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HOW SHALL WE REACH

Roman Catholics?

By Mary E. Walsh, Assistant Departmental Secretary
Pacific Union Conference

NEVER before in the history of the United States has Catholicism been discussed so freely as at present, and both Catholics and Protestants are faced with the issue of the growing power of the Roman Church. This situation affords us an opportunity to direct attention to what the Holy Scriptures have to say regarding the United States and its future role.

As we present our message, however, we ourselves must be free from all bigotry if we expect others to listen. We do not have to speak out as other Protestants do against the Catholic Church, charging it with being the mortal foe of religious liberty and all that the Constitution stands for. While it is true that Catholic influence is permeating every part of our body politic, and its leaders are shrewdly contriving to control our legislatures so as to favor their own self-interest, we cannot afford to lose sight of the work God has appointed us to do for their salvation.

The Catholic Church, as history attests, is noted for her ingeniousness of statecraft, and it is with no small cunning that she has achieved the status she enjoys today. Of course, Seventh-day Adventists have known for years that what we are now witnessing would develop. Therefore, it comes as no surprise to us. But, have we done

all we should over the years to inform men and women, Protestant and Catholic alike, of the situation that now confronts the United States?



A. DEVANEY

Do you know how to speak a word in season to a Catholic neighbor or friend?

How are we to take up the task of winning our Catholic neighbors, manacled as they are by the teaching of their church, and enthralled by its pageantry and seeming piety? There is only one way, and that is to give them the truth as it is in the Holy Scriptures. Thus our first step in working for Roman Catholics is to be ready to open the Bible to them. To

be sure, our approach to a Catholic must be somewhat different from our approach to a Protestant. Even terminology must be different. For instance, we can speak freely about "the Bible" to a Protestant, but to a Catholic we must speak of "the Holy Scriptures." Also, the name Jesus must not be used without bowing the head in a worshipful manner. This is not true of other names or titles such as Our Blessed Lord or Christ Our Saviour. The Lord's Supper is known to the Roman Catholic as the Sacrament or Holy Eucharist. Repentance is not in his vocabulary; instead he speaks of penance.

