed.

There were also extremists who brought in confusion; hence an article entitled "Fanaticism Perverts Judgment." An entire sermon on the subject of fanaticism could be summed up in those three words!

A century ago our people were already health conscious. Under "Caution," housewives were admonished not to put visiting preachers to sleep in damp sheets, lest they contract pneumonia. Beds were to be aired and dried.

The leading article in the January 1, 1861, REVIEW was "A Shout for Freedom." The evils of the use of tobacco, both physical and spiritual, were pointed out long before anyone connected smoking with lung cancer and other organic difficulties.

Many Christians were using tobacco, and many preachers filled the air with smoke from the pernicious

weed. How many other religious groups raised their voices against it? Seventh-day Adventists did.

The great distinguishing doctrines that still make us a distinct people were clearly set forth and oft repeated—the binding claims of God's Ten Commandment law, the sacredness of the seventh-day Sabbath, the mortal nature of man, the temple in heaven and Christ's ministry there, the imputed and imparted righteousness of Christ as our only hope of salvation, the imminence of Christ's second coming. All these were clearly and forcefully set forth, even as we hold and proclaim them today. No modification in any one of them has been necessary down through the years. The faith once delivered unto the saints has been carefully preserved.

The early Adventists looked upon themselves as pilgrims and strangers in the earth, on their way to the promised heavenly Canaan. They believed that "this world is not the Christian's home, but merely the workshop of God, where we are to be fitted up to unite with sinless angels in a holy heaven."—*Testimonies*, vol. 2, p. 187.

It has been said that the truest expression of Christianity is not a sign but a song. Our forefathers sang. In their songs they revealed their feelings. Often they sang of their journey, and of their hope soon to arrive at Canaan's land, the object of their pilgrimage.

"O the way is long and weary,  
And our bleeding feet are sore;  
Is it far to Canaan's land?  
Is it far to Canaan's land?"

In strains they never tired of hearing, came the reply: "No, 'tis not far, 'tis not far to Canaan's land."

One of our early poets, Annie R. Smith, also put in expressive words the longing of Adventist hearts in such songs as "How Far From Home?"

"How far from home? I asked, as on  
I bent my steps—

The watchman spake:  
'The long, dark night is almost gone,  
The morning soon will break.'"

—Church Hymnal, p. 665.

They thought Adventist thoughts and lived Adventist lives.

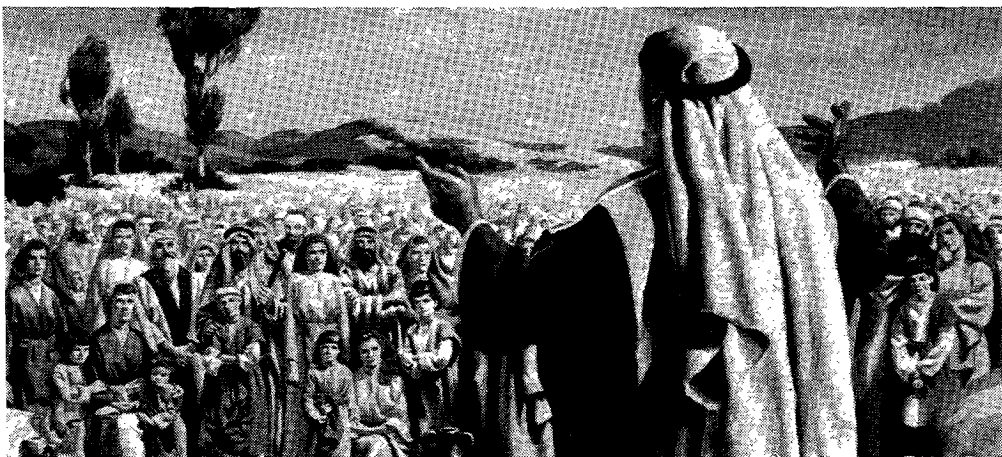
They discovered themselves and their mission in Revelation 14:6-12, and were not disobedient to the heavenly vision. Soon they seriously began the great task of proclaiming their message, not only in Michigan and America but to the entire world.

In 1863, when the General Conference was organized—also here in Michigan—we numbered but 3,500. Those were our entire world figures. Statistics for those early years are meager. During the eight years, 1863-1870, we raised a total of \$133,156.33. Then for a few decades we compiled our statistics in ten-year periods. From 1871 to 1880 we gave as a people \$438,473.78 in tithes and offerings. This meant sacrifice and self-denial. It was generous giving, for we were few and poor.

How does that compare with what we do today? In a single Sabbath school offering recently—the last quarter of 1960—\$494,223.02 was given. That was just the Sabbath school offering. Other offerings followed on that Sabbath. What it took us ten years to do back there we do in one single offering today.

In 1880 our entire world membership was 15,570, with only 586 members outside of North America. In 1960 our baptized church membership was 1,245,125. Adherents—Sabbath school members—totaled 1,700,000. Soon it will be 2 million. Baptisms in 1960 numbered 90,404, or more than 25 times our entire world membership when we organized and between five and six times the membership of the Michigan Conference. Literature sales from 1871 to 1881 were \$202,859.06; in 1960 they were \$23,543,132.57.

Sister White appropriately asks, "What is the secret of our prosperity?" Then she answers her own question:



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RUSSELL HARLAN, ARTIST

As Israel came to the borders of the Promised Land, Moses recounted the divine providences that had attended them on their journey. Hitherto the Lord had led them, and this was evidence that He would be with them the rest of the way.

"We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been 'compacted by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual."—*Testimonies to Ministers*, p. 27.

Some still living, remember one of our early pioneers, one who was laid to rest in 1915 at a ripe old age. She it was who so eloquently put in words the hopes and aspirations that filled the hearts of our pioneer believers, and our hearts today.

"There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. . . .

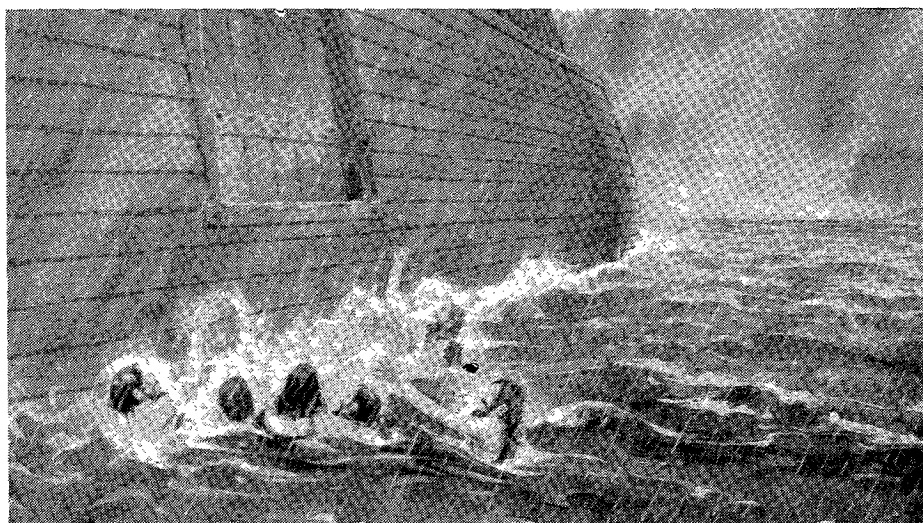
"We are homeward bound. He who loved us so much as to die for us hath builded for us a city. . . .

"It will not be long till we shall see Him in whom our hopes of eternal life are centered. . . . Look up, look up, and let your faith continually increase."—*Testimonies*, vol. 9, pp. 286, 287.

This centenary year we look back over a century of Adventist history. We recall that Adventism was born in the deep conviction of our Lord's soon return. For that great event our forefathers in the faith lived. To its proclamation they were dedicated. When their eyes closed in death it was in the assurance that they would open to see the glories of heaven and look upon the blessed face of their Redeemer.

The task they so nobly began is ours to complete. Our numbers have greatly increased; so have our material resources. May our faith and dedication be no less than was theirs. It remains for us today to rededicate ourselves to the cause of truth to which they gave their full measure of devotion.

There is danger in this age of laxness and compromise that we drift from the anchorage that so securely held them. Not only must we be loyal to the great principles of our faith; we must, with new vigor, give ourselves to their proclamation. In a state of heart and soul such as inspired believers in the early days of Christianity, let us so live and work that God's power can again be marvelously manifested through His church.



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HERBERT RUDEEN, ARTIST

The people of Noah's day "did not know until the flood came and swept them all away." Wise today are those who do "know"—before it is too late!

## Knowing the Time

By W. E. Murray

**P**AUL was a man of clear spiritual perception who realized when the believers needed inspiration and correction, and as a true servant of God he gave them counsel and instruction. To the church in the capital city of the empire he wrote:

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us

therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12).

Reading this text, we see that Paul was endeavoring to make the believers aware that they were sleeping and to awaken them to the meaning of the times. Here the apostle calls the believers of the church at Rome to an awakened sense of their duties for that day and time. Seedtime and harvest had been following one another for centuries. The rain came and the crops grew. Men traded in the market and went on journeys hither and thither; the sun rose and set each day. In the minds of many, one day was just like any other, and life was a humdrum monotony. But Paul had made a discovery that inspired his spirit to the grandest achievements, both for the church and for the world. He understood God's purpose for that time; others did not.

We live today in that fateful period called by the sacred writers "the time of the end." The day in which we live may seem, in outward appearance, not so different from the centuries that have gone before. Men come and go, and things of minor consequence absorb the attention. Basically, men's thoughts and desires are not much different from what they have been all through the years. Man still pursues selfish goals. The race for riches is still on. The struggle for power continues. There are good men in the world and some bad. As a general rule, men do not understand the meaning of the times in which they

### Look Up!

By Elma P. Lawrence

The sands of time are quickly running out!  
Soon our High Priest will throw the censor down,

And say the words that mark probation's close,

And don the kingly robes and conqueror's crown.

The cry "'Tis done!" will ring through heaven's dome,

And man's probation will forever close.

A little time and Jesus, King of kings,  
Will bring to tired hearts a sweet repose.

O glorious day for those who love their Lord!

O happy hour when we shall see His face,  
And unafraid may greet the glorious King—

A band of weary pilgrims saved by grace!

The omens of His coming multiply!

Look up! for your redemption draweth nigh!

We soon may be with Him whose boundless love

Has called us home to reign with Him on high!

live. Such an understanding comes only from God.

The most solemn reality of our day is that Jesus is soon coming. Accordingly, it is urgent that we make preparation for the event. And how shall we go about making such preparation? What influences must we guard against, and which are we to nourish and cherish? God's Word provides us with reliable answers to these and similar questions.

Our Lord compared the situation in the antediluvian world to that preceding His second coming. Men were so busy in Noah's day that they "knew not until the flood came, and took them all away" (Matt. 24:39). Our day, said Jesus, would be like Noah's day. And what was Noah's day like? We read that just before the Flood the wickedness of man was so great that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). What a black picture of humanity! And Jesus said that just before the second coming of the Lord our world will be the same. Being forewarned by knowing the times, let us be forearmed.

Another characteristic of the antediluvians was their materialism. They placed great importance on eating and drinking, on buying and selling. For them life consisted of property, money, cattle, and riches. Their love for possessions was far above any love they may have felt for God. They "worshipped and served the creature more than the Creator" (Rom. 1:25). Any honest person will acknowledge that our day is much the same, and as we reflect on the fate that overcame the antediluvians, the only rational decision can be one to serve God faithfully and be ready to meet Jesus when He comes.

In contrast with the antediluvians generally, Noah and his family stood boldly as a monumental example of those who have faith in God's Word in a time of crisis. Noah set as his goal salvation through the grace offered by his God. Jesus set this example before us to influence us to follow the same course of action Noah did in making preparation for the great disaster that came upon the earth in his day. He was a preacher of righteousness, one who practiced what he taught. As Noah was saved in his day by knowing the time, so it must be with us in our time.

Jesus did not leave His disciples without proper instruction as to the preparation they should make for the Flood. Among other things, He told them to remember Lot's wife. In some detail He described the days of Lot, who had "pitched his tent toward Sodom." Like the antediluvians, the people of Sodom were materialistic.

"Pride, fulness of bread, and abundance of idleness" were the prevailing evils (Eze. 16:49). The inhabitants paid little heed to anything but business and pleasure. They bought and sold, built houses, planted and reaped, ate and drank.

When Lot settled in Sodom the city was prosperous and beautiful, apparently a harmless place to be. The people were agreeable and doubtless tolerant of Lot and his peculiar belief in the living God. But with the passing of time, things grew worse. Little by little conditions changed until the city became a pit of iniquity. Lot and his family may not have realized the change that had taken place, and they evidently had a warm place in their hearts for their friends and their home in Sodom.

One of the deceptive characteristics of sin is its subtlety. It takes us captive before we realize what is happening, and when we do come to recognize our condition we are fast in its clutches. The same trap into which Lot fell is ensnaring many today—the acquisition of riches, adding house to house and farm to farm, until their whole life consists almost wholly of these activities. How many in our day will suddenly awake to the fact that instead of making God their hope and the objective of their lives they have deified riches?

We sometimes wonder why God meted out the punishment He did to Lot's wife. The Inspired Record implies that she gradually became more

and more indifferent, less interested in those aspects of religious life that mean self-sacrifice, less inclined to active work for God and to devotion and communion with her Creator, less concerned with strict adherence to the principles of righteousness. Lot's wife was *in* the church, as it were, but she was not *of* the church. She kept up an appearance of faithfulness to God, but with her religion was an empty form. Then she found herself out on the road, leaving all she held dear, and love for Sodom overwhelmed her. How dear were the children she had left behind in the doomed city, how precious her beautifully arranged home, how attractive the society of Sodom!

Let us be fully awake to the time in which we live. Let us realize the value and purpose of the days as they pass, one by one. Let us place the greatest importance on the things of God, and relegate worldly things to a position of secondary importance in our lives. Let the experiences of past ages, which were written for our instruction and admonition, be a solemn warning to us. Let us, like Noah, be firm and faithful. Let us be in the minority with those who do righteousness, who trust in the grace of our Lord Jesus Christ, and who by faith lay hold of the precious promises of God. Let us be *of* the church as well as *in* it. And when the Son of man appears in the clouds of heaven, may we all be ready to meet Him in peace.

(Third in a Series of Five Articles)

## Fellowship of Prayer

### "God, in His Goodness . . ."

"God, in His goodness, has answered the request we sent to you. Our grandson . . . told his father of his desire to be a minister. The answer was that at 13 he was too young to know what he wanted to be, and after four years in a good high school, if he still wanted to be a minister he could be one. . . . We felt that God wanted him in a Christian school, and so we took it to Him in prayer. This week we received a long distance call from — [the grandson's mother], our daughter, saying permission had been granted. Now she is busy getting the boy ready for school. Thanks be to God!"—Mrs. H., of Tennessee.

"Our prodigal has returned! Praise the Lord. We asked you to pray several years ago. Not long afterward he gave up smoking. Now stationed in the Army in Germany, I received word from Elder Francisco, our chaplain there, that — gave his heart to Christ for the first time and was baptized this past Sabbath. Many earnest prayers from many of God's dear saints have ascended for him. We humbly give thanks for them."—Mrs. W., of Virginia.

"In answer to our prayers our son has given up drinking beer. . . . I want to thank everyone for their prayers. Continue to pray that he will quit smoking and accept the truth."—Mrs. H., of Iowa.

"There is power in prayer. . . . My grandson will go to Pacific Union College to prepare for the ministry. Isn't that wonderful?"—Mrs. R., of Arizona.

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

## The Fifth Sparrow

(Continued from page 1)

loaned his beast to a stranger, and on this borrowed beast the Son of God rode into Jerusalem; but who the owner was we do not know. Nor do we know the lad who gave up his lunch to the preacher, that a multitude of people might be fed. Fifth sparrows these? Perhaps, but their names are written in God's great book.

Doubtless we each know someone who considers himself as of little worth either to society or to the church. If asked to describe himself he might say something like this: "I am just an insignificant fifth sparrow. No one knows who I am or whether I attend church. The pastor has never come to see me; I am sure he doesn't even know my name. When God handed out the talents He must have run out of them before He got to me. Life is just a tedious routine of humdrum, uninteresting events from one week to the next. I doubt that anyone would care if I dropped dead today. I wouldn't even be missed."

We may underrate ourselves, but God does not. For He even takes note of the little brown sparrow, and we are more precious to Him than a multitude of sparrows. God knows all about you and me, but better still, He not only *knows* but He also *cares*. He shares our joys and our sorrows; He is touched with the feelings of our infirmities.

Though the pastor may not know us and may not have visited in our home, yet God knows where we live. He knows the street number, the color of the house, and our occupation. How can we be sure of this? Read the story of Peter in Acts 10:1-6. Cornelius was instructed in a vision to send his servants to Joppa and told where to find Simon Peter, at the time a house guest of one Simon, a tanner, whose house was by the sea. Simon was not a doctor, a teacher, a minister, or a church elder. Simon was a tanner, but the God of heaven knew him; He knew where he lived.

Many dear saints are going to be greatly surprised when the Lord Jesus returns and their countless deeds of love and sacrifice are generously rewarded. Christ suffers with humanity, with those who are distressed or in need. "Inasmuch as ye have done it unto one of the least of these my brethren," He says, "ye have done it unto me."

It is quite impossible for us to know the full influence of our lives upon others. In the church my family attended when I was a child there was a dear colored sister. She was one of the most faithful members of the small church. Rain or shine, night or day, she could be found waiting for the building to be opened. The ring of her testimony, the fervency of her prayers, made a deep impression upon my young mind. She has long since gone to her rest, but the consistent witness of this humble child of God still lives. If faithful, I expect to meet her in the kingdom.

A Filipino brother in Honolulu daily preached a sermon by his excellent work record as a stevedore. Shortly after World War II began many stevedores left their work on the waterfront to find better paying war jobs. This man, however, remained at his post year after year. The time came when jobs were scarce and men plentiful. Because of his Sabbath work problem, the company notified our brother that he would either have to work on Saturday or lose his job. He asked me to intercede for him with the company, which I did. At first the personnel manager was uncompromising in his determination to fire our brother. Then at our sug-

gestion the man's foreman was called in. This man gave a thrilling report of our brother's faithfulness and of his willingness always to do more than his share of the work. Because of the sermon of his consistent life the company allowed him to keep his job. Our brother continues to witness for his faith day after day.

In the Seventh-day Adventist Church the world around there is a great host of faithful members who daily serve their King. Their jobs may be humble, but they are vitally important. For example, every worker in our many fine institutions is precious in God's sight. God does not ever consider such to be fifth sparrows; their true worth is measured by the spirit in which they serve and by the depth of their love and devotion.

"Like a mighty army moves the church of God." Yes, the church is on the march, the battle is on, the victory is in sight. I ask you, Who in an army does most of the fighting? The enlisted personnel, the privates. They fight the battles; they build the roads and bridges; they erect the barracks and haul the supplies; they carry the wounded from the field—a million men and women whose names never reach the headlines of the daily papers. They are not fifth sparrows but true heroes—our hats off to them!

We have a world-encircling task to do for our Lord. Let us not become discouraged. The post you or I occupy may not be the most spectacular, but it is important to our General. Let us ever remember that even the fifth sparrow is not forgotten in heaven.

## How Shall I Tithe?

By C. Lester Bond

**I**N THE long ago God called upon His people to build Him a house where He might dwell among them and where they might come to worship Him. They were not to use the tithe for this purpose, as it was sacred for the support of the priests and the Levites. "Speak unto the children of Israel," the Lord told Moses, "that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25:2).

Note that these offerings were to be given "willingly," from the heart. The Lord takes no pleasure in service

grudgingly performed. Paul wrote to the Corinthians, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). In Moses' time the result of such giving was that the people brought "much more than enough for the service of the work," and Moses found it necessary to proclaim throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary." Thus "the people were restrained from bringing," because "the stuff they had was sufficient for



all the work to make it, and too much" (Ex. 36:4-7). The same plan was followed in building Solomon's Temple (see 1 Chron. 29:1-9). Those who would erect a house for the Lord today could well take note of the fact that these places of worship were entirely paid for before construction began.

When Hezekiah came to the throne of Israel he found the Temple of the Lord forsaken and the people worshipping idols. One of the first things Hezekiah did upon becoming king was to revive true worship and bring the priests and Levites back to their service in the Temple. But the treasury was empty, for while the people had been worshipping idols they were not paying their tithe. A royal edict summoned the people to set aside the portion God reserved for the Levites, "and as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly" (2 Chron. 31:5). There was more than enough, and the Lord blessed His people for their liberality. But the giving did not stop there, for then the people began bringing freewill offerings as well (verses 9-12).

We have heard men make many excuses for not paying their tithe, but that is just what these are—merely excuses to cover up the selfishness that lurks in their hearts. Some people will deal far more honestly with their fellow men than they do with God.

One of the more difficult problems connected with the tithe is what to do in a home where husband or wife is a church member and the other is not. Of a situation such as this, J. L.

## My Prayer

By Ann Fortune

Let me walk with Thee, dear Master,  
In a humble, contrite way,  
Repelling quickly evil thoughts  
E'er they my being sway.

Let me serve in full obedience  
The Lord I've learned to love,  
And follow in His footsteps  
Till I reach His home above.

Let my every disappointment,  
Be an appointment, Lord, with Thee  
For the building of a character  
That will span eternity.

Let my leading life objective  
Coincide, dear Lord, with Thine,  
Helping all I can to follow  
In Thy pathway all divine.

Let me realize more fully, Lord,  
The fleeting moments given  
To accomplish the allotted task  
Of saving souls for heaven.

Shaw, a former treasurer of the General Conference, once wrote:

"Many homes of our people are divided, the husband or wife being a member of the church while the other is not. One reveres God's word, keeps the Sabbath, and pays tithe while the other does not. Perplexities arise in such homes in regard to Sabbath observance and tithing, yet these need not be insurmountable. Some husbands not in the truth permit their wives to pay a tithe on their full income, regardless of personal religious convictions. Others allow a tithe on half their income, while still others are not quite willing that their wives should pay tithe. Sometimes wives, especially, have real perplexity in this matter. . . .

"The wife of an unbelieving husband has a right to her share of the income. It is hers by the very nature of the marriage contract. On that portion that is hers, she pays one tenth to the Lord, and with the nine tenths she meets all her needs and pays her offerings. How this shall be brought about in each case is left with the individual. . . ."

## The Wage Earner

Some are uncertain as to how to tithe their income. Let us consider one or two typical cases. It always pays to be strictly honest with God. If we are not clear how much our tithe should be, let us be generous, giving God the benefit of the doubt. He has promised abundant blessing to everyone who is faithful, to throw the windows of heaven back on their hinges to give a greater blessing than we can receive. If we approach our personal tithing problems in this spirit of faith and confidence, He will make duty plain. He will not leave us in uncertainty.

By the wage earner we mean all who work for wages, including those who receive a regular salary. Such have little difficulty in figuring their tithe. Week by week or month by month, when they receive their pay, they lay aside one tenth as the Lord's, paying all personal expenses, including food, rent, clothing, medical expense, et cetera, from their nine tenths, as well as all offerings. If wage earners have money invested either in a home or in securities, they pay a tithe on the income therefrom, and when these are sold they tithe the increase. If a salaried worker living in his own house rents out rooms, he would list the rents received as part of his income, charging against this a reasonable sum for heat, light, insurance, taxes, et cetera.

Many young people while attending our schools and obtaining their education earn substantial labor credits. Usually arrangements can be made with the management to tithe credits thus earned. Our sanitariums have large families of employees—full-time workers, special workers such as graduate nurses on special call, and nurses in training. These workers are all granted a regular wage for the service they render. This they tithe, and from the remainder, the nine tenths, they meet expenses such as board, room, and tuition. At an early age children and young people should learn to recognize their responsibility as stewards of their Lord by paying tithe on all their earnings, whether the amount be large or small.

(Fifth in a Series of Six)

REVIEW AND HERALD, September 21, 1961



In the days of King Hezekiah, a thoroughgoing reformation was accompanied by renewed faithfulness in tithe paying.

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# The Ministry of Angels

By Ainsley Blair, Chaplain, North York  
Branson Hospital, Ontario, Canada

THE personal ministry of holy angels is but little understood, and for this reason it is appropriate to study the evidence of their presence, influence, and work.