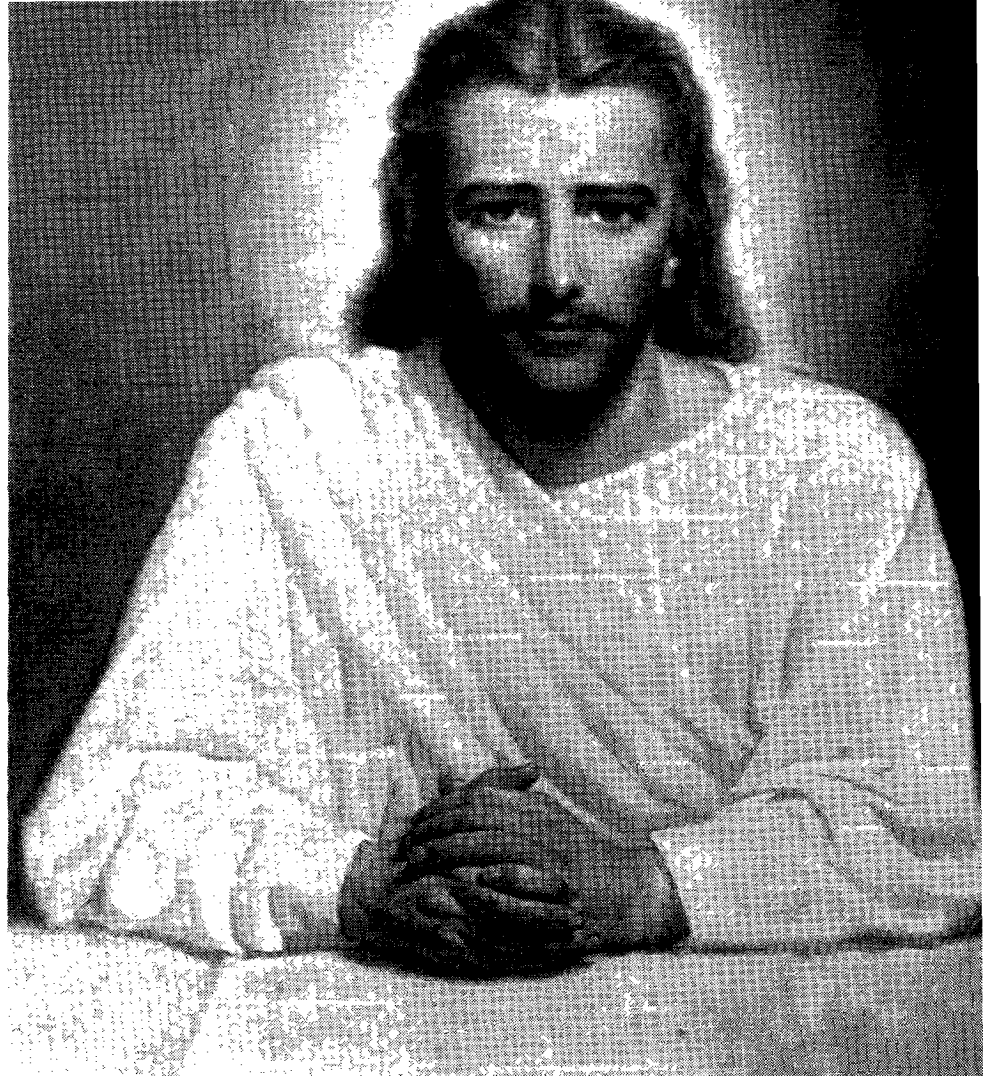
Because we may not be conversant with Catholic beliefs, should that fact hold us back from endeavoring to reach them with God's message for this time? It is not necessary for us to know the answer to every Catholic argument in order to converse with Catholics; however, we should become intelligent on some of the vital points of the Catholic faith in order to be able to reason with them from the Scriptures.

We must never forget that our dependence is to be centered in help, power, and wisdom, which come alone from God. "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Testimonies*, vol. 6, p. 333.

Perhaps there may be need to change our mental attitude toward approaching souls in dire spiritual need. Our Lord died for these dear people, and He longs to deliver them from the delusive dogmas they have been taught. In fact, "the same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower."—*Ibid.*, vol. 7, p. 10. When we have the same
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The Power of FAITH

By Earl W. Amundson, *Pastor*
South Bend, Indiana



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Faith is the central feature of Christian discipleship, and the object of faith is a living person—Jesus Christ.

FAITH is the central feature of Christian discipleship. It is a conviction and trust resting upon a sure foundation—the person of Jesus Christ. A good synonym for faith would be confidence or trust. Faith for the Christian is trust in a Person. We can trust Christ because He has proved His faithfulness in His dealings with His children in ages past. If the object of faith is truth, the assent of the understanding would be sufficient, but that would be more properly described as belief. A good synonym for belief would be opinion or judgment.

But the object of a living faith is a living Person. Therefore, faith is not merely the assent of the mind, nor is it yet persuasion as to the reality of unseen things. It is simple trust in the living Person, Jesus Christ.

Once my car was in need of repairs. Having recently come to the city, I did not know one mechanic from another. I inquired of a friend for a reliable person to do my work and he told me of a certain man who had worked for him. I then had faith in that mechanic's competence and was ready to let him do my work. My faith in him was based on tangible evidence. He had done good work for my friend, and I believed he would do the same for me.

Faith, or trust, in Christ is not so

much certainty of knowledge, but a persuasion of the mind, resting upon a firm, underlying "substance" of sufficient evidence to warrant confidence in the reality of what is not seen as yet. Such a reliance enables the believer to treat the future as present, and the invisible as seen. All Abraham could see was diametrically opposed to what God had promised, yet his belief in God was a display of faith that nothing could shake. He believed that God would fulfill His promise, and this belief was accounted to him as righteousness (Gal. 3:16).

Faith must have a basis upon which to rest. God never asks a person to believe without furnishing adequate basis for that belief. He does not require us to believe the unbelievable. He does not expect us to substitute blind faith for thinking and investigation, for appreciation of past performance or of character. He

asks us to believe in His own existence, but He opens the great volume of nature and bids us look up. He asks us to receive the Scriptures as divinely inspired, but they bear in themselves the evidence of their divine origin. He bids us to come to Him in prayer and furnishes us with daily answers to prayer. He asks us to trust that He will always take care of us and gives us proof of His tender, loving care by the way He has cared for His children in all past ages.

Let us consider Elijah. He was merely a human being like ourselves. He not only experienced the temptations that are common to us, but was, at times, undoubtedly overpowered by them. He faced life as every man must face it. He was not immune from the trials of life that all men face, and at times he was affected by man's weaknesses.

After a complete triumph over the prophets of Baal, it would seem

that God's prophet should have been ready for any trial of faith. But he was human, and as a human being he suffered a reaction following his marked success. He became confused and fled his post of duty. Fear drove him into the desert until he was completely exhausted and so depressed he wished he could die. Obviously, the success of his prayers was not the result of any superhuman qualities, but of the grace of God.

Faith has three qualities. First, it believes that God is, and then, what God says. It takes Him at His word. Our faith rests upon His faithfulness, and it is written that He will never leave us nor forsake us.

In the second place, faith is trustful. It walks forth in confidence at God's word.

Finally, faith obeys God. To expect something of God when we refuse to fulfill the conditions upon which the promise is made, is sheer presumption. When God told Joshua to march around Jericho 13 times, he did so. Twelve circuits of the city would not have brought its walls tumbling down.

A person who is ill does not show a lack of faith if he seeks the services of a physician after praying to be healed. But he may be presumptuous if he prays for healing and refuses medical help which may be the very means by which God sees fit to answer his prayer.

Areas for Faith

What are some of the areas in which God expects us to exercise faith? First, we must believe that our sins are forgiven, simply because He has promised to do so. Then we must have faith that God accepts us. Faith is necessary in order to receive Christ's righteousness. It brings Heaven's answer to earth's greatest problem—how a man can become righteous.

Faith will help to solve our problems. "When in faith we take hold of His strength, He will change, wonderfully change the most hopeless, discouraging outlook."—*Testimonies*, vol. 8, p. 12. "A simple, childlike faith in a divine Friend solves all the problems that come to us by land or sea," said Helen Keller, who was blind and deaf. In the darkness and silence she found God. She learned how to live by faith. "The obstacles that are piled by Satan across your path, although apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. 'Nothing shall be impossible unto you.'"—*The Desire of Ages*, p. 431.

Faith will give us victory over temptation and sin. "This is the victory that overcometh the world, even our faith" (1 John 5:4). Victory is in

A Letter From Our President

DEAR FELLOW BELIEVERS:

Probably no denominational worker among us during the last half century was more widely known and more deeply loved and respected for his good sense and sound judgment than W. A. Spicer. All age groups loved to hear him preach and were helped and inspired by his ministry.

A friend has just shown me a letter written in 1924 that bears Elder Spicer's signature. Someone had written to him, informing him that he had discovered new light. Elder Spicer replied:

"Why don't you write out the different points on which you have light—a few paragraphs each, if necessary—and send them in? . . . Real light can be put in a very small compass. . . . Details as to involved prophecy may be difficult to determine with precision, but I am glad that while we follow the old injunction to tread lightly on details of unfulfilled prophecy, the great main lines of truth that have made us a people are so clear and positive that they are bringing thousands of others into the light year by year. Many who have seen little glimpses of light in side details have made the mistake of dropping the great light of the message to press the details. Many things that we might spend our time on we shall have to wait to consider when we get into the kingdom."