Consider Job, whom Heaven honored as a righteous man. He suffered one disaster after another until he was reduced to poverty, bereaved of his children, and stricken with a sore disease. Surely his guardian angel must have wanted to help him, but could not because of contrary instructions from Heaven. From his experience we learn that when trials come and it seems we are being neglected by our guardian angels, God may still be working out His purpose for us. It takes strong spiritual discipline to emulate Job's uncomplaining trustfulness, but such an experience has its reward in character development. It was Job's steadfast faith in God that kept him stable when everything appeared to indicate God's displeasure toward him. Observe the height of his experience in God and the depth of his faith when he cried out, "Though He slay me, yet will I trust in him."

We need such faith in these times, a faith that has no bounds and is steadfast. Then when the trials of life come, as surely they come to us all, they will not hurt or move us. Before trials come let us learn that God is well able to save us, and that what He allows to befall us is for our good. We cannot be hurt permanently. No matter how sore the trial, if we place ourselves in His care, everything is all right even when it may seem all wrong.

Recently my wife and I made a long trip to visit a dying woman. I had baptized her some time before, which was her reason for requesting us to call on her at this time. Though dying and very low, she recognized us at once. Her mind was alert and clear. As we talked together of her Christian experience it seemed the angels drew near. It really brought cheer to our hearts to see and hear her faith in God and her love for this message.

REVIEW AND HERALD, September 21, 1961



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RUSSELL HARLAN, ARTIST

More often than we realize, guardian angels save us from dangers.

She knew of no sin in her life to be put away. All of that had been cared for. There was no fear in her heart as she faced death. To her it would be a sweet release from suffering, a quiet, sound sleep for a brief moment. Her eyes would close, to open a moment later and see Jesus—that is how it would seem to her.

Angels were around her bed, and the atmosphere of heavenly peace was in her hospital room. She was not merely resigned to the inevitable, she was happy in the Lord. She feared no evil as she walked through the valley of the shadow. Her hand was firmly held in Jesus' nail-pierced hand, and there was complete trust in Him.

There is a great difference between those who face trial or death with strong faith in God, and in fellowship with the holy angels, and those who fear God because of a life of sin and rebellion against Him. We need to understand better God's ways with us, and the relationship of the angels toward us.

"God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met,—agencies numerous, determined, and untiring, of whose malignity and powers none can safely be ignorant or unheeding."—*The Great Controversy*, p. 513.

However, angels do not wait to manifest their presence until some great danger is apparent or until a grave emergency presents itself. They are present all the time, and we may have their fellowship and guidance in all we do. We miss much when we neglect to do so. Consciousness of their presence will bring us a great blessing. Let us ever be thankful for the provision God has made for us to have the watchcare, fellowship, and protection of holy angels.



## The Methodist Survey

Some interesting facts about America's largest Protestant denomination—the 10-million-member Methodist Church—were revealed in a recent study by the Boston University School of Theology. Hartzell Spence, well-known Methodist author of *One Foot in Heaven*, reviews the findings of this study in an article published in the July issue of *Together*. From Mr. Spence's article we quote:

"Only about half of all American Methodists believe in equal opportunity for all races, and only 7 out of 10 favor the abolition of segregation. Nearly one third see no harm in moderate social drinking of alcoholic beverages. . . . Four out of 10 attend church less than half the Sundays in the year. . . . The real shock of this study is abundant evidence that a good many Methodists have relegated God to the perimeter of their lives instead of giving him the center. Those who responded to the questionnaire reveal an all-too-evident absence of clear Christian convictions, and an even greater lack of connection between many beliefs and individual actions. . . . Three out of five lay people in The Methodist Church now believe their chief purpose is to help the minister perform the activities of particular concern to him. In the old days every Methodist worth his salt was a lay preacher, and the pastor was his valued assistant. The vicarious nature of the lay role is disturbing. It implies lack of conviction, lack of direction, and a good measure of personal indifference. . . .

"Much less attention is paid to rigid attitudes on drinking, divorce, diligent church attendance, or personal conduct. In the areas of intimate ethics and morals, the church is no longer the setter of standards, at least for a good many Methodists."

When Dr. Albert P. Shirkey, minister of Mount Vernon Place Methodist church in Washington, D.C., read Mr. Spence's article he said that he was "deeply concerned over the laxity that has settled upon our churches. It is high time that we sound forth with renewed emphasis, the great romantic certainties of faith and call our people to repentance and to a closer walk with God."

### Self-examination Profitable

We think the Methodists are to be commended for taking this hard, close look at themselves, and then having the courage to publish their findings. Ruthless self-examination is an important step in paving the way for reform.

The Methodist survey led us to ask certain questions about our own church. For example, How many Adventists attend church fewer than half the Sabbaths in the year? Does the average member sense his responsibility to be a lay preacher? What attitude do most members have toward divorce, health reform, separateness from the world, simplicity and modesty of dress, self-denial? Is as much emphasis placed on the nearness of the Second Advent as there was 100 years ago? Is the uniqueness of the Advent Movement stressed and recognized as it should be?

We do not know what a survey would reveal in regard to present trends among Adventists. We are convinced, however, that Satan is working hard to blunt the thrust

of Adventist evangelism, strengthen the evil servant's suggestion that "My lord delayeth his coming," and lead members of the remnant church to relegate "God to the perimeter of their lives instead of giving him the center."

But the church that has been entrusted with the three-fold message of Revelation 14 must not disappoint God. It must not strike its colors in the face of attack. It must gather warmth from the coldness of others. It must gain courage from their cowardice. It must be "fair as the moon, clear as the sun, and terrible as an army with banners." It must enter the final conflict against evil clothed in the righteousness of Christ, wholly committed to His leadership, trusting Him implicitly for wisdom, power, and success.

The church will triumph. And we can triumph with it. By God's grace we can be among the blood-bought throng who someday shall stand before God's throne and sing "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). But repentance and a closer walk with God are our immediate needs. This is made plain by the True Witness in His testimony to Laodicea (Rev. 3:18, 19). What is our response?

K. H. W.

## Power to Change Men's Lives

Thirty-two years ago Will Kellett was the leading authority on the manufacture and use of wildcat liquor in the hills of Pushmataha County of Oklahoma, where he made his livelihood cooking up mountain brew and selling it. Though the "revenue men" caught him only once, he found the whisky business tough, for when one moonshiner tried to undersell another, or took advantage of the trade in some other way, there was usually a shooting. Then one day in 1928, out of curiosity to see what was going on, Will Kellett dropped into a revival meeting. He left the place a changed man, gave away his still, corked his favorite drinking jug for good, and began taking his family to church in the old model-T. Not content to keep his newest discovery to himself, he went systematically about selling it to his old moonshine buddies. Reminiscing of his experiences with them, he said recently:

"I still loved those old whisky makers and went to them as a friend and stayed with them until most of them were saved. I asked the revenue men to stay out while I was there, that I was going out there to break up the whisky gangs. They did not know what to think, me going out there by myself. They had always gone out in fours and sixes. But the whisky boys shut down their stills and came to church. The revenue men said I did more good than they, for when they caught one, as soon as he got out of jail he would start making again, but when I got one saved he would quit for good."

Will Kellett's experience reminds us of Paul's observation that what the law could not do, God accomplished by sending His own Son into the world. Only so, continues the apostle, could the righteousness prescribed by the law ever be fulfilled in us. By nature the human heart "is deceitful above all things, and desperately wicked." A moonshiner in jail may refrain, temporarily, from making mountain dew, but only because he is bound by cir-



cumstances. He is still a moonshiner at heart and will be back at his old occupation as soon as the cell door clanks open again. Law—any law—does not effect a real change in a man's interests or desires. Its effects are at best superficial. But the gospel brings about a change so thorough and complete that henceforth a man thoroughly hates the things he once loved, and loves what he once hated. No one can be legislated into heaven. The only catalyst potent enough to transform the human heart is divine grace.

Have you made the complete break with your former way of life that Will Kellett made, or have you kept the old still and hidden the little brown jug in a remote corner of your life—just in case? Also, as you seek to convince others of the superiority of what you have found, be as wise as this old ex-moonshiner in recognizing that people can be persuaded to lead circumspect lives, not because law—whether human or divine—so decrees, but because the love of Christ constrains them so to order their lives.

R. F. C.

## "Our Lives, Our Fortunes"

Not long ago an insurance company representative placed in our hands a facsimile of the Declaration of Independence of the 13 original States. This kindness prompted us to give the document a careful rereading. The final sentence has lingered in our mind: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

The founding fathers of the United States were wholly committed to the cause of independence. They were willing, if necessary, to spend their entire fortunes and give their lives to accomplish successfully their purpose.

This is the kind of dedication that produces results. It is the kind of dedication demanded by great times and great movements.

Of all the movements in the world today, not one is greater than the one with which we are connected. To the Advent people has been committed the task of carrying "the everlasting gospel" "to every nation, and kindred, and tongue, and people" (Rev. 14:6). This task is to be accomplished within our lifetime—now, against the cacophony of atomic rockets!

How thoroughly are we committed to our task? To assure its success, have we pledged "our Lives, our Fortunes, and our sacred Honor"? Surely anything short of this is inadequate.

K. H. W.

## Held for Ransom

The administration-sponsored Federal aid-to-education bill passed the U.S. Senate on May 25 by a vote of 49 to 34, and attention then turned to its fate in the House of Representatives. As the aid-to-parochial-schools debate rumbled on toward a climax, Roman Catholic Representative James J. Delaney of New York City, a key member of the House Rules Committee, loomed ever more important as the bishops' hatchet man in the halls of Congress.

All told, three educational aid bills were under consideration: (1) the President's general aid bill, which would benefit public schools only, (2) a bill providing loans and grants to benefit higher education, and (3) a bill to extend the National Defense Education Act (N.D.E.A.). For many weeks these three measures languished in the powerful House Rules Committee, which determines when all bills shall come to the floor of the

House. In recent years conservative Congressmen have been in control of this committee, and by the simple ruse of not reporting bills out to the floor, could effectively block any legislation they personally found objectionable. In order to prevent further exercise of this conservative veto on legislation desired by the liberal majority in Congress, three liberal Congressmen were added to the committee early in the present session. One of these was Representative Delaney.

As the weeks went by, increasingly determined efforts were put forth by the bishops' lobbyists and agents in Congress, to insure that if any Federal funds were assigned to public schools, parochial schools would benefit as well. In fact, Mr. Delaney used his vote to tie up all three bills until the minimum demands of the bishops should be met. To this end, an amendment to N.D.E.A. originally proposed by Roman Catholic Representative Roman C. Pucinski of Illinois, was written into the measure. This amendment made an appropriation of \$375 million in long-term, low-interest loans to parochial and private schools, which was what the bishops had agreed to settle for as an interim arrangement, until they could get more. Efforts were also being made to maneuver the House into acting on aid to parochial schools *first*, so that if this were defeated Roman Catholic members of Congress could vote against all aid to public schools. It was finally agreed, however, that both would be reported out at the same time, and Mr. Delaney implied that, with this amendment included, he would vote to release all three bills simultaneously.

### "An Intolerable Assumption"

The unconscionable delay in reporting the aid-to-education bills out of the House Rules Committee—while the bishops' demands were incorporated into the proposed legislation—made apparent the relentless determination of the Roman Catholic hierarchy that public schools should receive nothing until parochial schools were cut in on Federal funds also.

Of this tactic, the editor of the *New York Times* complained on June 22 that "the public school aid bill is being held for ransom by the House Rules Committee. The payment required, before this measure is to be considered for clearance [to the floor of the House], is an amendment to the National Defense Education Act that specifies low-interest, long-term Federal loans to non-public and parochial schools." The editor then accused Representative Delaney of using "Federal aid for public schools as a pawn in the battle for Government support of parochial schools," thus introducing "a bitter and divisive religious issue" into the legislation. He then went on to point out that the "pressure and forced deals" suggest "that support for public education is subject to approval or veto by [Roman Catholic] supporters of non-public education. This is clearly an intolerable assumption." We agree.

The day before the Rules Committee was to vote on clearing the three aid-to-education bills, however, Mr. Delaney suggested that all three be returned to the House Education and Labor Committee with instructions to send to the floor one comprehensive measure that would include all aid to schools, including parochial schools, in one bill. He had concluded that the loan measure tacked onto the temporary N.D.E.A. bill did not place the principle of aid to parochial schools on a sufficiently firm legal basis. It was "discriminatory," he charged, to enact aid to private education on a different basis from aid to public schools.

Such was the state of affairs on the eve of the crucial Rules Committee vote, which we will consider next week.