This is good counsel for us in 1961. When we spend our time and effort conjecturing and promoting "side details" we are liable to make "the mistake of dropping the great light of the message." The fundamentals of the truth are what we must preach. The proclamation of these carry the work forward.

Seventh-day Adventists are true Protestants in that they take their stand upon the Bible as the foundation and source of their faith. Another of our General Conference presidents of revered memory states it well in the following words:

"The fact that the distinctive truths that gave rise to the Seventh-day Adventist Church were reached by diligent, prayerful Bible study, and not by a credulous following of the visions, is worthy of emphasis. In those pioneer days, as today, these doctrines were preached with convincing power from the Bible alone. After men had done all in their power to find the truth for themselves, then God graciously sent them messages through the gift of prophecy to assure them of their conclusions, or to correct mistaken interpretations of Scripture. The doctrines did not come from the visions, though the visions confirmed the doctrines. Thus a wonderful unity was effected, and assured confidence was maintained by those who accepted the manifestations of the gift."—A. G. Daniells, *The Abiding Gift of Prophecy*, p. 275.

It is evident, therefore, that our emphasis in teaching and preaching the message should be with a scriptural basis, as in the days of our pioneers, when the doctrines "were preached with convincing power from the Bible alone."

The matter was well summed up by Sister White in our early days:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Early Writings*, p. 78.

R. R. Fiquiera

President, General Conference

store for God's people—now, not in the distant future. We can experience it *now* in the same way that we receive the forgiveness of our sins—by faith (Col. 2:6). We gave ourselves to Him; now we must be willing to receive from Him what He has to give us—power to obey, guidance for each day. God has promised that the temptations we meet will not be more severe than we can stand (1 Cor. 10:13). "Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—*The Ministry of Healing*, p. 176.

Faith will enable us to wait patiently for God's answers to our prayers. "We must show a firm, undeviating trust in God. Often He delays to answer us in order to try our faith or test the genuineness of our desire. Having asked according to His word, we should believe His promise and press our petitions with a determination that will not be denied. . . . There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose that neither time nor toil can weaken."—*Christ's Object Lessons*, pp. 5-7.

Faith will enable us to endure trials patiently. "Faith takes God at His word, not asking to understand the meaning of the trying experiences that come."—*Gospel Workers*, p. 261. "In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. . . . He will more than fulfill the highest expectations of those who put their trust in Him."—*Testimonies*, vol. 8, pp. 10, 11. Similarly, we must have faith to claim His promised blessings. "True faith lays hold of and claims the promised blessing before it is realized and felt. . . . We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours."—*Early Writings*, p. 72.

A little girl rushed into her father's study one day and said excitedly, "Daddy, I am a Christian!" "I'm glad to hear that, Ruth," her father responded. "When did you become a Christian?" "This afternoon, in Evangelist Martin's meeting. He told us that if we would just open our heart's door Jesus would come in and stay. So I just invited Him to come in," Ruth explained. "And how do you know that Jesus did come into your heart when you invited Him?" her father questioned. "Why, Daddy, I know He did because He said He would." Yes, true faith claims the promise before it is felt.

Let us have faith to believe that God will take care of us. The person who believes in God and trusts in Him will master his fears and anx-

ieties. Faith in God is stronger than fear. Faith is more than a theological or intellectual matter. It reacts like a medicine containing healing properties for the mind, soul, and body.

How can we lay hold of this faith? Simply by practicing it. As you practice faith, gradually your faith will increase. One man who had trouble learning to exercise faith wrote on a card, "With God all things are possible," and fastened this card to a correspondence basket on his desk. When a problem came to him that he could not solve he would write the

problem on a card and place it in this basket. He put the matter into God's hands and was surprised to discover how God took care of those problems. One by one he removed the cards and threw them away.

So, talk in terms of faith. Act as though you had it, and you will have it. If you have an opportunity to help other people lay hold of faith, you will be surprised to see your own faith growing. Live as though you have faith, help other people have faith, and you will find faith stirring within your heart.

How Shall We Reach Roman Catholics?