R. F. C.

## "And They Two Shall Be One"

\* \* \*

**B**EAUTIFUL, gay springtime had come again. The senior class of a Seventh-day Adventist college was soon to be graduated, and preparations were evident on every hand. In fact, the whole campus was a beehive of activity. Friends and relatives of the class were arriving for the commencement exercises, and there was an air of happy anticipation.

A romance had grown up between two of the seniors, George, a premedical student, and Miriam, a business major. They were making plans for the future, and would soon begin life together in earnest. Only four weeks from commencement day until their wedding, then a summer of work and saving, and on to Loma Linda where they already had arranged for a small apartment to live in.

On the night of their wedding the solemn words of the minister rang in their ears, "And they two shall be one"—one in purpose, one in objectives, one in loyalty to their Master, and one in service. After the prayer, while the two were still kneeling at the altar, a voice sang,

"I'll go where you want me to go,  
 dear Lord,  
 Over mountain, or plain, or sea;  
 I'll say what you want me to say,  
 dear Lord,  
 I'll be what you want me to be."

At Loma Linda a new world opened up before them, work and study, new faces and friends, new situations and problems. They enjoyed it all. They knew that in such a strenuous program, if their spiritual life was to be maintained, they would have to plan for it and spend time in reading and prayer. *The Ministry of Healing* was one of the first books they read together.

After two years they moved to Los Angeles. There Miriam was fortunate in securing a good position as a medical secretary, and George improved every opportunity to earn something to help defray expenses. They attended one of the smaller churches in the area, and were active in helping the young people.

About the beginning of the fourth year of medicine they became the proud parents of a healthy brown-eyed baby girl. A new joy and a new responsibility was now theirs. How they dreamed and planned together about her training. They discussed a program of regularity in eating, sleeping, and exercise. Obedience was an essential that would affect her whole life. What a joy they felt it would be to see a child who had been taught obedience from the very first. To sit still in church service with a sense of reverence was another must, and they observed that children from families who had regular family worship at home were the best behaved in church.

George saw the importance of planning ahead, of anticipating training problems and making decisions concerning them when the child was not present. They agreed that when either one of them was teaching or disciplining the child, the other parent would remain silent unless asked for assistance. Above all, they wanted their home to be a happy one, filled with laughter and singing and an atmosphere of love.

The last year was about to end at dear old CME. Graduation was at hand again, and although rejoicing that their goal was in sight, it was hard to leave the many friends they had made and the good times that

would always remain as a fond memory.

During the year of internship a son, whom they called Tom, came to gladden their home and be a playmate for his sister, Mary. Miriam felt that with two little ones she should devote her entire time to her family. Lovingly and untiringly she endeavored to instill an unselfish spirit in their hearts. She taught them songs and finger plays, and the idea of sharing their toys with each other. When they were still little tots they would play doctor and nurse, dressing up in their little uniforms and setting up imaginary operating and treatment rooms, playing happily together by the hour.

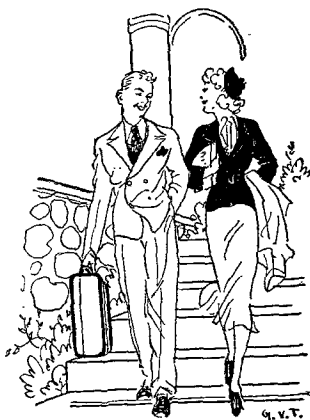
As time went on, sometimes the children would be disobedient and willful. George took a very definite hand in the discipline, and at times it seemed to Miriam that he was too severe. But she never said a word before them to indicate that she did not agree with their father. If necessary, she would quietly withdraw from the room. George was confident that his way was right, and he felt he should carry it through.

Gradually the children began to shy away from him, and one afternoon when he came home they stayed in their playroom and did not go to meet their daddy when they heard his voice. At suppertime they came to their meal, then went back to their hiding place. When George spoke to them they seemed afraid, and promptly withdrew. This went on for two or three days, and how it hurt the young father and mother!

### Thinking It Over

George began to think it over, recalling his dealings with his little ones. How wonderful it had been when they had come bounding to him and thrown their arms around him! And he wondered what he could and should do to restore that relationship. Had he failed to show the love he felt even as he had punished them? Is not love the fulfilling of the law? George thought to himself. So love must be the basis of all discipline. He remembered how he had watched Miriam when she punished one of them, that while they were still sobbing she would take them up in her arms and press her face close to theirs to give them the assurance of her love. George saw his mistake and determined to correct it.

He had felt that Miriam had not done her full part in holding the line of obedience and that her laxness had made it seem necessary for him to be more stern. They talked the matter over together, and George suggested that if she would be more firm, he



would be less exacting and more loving in his attitude toward them. Thus they would present a uniform plan of action to the children.

The years that have passed since this experience have been marked by unity of purpose and action of the parents, and the response of the children has been one of love and obedience. Again the words of Holy Writ come to mind: "And they two shall be one."

(First of Two Articles)

## Helping the Child to Make Decisions

By Opal E. Mills

**A**S CHILDREN cooperate with their parents from day to day at work or play the little ones grow capable of carrying more and more responsibility. By the time they have entered their teens they have learned to do many things by themselves, with less and less supervision. They still need restraint, but now they should understand the reasons more clearly. Usually they are glad that their parents love them enough to want them home at a certain hour and require certain responsibilities of them. However, because of too much restraint, there are children who never seem to be able to stand on their own feet, children who must have someone tell them what to do and when.

Not long ago I was talking with a mother of two teen-agers. She was telling me about her children, a boy and a girl, and she seemed proud of the fact that they had never been away from home one night in their lives, and had never been separated from each other. Each time the girl was invited to stay all night with a friend, or even thought about going away to summer camp, she would feel sick.

Now, at last, the boy is going away to camp, and his sister feels sick every time she thinks about it. She is now 15 years old and her mother hovers over her as if she were a little toddler. The mother told me that when the children were small she followed them all over the yard while they played, never once letting them out of her sight. In fact, she is almost as intrusive yet. I wonder whether she expects them always to have her to take care of them and watch over them. She isn't training them to be self-reliant.

### Don't Overprotect

Don't overprotect your children! Teach them right from wrong, show them by precept and example how they should conduct themselves, and then encourage them to think for

themselves, to choose for themselves, and to be self-reliant. When you have been successful in that, you have fulfilled your duty in preparing them to strike out on their own.

An overdominant parent hinders a child more than he realizes. Continual correction and criticism discourage and handicap a child to the point that he is unable to make his own decisions for fear of doing the wrong thing. A dominated child is constantly told what to wear, with whom to play, what books to read, and how to act. It is true that children need guidance. They need to learn how to decide for themselves what to wear, what to read, and how to act.

I met a man once whom I shall

never forget. He was living with his mother, as apparently he had all his life. She told him what to do and scolded him as though he was a little child. Yet he was a gray-haired old man himself. He accepted her scolding like a child—far better than some would. He had never married, but worked hard to support his mother. He was on hand to fulfill her every wish. I remarked to her at the time I met them, "It is nice you have your son to take care of you."

"Humph," she replied, "I take care of him!"

We want to be proud of our children, and we can be if we take the trouble to train them up in the way they should go, and then let them!



## Disowned for Christ

By Eric B. Hare

I can see them now. Three brothers standing timidly in my office with their father, who had brought them to school.

I wrote their names down in the register: Maung Thein, 14 years old; Aung Thein, ten; and Aung Twe, nine. I was still musing on their names, which meant "Victor," "Conquering Victor," and "Conquering Dog," when the father spat



a mouthful of betel-nut juice out of the window and asked, "What are the school fees, Thara?"

"Twenty rupees each," I replied. "That will make 60 rupees for the three, Uncle."

"Fine," he said, and putting his hand into the big bag he carried on his shoulder, he produced 60 solid-silver rupees and placed them on my desk.

"And how much do you estimate their books and clothes will cost for the year, Thara?" again asked the father. It didn't take me long to say, "About 45 rupees, Uncle."

"Fine," he said, and into that same bag went his hand again, and he produced 45 more solid-silver rupees and put them on my table.

They were good-looking lads. The

father was a good-looking man. Almost at once I could feel myself expecting more of them than of the average students. They had paid cash in advance. They meant business.

The mission school was a new and different experience to them. The regular program—the work, the classes, the silent study hours, the daily drill, the singing, the brass band—how different it all was from the irregular, noisy, monotonous singing of the Buddhist temple, the only school they had ever known. They put their whole heart and soul into everything; and when the first vacation came, what wonderful stories they took home to their village! They had learned some words of the white man's language, and the village children clapped their hands with delight when they said, "What-is-your-name? Where-do-you-live? What-are-you-doing?" The two younger boys told of the bricks they had made in the brick-making class, and the big boy—Maung Thein—who had been in the building class, demonstrated his skill by making his father a chair.

A chair! The village folks could hardly imagine such a thing. Maung Thein, who had never handled a plane or a saw or a hammer before, had made his father a chair! And they crowded around to admire that chair and to pat it and to stroke it. And if there was one thing father loved doing more than anything else it was to sit in that chair.

The boys came to school for the second year. Again they paid cash in advance, and worked and studied as if they intended to get their money's worth out of their education. During the second vacation Maung Thein made his father a table. Yes, a table! And again the village folks gathered around to admire the table and to stroke it and pat it. And if there was anything that father loved doing more than sitting in the chair his son had made, it was to sit in the chair near the table.

"Maung Thein, my son," he said one day, "you have done very well at school. Very well! Your studies are good. Your hands are skillful. I am very proud of you. I am getting old, and someday I will be too old to be the village chief any

(Continued on page 20)



A. DEVANEY

The natural laws that govern man's body are fully as important as the moral laws that govern his conduct. The same God is author of both. How often a violation of the laws of nature prevents a person from entering fully upon that more abundant life in Christ that is the privilege of everyone who has been born again!

# Proper Care of Body an Aid to Holy Living

By the Editor

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

3. But let me go on to a third reason that to my mind demands that we have a health doctrine. It springs from a further fact regarding the nature of man. The Bible informs us that the Christian receives a new mind and spirit at conversion, because of the new-covenant promise (Heb. 8:10). But it also soberly reminds us that he does not receive a new body till the advent of Christ "who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). I am well aware that in certain scriptural passages the word "flesh" should be understood in an essentially symbolic way as personifying everything evil that torments or drags us downward. But I cannot escape the belief that in some other passages the word "flesh" has an almost starkly literal quality. At least the literal quality of the word must be permitted in part. A good illustration is Paul's statement: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). It is significant that he precedes this with the words: "And every man that striveth for the mastery is temperate in all things."

Again Paul says: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind,

and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22, 23).

We can agree with the geneticists that the Lamarckian doctrine of the inheritance of acquired characters is false. But the Bible teaches us that we have inherited all the evil traits that our ancestors acquired from Adam onward. Someone has well said that every man is an omnibus in which all his ancestors ride. And what a sorry looking lot of passengers they are in that wayward bus, which naturally travels downward. At conversion the omnibus turns upward. From that moment onward the task of the converted man is to see that his ghostly, unwanted passengers do not drive from the rear seat.

Someone has observed that God will forgive your sins, but that your nervous system will not, which is but a whimsical way of stating that although a man receives a new mind and spirit at conversion, his body is the same as before. Perhaps that body is troubled with brittle nerves or an endocrine system in imbalance. These and other disorders present great and continuing threats to the man who is seeking to travel heavenward.

A man may have a genuinely great desire to live a holy life and yet be overcome by sin. But his desire for holiness may not have gone so far as to keep him from liquor, for example, or from certain seductive temptations.

It is a sorry fact, often tearfully attested by penitents, that physical desire may rapidly mount, overwhelming mind and will. The very things that may stimulate the body may also weaken the will to resist. Liquor is only a glaring, dramatic exhibit. There are others. The result is that "the evil which I would not, that I do" (Rom. 7:19).

All this leads to the conclusion that one of the goals of the Christian is to follow a regimen of living that will aid him to "keep under" his body, and to make it a willing servant to a regenerated mind. But this means that if the church is to aid him in this important matter, it must give attention to the physical man, it must teach a doctrine of healthful living.

## Fourth Reason for Health Doctrine

4. We come now to a fourth reason why we should have a health doctrine. Because we believe that man is a corporeal entity, we believe he is a part of the physical universe, and thus answerable to what are called natural laws. For example, he is certainly subject to Newton's laws of motion—though some of my Jehulike brethren drive as if they were not. The physical laws of falling bodies operate upon man as truly as do the spiritual laws of falling beings. He moves both in the physical and in the spiritual world, subject to the laws of both. Therein resides one of the prime exhibits of man's remarkable dual status.

Now, our belief that the whole man, body as well as mind and spirit, is the object of God's redemptive plan requires us to conclude that the so-called natural laws that govern man's body are significant in God's plan to redeem man. Stated negatively, the matter becomes more evident. We agree that the man who violates the laws that should control his physical being, as by gluttony, lust, or drunkenness, is traveling toward destruction, not salvation. It is a literal as well as a spiritual fact that "he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8).

Hence, if man is subject to physical laws, it is needful that we have a healthful-living doctrine in order that men may know what these laws are and how best to give obedience to them.

5. But this matter of physical laws carries us on to a fifth reason for a health doctrine. Many of us, along with most of those outside our ranks, think of physical or natural laws as on a much lower plane than what are called moral laws, and as wholly different in character. But such thinking unwittingly leads us on to conclusions abhorrent to our whole Adventist theology. When the learned world speaks of natural laws it quite generally thinks of laws that are somehow inherent in the nature of the physical world. If God be seriously considered in relation to them, He is often viewed as in some way their servant. For the strictly materialistic scientist, natural laws are the only explanations for how nature acts. And, of course, to the extent that the idea of God as absolute ruler fades from men's thinking, not only does

natural law appear to be but the fatalistic though organized activity of matter, but moral law appears to be no more than the expression of the approved customs of men. And need I say that this is the viewpoint of multitudes today?

These unscriptural views of both moral and physical laws spring from the same cause—a failure to see God as the one source of all things.

### Unwitting Support of False View

Now we as Adventists, while abhorring any degrading of the moral law, have often given unwitting support to a false view regarding so-called natural laws. We fall easily into the practice of saying, "Nature does this" or "Nature does that," ending with a eulogistic exclamation, "Isn't nature wonderful!" But that can easily become a deification of nature. We use the exclamation at the risk of blurring our picture of the Creator as also the sustainer of all things. The world about us uses the exclamation largely to fill the gap created by the separating of nature's laws from nature's God.

The human mind instinctively, and rightly, thinks of functioning laws as the expression of a mind and personality. When, long ago, men would not retain God in their memory they began to worship the creature more than the Creator. We smile at the ancients who personified and deified the wind and the various manifestations of nature. But what real advance have God-forgetting moderns made who rise no higher in their search for a primary cause than to say, "Nature does this or that"?

Adventists can entertain such ideas

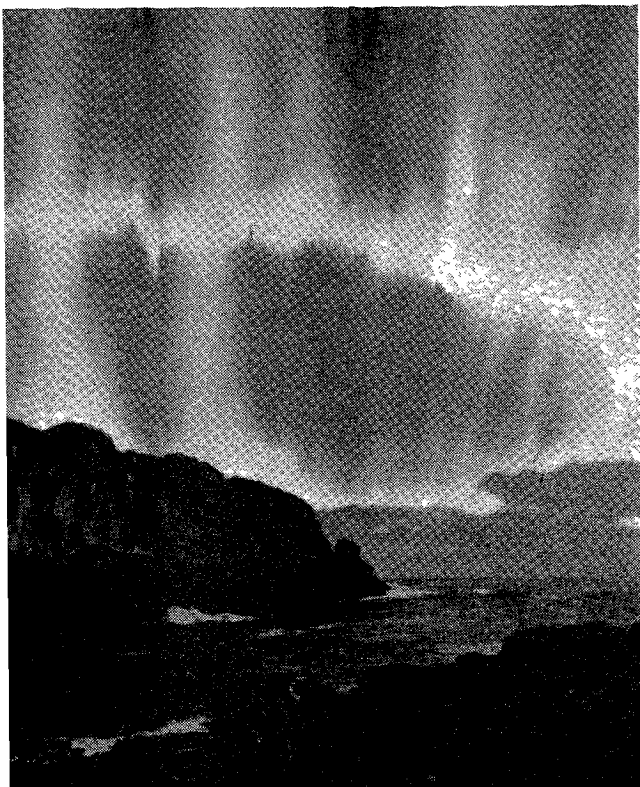
only at the peril of their souls, and the risk of destroying their distinctive theology. After all, there are only two views as to the origin and the ordering of *all* things, the theistic and the materialistic. We are theists of the theists. That is, we start with Genesis, which pictures God as bringing this material world into existence, and go on through Holy Writ to see Him as the constant sustainer of all things. Central to our message is a call to men to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). With Paul we hold that it is God that "giveth to all life, and breath, and all things" (Acts 17:25), and that "in him we live, and move, and have our being" (verse 28). This intense theism is of the very genius of our theology, a theology that has protected us against the steady, subtle dilution of the supernatural that has marked modern theological thought.

### Moral and Natural Laws From God

I think, therefore, that we must view all laws in the universe—so-called natural laws and moral laws—as an expression of the mind and will of God. I see no reason to feel that the laws that govern the course of the stars or the functioning of our physical hearts are any less an expression of the mind of God than the laws that govern the course of the Christian or the functioning of our promised new hearts. The laws known as moral laws I would describe as those laws of God that apply to our minds and spirits. The laws known as natural laws I would describe as those laws of God that apply to our physical bodies. This in no way degrades moral laws; it simply elevates so-called physical or natural laws. It declares that both have the same source, the throne of God, and thus the same authority, the authority of the God of heaven. Taking this position I cannot reasonably say that physical laws are less authoritative for my life than moral laws, or less sacred.

To be consistent I must view the willful violation of either category of laws as resistance to the will and mind of God. Indeed, the very fact that body, mind, and spirit interact requires me to view both categories of laws as vital to holy living, and to see in the violation of either a handicap in my journey toward the kingdom. How other than by obeying both categories can we truly obey the command to glorify God in our bodies and in our spirits, which are God's? But this means that we must have a doctrine of healthful living, for we must know what these laws of God are if we are intelligently to obey them.

(To Be Continued)



HOWARD RUSSELL BUTLER, ARTIST

The mysterious though orderly laws of nature bear silent but eloquent witness to a Creator who knows what is best for the creatures of His hand, including man. As the breath-taking aurora borealis is nature's response to certain natural laws, so our lives should be a harmonious response to the physical and moral laws He has ordained for our happiness and well-being.



# Reports From Far and Near



Officers and crew of the *Pitcairn*, on her maiden voyage. First row (left to right): Charles Turner, steward; J. M. Marsh, captain; J. Christensen, mate; J. I. Tay, carpenter. Second row: G. A. Anderson, sailor; H. N. Garthofner, cabin boy; Charles Kahlstrom, sailor; Peter Hansen, sailor.

AS THE children of Israel were completing their pilgrimage to the Promised Land, and were passing over the bed of the river Jordan, Joshua commanded the priests to take up 12 stones representing their several tribes, and place them on the bank on the other side. When their children should ask them in later years, "What mean ye by these stones?" they were to recount God's wonderful providences during their long Exodus journey.

Today as we trace the progress of the Advent Movement into many lands of earth we are constantly reminded by various memorials, of the noble service given to this cause by the pioneers. Many laid down their lives in overseas countries where they heralded the message of the great Second Advent.

In accordance with the policy of the General Conference to maintain in a state of good preservation the graves or memorials of our missionaries who have given their lives in service for the Master in foreign countries, the Australasian Division recently conducted a search for the resting place of Capt. J. M. Marsh, who commanded the ship *Pitcairn* on her first long and successful missionary voyage. A headstone was then engraved and placed in position in the Remuera Cemetery in Auckland, New Zealand, where Brother Marsh was laid to rest more than 70 years ago.

The fascinating story of the building, launching, and sailing of the first Adventist missionary ship to the South Seas never loses its interest. In San Francisco the ship was placed under the command of Captain Marsh, with Brother J. Christensen as mate. Missionary John I. Tay was signed on as ship's carpenter. In ad-

"What  
Mean  
Ye  
By  
These  
Stones?"

By A. G. Stewart  
Retired Missionary

Australasia Cherishes Memory of  
the *Pitcairn* Captain



dition there were three able seamen, a cook, and a cabin boy, making a complement of eight officers and crew.

On that bright day of October 20, 1890, as the *Pitcairn* passed out through the Golden Gate of San Francisco, and Captain Marsh gave orders to unfurl the clean white sails, no one foresaw that his eyes would never again rest upon that friendly foreshore studded with little groups of friends waving them a fond farewell, nor that the senior missionary of the party, John Tay, would never again return to his homeland. (Brother Tay's resting place has long since been marked with a plain slab of stone upon which is briefly inscribed his name, vocation, and the year of his death. This humble memorial stands in the Korovou Cemetery, overlooking the beautiful harbor of Suva, Fiji.)

This first missionary cruise occupied nearly two years, during which successful visits were made to the islands of Pitcairn, the Society Group, Tonga (the Friendly Islands), the Cooks, Samoa, Fiji, Norfolk Island, and Auckland.

#### Captain Marsh Stricken

On her return voyage the ship was under the command of J. Christensen. While replenishing the ship in Auckland, Captain Marsh was taken seriously ill and did not recover. In the leading newspaper, the *Auckland Star*, June 3, 1892, appeared the following notice of the death of Captain Marsh:

"Considerable regret was occasioned in shipping circles this morning by the news of the death of Captain J. M. Marsh, master of the American Seventh-day Adventist Mission schooner *Pitcairn*, at present lying in this port.

"Captain Marsh was quite a young man, was very well liked by all who had met him during his stay in Auckland; and during his last illness he was visited by many friends and acquaintances connected with local shipping. . . .

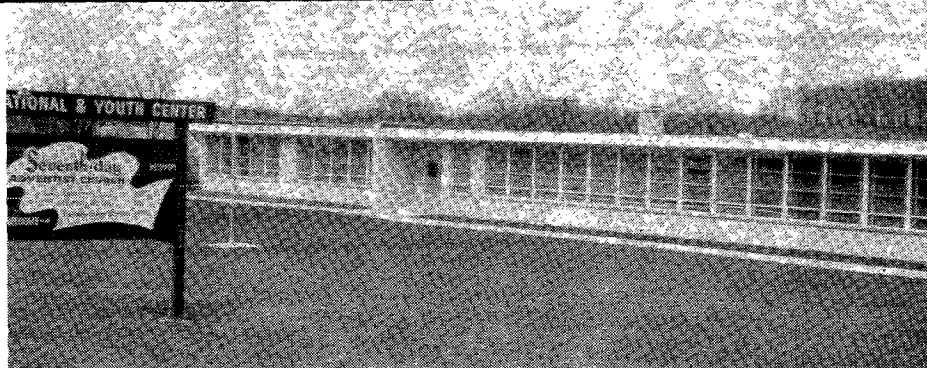
"Captain Marsh was born in Nova Scotia, and was in his thirty-seventh year at the time of his death. . . . He leaves a widow and young children. Mrs. Marsh is a native of Liverpool, where she is now living.

"Captain Marsh bore the reputation of being a very skillful navigator. He was most popular with his associates on board the *Pitcairn*, and his pleasing traits of character made him many friends in Auckland.

"Most of the vessels in port and several business houses flew their flags at half-mast today in respect to the deceased shipmaster's memory."

With these early sacrifices, made almost 70 years ago, began the ever-expanding missionary program in our vast island mission field, where today we have 56,082 adherents to the Adventist faith, speaking scores of different languages and dialects.

Our early pioneers set us a worthy example of self-denial and sacrifice. May we emulate their lives as we help to fulfill the vision of the revelator: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).



### Rockford, Illinois, School Dedication

Dedication services for the new Rockford school and youth center were held on Sabbath, May 13, 1961. J. D. Smith, president of the Lake Union Conference, preached the dedicatory sermon. Others participating were W. A. Nelson, president of the Illinois Conference, and H. M. Lodge, educational secretary.

The school and gymnasium provide more than 13,000 square feet of floor space at a cost of approximately \$150,000. Tradesmen in the congregation liberally donated their time. There is also adequate room for a health and welfare center for northern Illinois. The congregation is currently using the new gymnasium for worship services. Plans are being studied for a new church at the same location.

L. J. MARSA, Pastor

## Council at Kansas City Maps Medical Advances

By George B. Nelson, Administrator  
Kettering Memorial Hospital

Twelve years had passed since the last General Conference Medical Council, hence it was with anticipation that the delegates to the four-day 1961 council gathered in Kansas City, Missouri, for the opening session on Tuesday morning, August 22. About 300 were present, representing various aspects of Seventh-day Adventist medical missionary work.

There were physicians and dentists in institutional and private practice, conference medical secretaries, nurses, dietitians, chaplains, conference and institutional leaders, and representatives of privately owned institutions.

A full program of discussion and study had been carefully planned by the Medical Department of the General Conference. Morning devotional studies were presented by R. R. Figuhr, M. V. Campbell, W. B. Ochs, and F. D. Nichol. In the first general session Elder Nichol presented a study setting forth the scriptural basis for a health and medical program in the church.

The fact that our sanitarium and hospital work is growing rapidly was dramatically demonstrated when H. E. Rice, associate secretary of the General Conference Medical Department, presented the leaders from 15 institutions that have been placed in operation or brought under development since September, 1958. A full report of this program with information about the new institutions will appear in a future issue of the REVIEW.

#### Specialized Groups

On Tuesday afternoon the delegates met in sections, and specialized subjects were studied and discussed. The nursing group gave attention to the evaluation of the existing programs of nursing education in the denomination, college and hospital schools for professional nurses, and various types of training programs for practical and vocational nurses. The

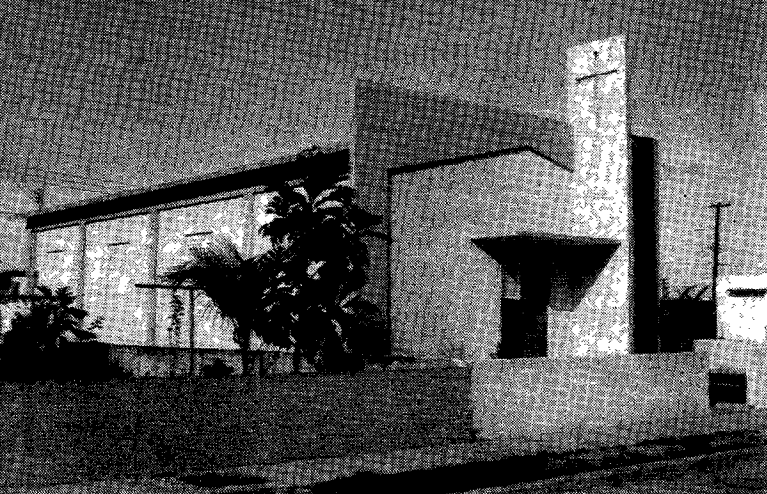
### Ordained in Washington



On Sabbath, July 15, T. A. Stafford was ordained to the gospel ministry at the Washington Conference camp meeting in Auburn, Washington. The ordination prayer was offered by R. R. Figuhr, president of the General Conference; the charge was presented by C. A. Scriven, president of the North Pacific Union Conference; the welcome was given by N. R. Dower, president of the Washington Conference.

Brother Stafford is a native son of Washington State and has spent all of his years in the Northwest, having been a student at Seattle Junior Academy, Auburn Academy, and Walla Walla College. The Lord has blessed him and his wife in their service for His cause. We wish for them much of God's Spirit as they carry on in His service.

N. R. DOWER



## Church Expansion Program Under Way in Puerto Rico Conference

The Puerto Rico Conference is carrying on an intensive church expansion program. In the past two years 17 new edifices have been erected or purchased in important cities of the island. Now our goal is One New Church Building Every Month.

Recently the new church at Moca (left)

was dedicated, with C. E. Schmidt and T. R. Haylock of the Antillian Union participating. Elder Antonio Marrero is the pastor. The new church in Arecibo (right) also was dedicated. R. L. Jacobs, president of the Antillian Union, preached the sermon; A. H. Riffel, president of the Puerto Rico Con-

ference, led in the Act of Dedication; and Manuel Méndez offered the prayer.

We thank God for blessing our believers in Puerto Rico, and enabling them to build these new monuments to His glory.

A. H. RIFFEL

*President, Puerto Rico Conference*

chaplains sought ways to improve and expand their spiritual ministry, to develop stronger health education programs in our institutions, and to relate them more closely to the spiritual ministry. The institutional administrators discussed the question of how to cooperate more effectively with and assist the medical program of the church overseas. Three other sections studying special problems included physicians and dentists, representatives of nursing and convalescent homes, and representatives of conference medical activities.

Tuesday evening Dr. T. R. Flaiz, secretary of the Medical Department of the General Conference, presented to the general assembly a penetrating review of the worldwide medical work of the denomination, setting before the delegates several areas of endeavor in which there should be improvement, greater competence, and richer and more adequate accomplishment.

Wednesday and Thursday followed the same organizational pattern with general sessions, and sectional meetings with a carefully prepared agenda for each meeting. Some of the items submitted for discussion were: How may we better rally the professional, technical, skilled, and unskilled resources of the church to the staffing of our medical institutions? To what extent may we properly encourage the launching of new medical institutional projects, and what form should such new institutions take? How can our institutional medical resources make a greater contribution to the objectives of the church in soul winning? How may we lift the standards of service, care, and operation in our institutions? Consideration of these and other important subjects filled the days and evenings. As each specialty section drew toward a conclusion of its study of a particular item, the results of the study were formalized in a

recommendation. All the recommendations were submitted to a committee on resolutions which edited them, screened them for duplications, and then passed them on to the chairman for consideration by the general assembly.

### Soul Winning

On Wednesday evening several administrators, nurses, physicians, and chaplains participated in a program of reports on opportunities they have had for spiritual ministry in their work. One hospital administrator displayed a traveler's case filled with cigarettes, cigars, and

liquor that patients in the hospital had left in his office as they gained victory over the health-destroying habits symbolized by the articles displayed.

A physician told of nine members of one family who one after another yielded their hearts and lives to the compelling influence of the Holy Spirit as revealed to them in the lives of the medical workers who served them, and as brought to them in Bible studies with the doctor. These and other experiences presented during that evening demonstrated the vitality and effectiveness of the growing program of medical evangelism the denomination is conducting around the world.

Thursday afternoon was given to the discussion of two important topics: The relationship of nursing service to nursing education, and dietary programing in Seventh-day Adventist institutions.

On Friday morning consideration was given by the general assembly to the recommendations from the various sections. Several important matters were acted upon and referred to the Medical Department or to the officers of the General Conference. Those which have to do with procedures and counsel on specific programs will be referred by the department to the institutions or organizations involved; those referring to denominational policy will be processed through the appropriate committees of the General Conference and will be included in policy statements as they are published in the future.

And so a busy council schedule came to a close. Much valuable and forward-looking material had been presented. As the delegates returned to their homes, they carried with them new challenges for their expanding responsibilities, and new faith in the old promises that have been the inspiration of Christian workers through the ages.



### Ordination in Southern New England

Merle L. Mills (right), president of the Southern New England Conference, welcomes Rolf Lindfors into the gospel ministry after his ordination at this year's camp meeting held at South Lancaster, Massachusetts. Elder Lindfors is pastor of three churches in Connecticut.

S. A. YAKUSH



# Northern Europe Holds Educational Convention

By Charles B. Hirsch

The quadrennial educational convention of the Northern European Division was held recently at the Vejlebjerg Højskole, near Vejle, Denmark. Some 150 participants were present, including representatives from the division and unions and members of the teaching profession.

Dr. B. B. Beach, educational secretary of the division, was responsible for the organization and planning of the ten-day session. He played an active role in coordinating the schedule of meetings, which moved along at a rapid pace. A. F. Tarr, president of the division, led out in the morning devotionals and made a strong contribution to the group discussions. Other guest speakers who contributed to the spiritual, as well as the educational, aspects of the convention included E. E. Cossentine, educational secretary of the General Conference, and Dr. Charles B. Hirsch, president of Columbia Union College.

The morning sessions included the presentation and discussion of such topics as "Our Schools as Soul-saving Agencies in the Sixties," "The Christian Teacher and His Influence," "Adventist Education and its Relation to Governmental School Systems," and other subjects related to the theme "SDA Education in the Sixties." During the afternoons the delegates participated in section and committee meetings. A pleasant respite was a bus and boat trip to Himmelsberg, one of Denmark's highest mountains (just under 500 feet!).

Newbold College and Stanborough School of England, Toivonlinnan of Finland, Hlidardalsskoli of Iceland, Oud-Zandbergen of the Netherlands, Ekebyholmsskolan of Sweden, Tyrifjord of Norway, Vejlebjerg Højskole of Denmark, and the Polish Training School were well represented at all sessions of the convention. Leaders presented graphic, and oftentimes colorful, reports on the work of their institutions. In addition to our church school teachers, there were also present church members who



Children from families made homeless by the Poona, India, flood, July 12, being given milk (furnished by the Red Cross) at a distribution center. Seventh-day Adventist volunteer workers visited six such centers daily using the Oriental Watchman Publishing House truck converted into a relief van.

teach in state schools. They related to the convention how they were making their influence as Christian teachers felt in the public schools.

In almost every meeting the concern of teachers for the spiritual welfare of their students was apparent. There was no question that this was the paramount objective in the minds of those present. A testimonial service under the direction of Elder Cossentine closed the session on a high spiritual note.

## Dam Breaks; Poona, India Flooded by Water and Mud

By O. W. Lange  
Home Missionary Secretary  
Southern Asia Division

Tragedy has followed tragedy in Southern Asia this year. Unprecedented rail accidents, tornadoes, power failures, excessive rains and their resulting floods, have followed one another in quick succession.

Poona, the headquarters city for Seventh-day Adventist work in Southern

Asia, in its high and pleasant surroundings, suffered a tremendous catastrophe on July 12. The two water reservoirs above Poona, one 50 years old or more and another recently built, became overfilled by excessive rains. When the overflow gates on the upper dam became jammed and could not be opened to relieve the pressure, the earth dam gave way and sent a 20-foot wall of water crashing down the valley to shatter the sturdy old masonry dam six miles above Poona.

No one had thought that such a thing could happen, so the people in Poona were given no advance warning of the danger. Only after water began to flood the streets, did the alarm go out. One car dealer said that they knew nothing about the flood until water came to their street! Within half an hour his office and shop were submerged, including four of his new vehicles. Eighty thousand persons were rendered homeless in a matter of a few minutes. Fortunately the catastrophe came about 10:00 A.M. when everyone was awake.

There have been monsoon floods before in Poona, during which water had flooded lower sections of the city a foot



Part of the large group who attended the quadrennial education convention of the Northern European Division, at Vejlebjerg, Denmark. Dr. B. B. Beach, educational secretary of the division, was in charge of the program.

or two deep. But this time the unleashed wall of water from the broken dam rose above the roofs of two- and three-story buildings—some 40 feet above normal. Houses, some of them built two to three hundred years ago, of brick and mud, simply disintegrated in the water. Some reinforced concrete buildings were smashed, others stood. A water buffalo was washed into the third story of an apartment building.

The water largely drained away in about eight hours' time, but the devastation in the affected areas of the old city was appalling. In the flooded area the mud residue was from six inches to a foot deep everywhere. Mud and bricks from collapsed houses literally filled the

streets and lanes 8 to 12 feet deep. Fortunately, loss of life was surprisingly low. Papers reported less than 250 dead or missing, although some residents insisted that 1,000 would be a more accurate figure.

The division headquarters and Spicer Memorial College were not affected, except that the electric power supply was cut off at the college for a couple of weeks. The division compound managed to get an intermittent supply after three days. The water problem will be a major one in the coming dry season.

The Spicer College boys, assigned the job of cleaning the new Municipal Building (the city's pride, which had been filled with water above the second floor) made a fine impression for their school

by their diligent efforts to clean out the six-inch layer of mud that had been deposited over everything.

T. R. Torkelson, editor in chief at the Oriental Watchman Publishing House and pastor of the English church, R. E. Rice, president of Spicer Memorial College, and Mrs. M. E. Kemmerer, Dorcas Federation leader for the area, directed the Adventist relief aid to the community. On behalf of the division, the division treasurer donated about \$400 to the commissioner's relief fund. Volunteers from the Adventist churches, led by Pastor Torkelson and S. James, assistant secretary of the Voice of Prophecy, cooperated with the Red Cross in a daily milk-distribution program in six centers. V. V. Raju, manager of the Oriental Watchman Publishing House, made a truck available for the job.

St. Margaret's Hospital (Church of England), whose lower floor was covered by water 10 feet deep, suffered heavily. Surgery offices and the ground-floor wards were under water. The Adventists provided transportation for blankets and clothing given them by the YWCA in Bombay.

Our people assisted where they could. The Dorcas ladies went into action by sewing day and night to help supply some of the needs. A combined relief committee of our three churches in Poona was organized, and a group of young men volunteers, led by M. Ohal and B. G. Sable, helped persons whose houses had collapsed dig their belongings out from the muck and rubble of their former homes.

The Indian Government considered the Poona disaster almost a national calamity. Pandit Nehru came from Delhi to see it for himself.

We recognize in the events of these times signs of the end. May we do everything possible to warn the world of coming destruction.

## Medical-Ministerial Seminar at Loma Linda

By John Parrish

A seminar entitled "The Three-dimensional Ministry" at Loma Linda University, July 23 to 26, was attended by approximately 50 church leaders of the Southeastern California Conference. Sponsored by the University's Division of Religion, the seminar emphasized the three dimensions of man's personality—body, mind, and soul.

Participating were ministers, teachers, and doctors, who explored the most effective ways the three professions may jointly promote Christian healing ministry.

Mental health and pastoral counseling received particular attention. Visiting lecturer Dr. George Harding III, former president of the College of Medical Evangelists, spoke on the topic "Specific Signs of Emotional Disturbance," relating the cause and treatment. Charles Wittschiede, professor of pastoral care at Andrews University, lectured on the minister, doctor, and teacher as counselors. Other lecturers included personnel from Loma Linda



A home wrecked by the Poona flood. Water rose to the top of the second-story windows.



Sister Zacharia, a Dorcas lady from Poona English church, who was a faithful worker in the milk-distribution program to children in families made homeless by the Poona flood, July 12.





Twenty-four Seventh-day Adventist optometrists, their families, and guests who met in Denver, Colorado, for the first national meeting of the Association of Seventh-day Adventist Optometrists, June 16-18. To the left of center in the front row is C. O. Patterson, O.D., who has done much in bringing the group together into a strong organization. To the right of center in the front row is C. D. Omans, O.D., current president of the group.

University and the Pacific Union Conference.

The seminar coordinator, Carl Sundin, looks forward to making similar seminars available to the workers in other conferences.

## Adventist Optometrists Meet in Denver

By Carl Sundin

The mile-high city of Denver, Colorado, was the location of the first national meeting of the Association of Seventh-day Adventist Optometrists. Twenty-four Seventh-day Adventist optometrists with their families joined in a three-day fellowship in connection with the annual meeting of the American Optometric Association, June 16-18. W. A. Howe, educational and public relations secretary of the Central Union, spoke to the group Friday evening. Carl Sundin, associate secretary of the General Conference Medical Department and placement officer of Loma Linda University, spoke at the eleven o'clock hour, Sabbath morning. The Sabbath services were held in the chapel of the Colorado Conference office.

During the banquet hour Saturday night the new officers were installed in a ceremony conducted by Elder Sundin. The new officers are: President, C. D. Omans, O.D., Battle Creek, Michigan; secretary-treasurer, B. W. Bond, O.D., Eugene, Oregon.

*From Home Base to Front Line*

Mr. and Mrs. Ralph E. Williams and two children left Boston, Massachusetts, August 14, returning after furlough to Puerto Rico. Brother Williams is to con-

tinue as an elementary school teacher at the Bella Vista Hospital, Mayaguez, Puerto Rico.

Mr. and Mrs. Leroy R. Kuhn and daughter, of Kelowna, British Columbia, Canada, sailed from New York City, August 15, on the S.S. *Concordia Tarek*, en route to Ethiopia. Brother Kuhn is to be a teacher in the Gimbie Mission School.

Martha May Horn sailed from New York City, August 18, on the S.S. *Mormactide*, for Montevideo, Uruguay. Miss Horn is returning after her second furlough to continue as an office secretary in the South American Division office.

Leeta Evelyn Hemme sailed from San Francisco, California, August 19, on the S.S. *President McKinley*, for Djakarta,

Indonesia, returning after furlough. This will be Miss Hemme's third term of service. She will again take up her work as an elementary teacher at Bandung, Indonesia.

Elder and Mrs. Gilbert J. Bertocchini and two children sailed from San Francisco, California, August 19, on the S.S. *Bangalen*, for Hong Kong. The Bertocchinis have just completed their first furlough. Brother Bertocchini will resume his work as home missionary secretary of the South China Island Union Mission.

Elder and Mrs. Carlos Ayala and four children left Los Angeles, California, August 22, for Santiago, Chile, returning after furlough for a second term of service. He will continue as president of the South Chile Conference.

E. E. ROENFELT

## Chain of Providences Wins Japanese Youth

By Retha Eldridge

The eyes of 12-year-old Hiroshi were alight with anticipation as the ship on which he was riding approached the harbor of Hakata, Japan. He was getting his first glimpse of the country his parents had left 30 years earlier. He knew there would be many wonderful things to see.

His mother, on the contrary, was filled with much foreboding. Just a few days before, her husband, a major in the Japanese Army, had died, bringing to an end three decades of service both in the army and in the government of Manchuria. She dreaded the loneliness ahead for her and their two sons.

Her first task was to place the boys in school. Hiroshi, the younger, went to a public primary school. His older brother, in the second year of middle school, had to settle for attendance at a large mission

## What Was Your Reply?

If you have a telephone, and if your church has appointed a telephone committee to reach every member on behalf of the *Review*, and if a member of that committee telephoned your home this week, and if you were home when the telephone rang, a pleasant and earnest voice said something like this: "I have been asked to tell you about the unusually attractive price at which the *Review* and *Herald* is being offered just now. The price is only \$3.95 for 52 issues mailed directly to your home. Every Adventist needs the official organ of the denomination. May I have your order?"

What was your reply? Probably you answered, "That's the best news I've heard in years! Of course you may have my order! I'll give the \$3.95 to the church missionary secretary next week."

But (and the thought is almost inconceivable) if you said, "No, I think I'll do without the *Review* this year," we hope you'll reconsider and change your mind.

Several years ago an express package was sent from England to South Africa. The man to whom the package was addressed refused to pay the charges, so for 14 years the box was used as a footstool in the express office. When the consignee finally died, the box was auctioned off with other unclaimed articles. A man bought it for a low sum. When he opened it he discovered that it contained several thousand pounds sterling in English banknotes. The consignee had missed a considerable fortune, all because he had refused to pay the trifling delivery charges.

The *Review* contains a spiritual fortune each week. The delivery charges are only \$3.95. Did you reply to the caller on the telephone, "Yes, I'll pay the charges. Send me the *Review*"? If not, or if no one called, why not make your own call? Tell your church missionary secretary that you wouldn't do without the *Review*, no matter how much it cost!

THE EDITORS

school. What a mysterious providence this turned out to be!

In the course of older brother's attendance at this school he had to study English. This subject was popular, so he didn't mind; but Bible study—also a requirement—held no interest for him at all. Given an assignment for this latter class one day, he didn't know where to turn for the information needed. Then, remembering that from somewhere he had been given a Voice of Prophecy enrollment blank, he sent for the course, hoping thereby to receive help for his homework. Eventually he finished the doctrines course—our first postwar, printed-in-a-hurry, worldwide Voice of Prophecy Bible Course. But he still had no personal interest in what he had learned, so he stuffed the material from the Voice of Prophecy office in some little-used corner of his bookcase at home.

Time passed. At last both boys were in senior high school. As a side line they were helping an electioneering campaign and working as night watchmen to earn money. Making the rounds was lonely at night, and Hiroshi wanted something to read. Finally he discovered older brother's neglected New Testament. With that in his pocket he beguiled the time between rounds. But more than that—he liked what he read.

#### Hiroshi Finds the VOP Lessons

One day in rummaging through older brother's bookcase he found those old Voice of Prophecy lessons. They were fascinating. More than being thrilled with what the Bible taught, he also found the prayer, which appeared at the close of each lesson, very practical. Since he had no idea of how to address God, he memorized those prayers and used them as his own.

Hiroshi kept the discovery of the lessons to himself, reading them on the sly when older brother was away. Fortunately his brother had completed the course, so all 24 lessons stood in the bookcase to feed the hungry heart of this high school youth.

Then came the time when his mother required surgery. To meet expenses older brother dropped out of college to go to Hokkaido as an interpreter for the occupation army. This left Hiroshi alone at home to care for his sick mother. He soon became lonesome and asked older brother by letter if he knew of a church in Sendai he could attend. When the Seventh-day Adventist church in the city had been dedicated, all Voice of Prophecy students and graduates had been invited to the service, and a notice had arrived at the Shibata home for older brother. Since he was uninterested, it had been ignored. However, now it came to mind, and he wrote back and gave the name and address of this church. Surprisingly, it was not far from their home.

To overcome his timidity, Hiroshi took a friend with him that first Sunday morning. The boys found the door of the Seventh-day Adventist church locked. Disappointed, they went to another Protestant church, but since the congregation used the back door for some strange reason, the boys could not get in there either. When night came, Hiroshi decided to try

the Seventh-day Adventist church again. This time he was successful and found an evangelistic series of meetings in progress.

It is impossible to compress a story of years into these few paragraphs. I did want to share, though, some of the happiness I felt in hearing Hiroshi's experience. How marvelously God used the quiet testimony of those Voice of Prophecy lessons to win a youth to Himself. I should add that since his baptism, Hiroshi has graduated from Japan Missionary College. He has completed his ministerial internship and now with a lovely wife and adorable baby boy he is connected with the Osaka Center, where his many talents are dedicated to winning others to God.



## Brief News OF MEN AND EVENTS

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

#### ATLANTIC UNION

► Gordon M. Ellstrom is now pastor of the Jamaica, New York, church. Elder and Mrs. Ellstrom and their two children have just returned from mission service in West Africa where Elder Ellstrom served as president of the West Nigerian Mission.

► E. J. Folkenberg, secretary of the Atlantic Union Conference ministerial department, was the guest speaker at the annual William Miller Memorial Chapel service, September 9. Sunny Liu, singing evangelist of the New York Conference, provided special music. H. J. Harris, Sabbath school secretary of the New York Conference, had charge of the Sabbath school.

► Just one year ago Bruce Borgerson from Cortland, New York, entered the literature ministry on a full-time basis. During this past year he has delivered approximately \$10,000 worth of literature which, we believe, is the first time this has been accomplished in the New York Conference by a literature evangelist in his first year of service. Many of our large Spirit of Prophecy books were among those delivered, namely, 40 *Bible Readings*, 105 *Your Bible and You*, 43 *Triumph of God's Love*, 27 *The Desire of Ages*, one *Daniel and the Revelation*, and three *Patriarchs and Prophets*.

► When Mr. and Mrs. Conrad Ham, of Poughkeepsie, New York, finished their basement playroom they decided to use the room to help bring others to a knowledge of the Saviour. As a result a growing branch Sabbath school is meeting there under the name Community Bible Club. Many wonderful contacts have been made with the parents of the children who are attending, and hopes are high for a good harvest of souls. Helping Mrs.

## Disowned for Christ

(Continued from page 11)

more. I want to make you the village chief in my place. I dream of it every day.

"There's only one thing, my son, listen to me carefully. Beware of the white man's religion. Have nothing to do with it. Nothing. We are spirit worshipers, and we cannot walk in the ways of the white man's God."

He paused and looked into Maung Thein's face to see what he would say. But Maung Thein answered not a word. Was his face flushed—just a little?

(To Be Continued)

Ham with the branch Sabbath school are Mrs. Frances Moore, teacher for the kindergarten group, and Mrs. James Berti, teacher for the primary-junior group.

► The most eastern church in the United States (Lubec, Maine) was dedicated on Sabbath, July 29. W. W. Rice, who has been retired for the past 25 years, has been the guiding light in the building of this beautiful little church. W. J. Hackett, president of the Atlantic Union Conference, was the guest speaker. Others participating in the service were W. W. Rice, local pastor; C. P. Anderson, Northern New England Conference president, and C. H. Gerald, secretary-treasurer; Mrs. Arletta Small, who read the church history; Dr. Douglas Timms, who presented the special music; and Charles Holmes, local elder.

► Dr. Laurence A. Senseman has been appointed to the State Advisory Council on Alcoholism by John A. Notte, Jr., governor of Rhode Island. This is Dr. Senseman's fifth appointment to this committee, of which he is chairman. He has served under four governors.

#### COLUMBIA UNION

► R. A. Gonzalez, of Denver, Colorado, has been appointed new pastor of the Spanish church of Philadelphia in the East Pennsylvania Conference. He takes the place vacated by Ralph Perez.

► Spanish youth from three conferences in two unions attended an all-day, all-Spanish rally held at Kingston, New Jersey, on Sabbath, September 2.

► Radio station WLOH, Princeton, West Virginia, is now broadcasting the Time for Singing radio program every Sunday at 12:15 P.M.

► Donald Mackintosh has been appointed new pastor of the Liberty Center,

Napoleon-Swanton district in the Ohio Conference. He comes to Ohio from the West Virginia Conference and takes the place of C. R. Spangler who has retired.

► A series of evangelistic meetings is being held in Pottstown, Pennsylvania, by the E. F. Koch-Jim Upchurch-Mary Bierly evangelistic group. Meetings are being held in the new Cloud Auditorium.

► W. S. Jesske, of the Voice of Prophecy office in California, is spending a period of four weeks in the Columbia Union Conference in August and September assisting pastors in follow-up work of Bible school interests. He also spoke at ministerial councils in the East Pennsylvania, New Jersey, and Chesapeake conferences.

► The new Williamsport, Pennsylvania, elementary school was recently dedicated in a formal ceremony. Guest speakers included E. A. Robertson, union educational secretary; Richard D. Fearing, former pastor, now of Hinsdale, Illinois; and Arthur Kiesz, president of the East Pennsylvania Conference. Directing the program was George M. Woodruff, pastor.

► The Reading Kenhorst Boulevard church in the East Pennsylvania Conference was dedicated on Sabbath, August 26. The new 500-seat \$200,000 church is the headquarters church of the conference. Two former pastors took part in the ceremony, J. Branson Christens and J. M. Clemons. The main address was given by L. E. Lenheim, president of the Columbia Union Conference.

## NORTH PACIFIC UNION

► After 15 years of service in Alaska, A. L. Zumwalt is retiring as president of the Alaska Mission. He and his wife plan to settle in Homer, Alaska, and continue as workers. J. C. Hansen, of Salem, Oregon, has been appointed president of the Alaska Mission. He has served in the ministry since 1943 in the Washington and Oregon conferences.

► The Spillman-Lyman union evangelistic team began a fall campaign in Boise, Idaho, September 16. The meetings are being held three nights a week in the Boise Junior Academy auditorium.

► Paul Johnson, who has served as a minister in the Montana Conference the past 13 years, has moved with his family to the Arizona Conference and is living in Springerville.

## PACIFIC UNION

► John G. Kerbs, of the Central California Conference publishing department, was ordained to the gospel ministry at the Soquel camp meeting in July. He is a graduate of La Sierra College, 1956, and previous to his present work he served in the Nevada-Utah and South-eastern California conferences. The Kerbs family is now under appointment to South Africa.

► The first Navaho camp meeting was held at Monument Valley Mission, August 8 and 9, with E. F. Finck, Nevada-Utah Conference home missionary secretary, as speaker. Special meetings for the children were held under the direction of

Mrs. Stringer and her daughter, of Dove Creek, Colorado.

► Darrell Mayberry and family arrived in Hawaii August 7, where he succeeds Gordon Collier as pastor of the Wahiawa and Aiea churches on the island of Oahu. Since his graduation from La Sierra College, Elder Mayberry has served in various pastorates in the Southeastern California Conference.

► Ted T. Jones is pastor of the new church organized in Menlo Park, California, July 19, with W. S. Lee, of the Pacific Union Conference Regional Department, delivering the special message. D. E. Venden, Central California Conference president, led in the organizational phase of the program.

► The Hardy-Roy evangelistic team began meetings in Torrance, California, September 16. The meetings will continue five nights a week through October. Participating in the effort are five churches besides Torrance: Hawthorne, Gardena, Redondo Beach, San Pedro, and Wilmington.

► Approximately 300 high-school-age students participated in the Fine Arts Camp at Squaw Valley August 8 to 16. This third annual music camp, sponsored by the Pacific Union Conference, was under the direction of John F. Knipschild, assisted by Mildred Ostich.

► Forty-two students were graduated from Pacific Union College at the commencement service in Irwin Hall on Thursday night, August 17, when Robert Olson based his address on the class prayer, "That we might see today with the eyes of tomorrow."

► July 20-24 the National Association of Seventh-day Adventist Dentists, Northern California chapter, held their fourth annual summer meeting at Kamloop Camp, Shasta Lake, California.

## SOUTHERN UNION

► The ministerial association of Thomaston, Georgia, decided recently to take no formal action on the enforcement of Sunday blue laws because of the work of Walter Earle, Jr., local Adventist pastor. Pastor Earle is the association's secretary-treasurer.

► Named to head the department of church and institutional development in the Southern Union Conference, is Oscar L. Heinrich, educational and MV secretary of the Alabama-Mississippi Conference.

► As a result of a \$30,000 appropriation to the Southern Missionary College physics department by the National Science Foundation, a Jarrell-Ash 3.4-meter spectrograph has been installed. This equipment will accelerate the studies of the spectrum, which have been conducted at SMC for the past three years. The results of this research are awaited by rocket scientists and astronomers.

► Appointments to the faculty of Southern Missionary College for the 1961-62 school year include Robert W. Merchant, treasurer, replacing Ralph Davidson, who has been named president of Madison College; Cyril F. Dean, physical edu-

cation; Carl Duane Zimmerman, mathematics; Norma Jean Kellam, secretarial science; Elizabeth Van Arsdale, assistant dean of women; and Ann Marilyn Parrish, English.

► Kenneth C. Stewart has been named principal of Collegedale Academy, replacing J. R. Siebenlist, who is now principal of Sheyenne River Academy in North Dakota. Also joining the faculty are Richard Lynn Sauls, instructor in English, and Donald E. Woodruff, instructor in science and mathematics.

## NOTICE

### Literature Request

A continuous supply of religious literature is urgently needed by I. H. Newkirk, 2000 9th Ave., N., Hwy. 41-A, Nashville 8, Tennessee, for distribution from his roadside market.

## Church Calendar

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

## REVIEW and HERALD

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

<b>Editor:</b>	Francis David Nichol
<b>Associate Editors:</b>	Raymond F. Cottrell Kenneth H. Wood, Jr.
<b>Consulting Editors:</b>	R. R. Figuhr, M. V. Campbell W. E. Murray
<b>Editorial Secretaries:</b>	Promise Joy Sherman Idamae Melendy
<b>Special Contributors:</b>	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
<b>Circulation Manager:</b>	R. G. Campbell

Subscription rates	One year	Six months
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In changing address, give both old and new address and allow four weeks for the change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. 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.

*The Review is the official organ of the church*

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"The REVIEW is a valuable paper; it contains matters of great interest to the church and *should be placed in every family of believers.*"—E. G. White, *Testimonies*,

vol. 4, p. 598. (Italics supplied.) Especially is this true today, when time is fast running out and the unity and strengthening of the remnant church are of prime importance.

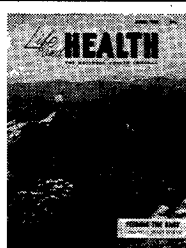
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Herald



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REVIEW AND HERALD, September 21, 1961



# News of Note

## Inter-American Division Elects Two Officers

L. F. Bohner, treasurer of the Inter-American Division, recently accepted a call to the Pacific Press as treasurer of that large organization. To fill this vacancy, C. O. Franz, who has served since 1954 as secretary of the Inter-American Division, has been elected treasurer of the division. David H. Baasch, division administrative advisor with the Mexican Union, has been elected secretary of the division.

These workers are tried and capable, and they carry with them the full confidence of the brethren and the church. We believe that they will bring strength to the Inter-American Division.

W. R. BEACH

## Blue Laws Discussed on Radio in Washington, D.C.

Sunday blue laws were discussed for an hour and a half over radio station WWDC in Washington, D.C., on the evening of September 6. The moderator was Steve Allison.

Dr. Melvin Forney, executive secretary of the Lord's Day Alliance, upheld Sunday closing laws, and Roland R. Hegstad, editor of *Liberty* magazine, spoke for freedom of conscience. Of the listeners who telephoned in to give their reaction near the close of the discussion, 65 per cent were opposed to Sunday laws. The listeners to this program were reminded that the seventh day is the Sabbath, and that God desires loving, willing service, not obedience forced by the state.

M. E. LOEWEN

## Important Notice About Perpetual Subscriptions

Some who have subscribed on a perpetual basis to the *REVIEW AND HERALD* or a group of periodicals including the *REVIEW* are wondering whether they will benefit by the very low present campaign rate. Yes, perpetual subscriptions that are due to be extended and billed now or at any time between now and the time of the next campaign will be charged at the present special rate.

If you are a new subscriber you will find it to your advantage to arrange with the Book and Bible House to be included on the perpetual list. This means that you authorize the Bible House to bill you each year at the time the publishers extend your subscription. In this way you will avoid the possibility of missing any numbers while arranging for a renewal, and as a perpetual subscriber you will have the benefit of the campaign rate each year.

Payment for perpetual subscriptions is

to be made to your church missionary secretary or the Book and Bible House. In fact, all business in connection with periodical subscriptions should be with your church missionary secretary or Book and Bible House. The single exception to this rule is that notice of change of address may be sent direct to the publishers.

R. G. CAMPBELL, *Manager*  
*Periodical Department*  
*Review and Herald Pub. Assn.*

## Have You Been Missed?

This brief note will remind all believers of the sensationally low annual subscription price at which the *REVIEW* is now being offered—\$3.95. If the *REVIEW* telephone committee in your church has not yet called for your subscription, they will probably be doing so in the next few days. If by chance you were missed, or if you do not have a phone, be sure to make contact with the church missionary secretary directly, and order your subscription entered or renewed, as the case may be.

## Congressman Addresses Alcohol Institute

The sixth session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism was conducted as in previous years, on the campus of American University, Washington, D.C., July 24-August 4.

The Institute was well attended by clergymen from the Washington area and by educators, temperance workers, and youth leaders east of the Mississippi River, and from Eastern Canada. The interest and the fellowship was unusual. The testimonials, which appeared on their examination papers, indicate that the Institute is fulfilling its mission.

The opening reception, the lectures, discussions, field trips, the function at the Shoreham Hotel, and the devotional exercises conducted each morning, left a tremendous impact on those who took the course.

Congressman David S. King of Utah was the featured speaker at the annual function at the Shoreham Hotel, Wednesday night, July 26.

W. A. SCHARFFENBERG

## North American Youth Hold Ecumenical Meeting

By invitation, the General Conference sent a representative of the Missionary Volunteer Department as an observer at the North American Ecumenical Youth Assembly, held on the campus of the University of Michigan at Ann Arbor, August 16-23. The assembly represented the first such project for North America,

drawing its 1,800 delegates from 40 denominations, about half of which are members of the National Council of Churches. Most of those in attendance were young people holding offices in various kinds of voluntary services of their churches. Officials of the World Council of Churches and the National Council of Churches, and clergymen from many States, were present.

The theme of the assembly was "Entrusted With the Message of Reconciliation." In a carefully planned daily program, development of the theme led through concepts of reconciliation with God, with one another as individuals, and with church organizations. The goal became clear: *unity* now; *union* when that is possible. The climate was friendly and permissive, and discussion was uninhibited. It was a fascinating demonstration of the thinking of today's well-informed youth.

Questions aimed by individuals at the Adventist representative, who was well identified by a badge, seemed unending, and one discussion group requested the writer to appear before them and tell of Adventist beliefs. This drew still more questions, all of which seemed to be a sincere search for facts, and requests for further literature. The entire experience provided a unique opportunity for many to return to their widely scattered locations with a truer picture of Seventh-day Adventists.

MILDRED LEE JOHNSON



Selected from Religious News Service.

KANSAS CITY, Mo.—The Church of the Nazarene reported here that over the past 25 years its rate of per-capita giving had increased five times while its membership tripled. Per-capita giving reached a record \$142.33 last year, as compared with the total of \$28.02 a quarter century ago.

ROCKVILLE, Md.—Maryland's first public official to be installed without swearing belief in God received his notary public commission after a two-year fight that went all the way to the U.S. Supreme Court. Roy R. Torcaso, of Wheaton, Maryland, an avowed atheist, took the amended oath here in the office of Montgomery County Circuit Court clerk, Clayton K. Watkins.

JUNEAU, ALASKA—The Alaska Supreme Court ruled here that public school bus transportation cannot be used by students attending private or sectarian schools. By a margin of 2 to 1, the court struck down a State statute that extended public school bus transportation to students who attend nonpublic schools. In its ruling, the court dismissed the "child benefit theory" advanced by the United States Supreme Court in the 1947 *Everson* decision.