(Continued from page 1)

intense desire as our Lord, He will work through us for the salvation of souls, be they Catholic or Protestant.

How, then, can we begin to converse with a Catholic neighbor who seemingly has no disposition to discuss religion? There are several avenues of approach. First, we can be friendly and have an unaffected interest in his welfare, keeping religious questions in the background until friendship has developed. In the meantime, pray that God will open the way for some seed of truth to be planted and look for opportunities to drop that seed.

Another avenue of approach is to lend or give a book that does not deal with any doctrine that would in the least offend the Catholic mind. *Steps to Christ* is one book that can be given without any hesitation. Simply tell him that it is a book from which you yourself have derived much help.

Another approach is to talk about

current events. Almost incidentally we can mention what the Holy Scriptures have to say relative to the question under discussion. In fact, this is an effective method in dealing with either Catholic or Protestant. It may—or may not—be advisable to give him some literature on the subject. If we can get a Catholic to read material that deals with Biblical subjects, we have accomplished much.

Let the Catholic Tell What He Believes

Another approach is to bring the conversation around to the subject of comparative religions, and our interest in it. We can express our desire to know something about the Catholic religion, and may mention some particular doctrine on which we would like further information. Our Catholic neighbor would no doubt be willing to discuss the dogma suggested. This will afford us an opportunity to mention what the Holy Scriptures have to say on the subject.

I have used this method to get into conversation with the Catholic clergy. They are usually responsive when I mention one of the teachings of their church. After getting their explanation, I bring the test of the Sacred Canon to bear upon it. This can be done in a friendly, Christian attitude. God has promised that His Word shall not return unto Him void, but that instead it shall accomplish that which He pleases and prosper in the thing whereto He sends it (Isa. 55:11). God will have a tender watchcare over the seed. People may forget what we say, but not God's Word.

Another means of access is through the use of the projector. Invite the Catholic neighbor to your home to see the sacred pictures you are showing. (Do not call them Bible pictures.) If there are children in the family, sug-

Autumn's Glory

By Buford Ward

I see the autumn's gold and crimson where
I stand,
A burst of glorious color from the Master's
hand.
Could I but paint this touch of beauteous
flame
I'd reap unbounded praise and fame.

O Master, touch my life like this fair tree,
That man may see Thy Spirit's power in me.
In these last days—the autumn of my life—
May I endure, and mellow from the strife.

A life like Thine outshines the season's glory,
To be like Thee—what heart could wish for
more?
May love from Thee reflect love's old sweet
story
In word and deed, until I gain that shore.

gest showing the pictures to them. You will be assured an attentive audience if little ones are present. However, great care should be taken in selecting pictures that will not cause suspicion or offense.

At this juncture it is best to omit prayer, inasmuch as a devout Catholic has an aversion to a Protestant prayer. The Lord's presence will attend every effort put forth to win the Catholic. We may fail many times in our attempt to reach the hearts of our Catholic neighbors and friends, but what an accomplishment if we succeed in winning even one soul! "If you fail ninety-nine times in a hundred, but succeed in saving the one soul from ruin, you have done a noble deed for the Master's cause."—*Ibid.*, vol. 4, p. 132.

If we once get the attention of a Roman Catholic and succeed in convincing him that a Christian should follow the Holy Scriptures, we will have no difficulty in presenting our message to him. For instance, there will be no opposition to the law of God that we find among Protestants.

Don't Get Stranded

On Third Base

By J. O. Iversen

MORIARITY was on third; the score tied, and two men were out. Eighteen thousand hearts were beating fast, and 36,000 eyes were strained in expectancy.

Moriarity had reached first on a single, advanced to second on a sacrifice, and on to third on a long fly. The fate of the game was in his quick eye, his quicker brain, and his running legs. If he failed . . . well, he couldn't do that. He was now safe on third.

Three-quarter runs are not marked on a scoreboard. Triples never won a pennant. Third base is not a destination, but the last station on the way home.

Moriarity was on third—90 feet from home, compared with the pitcher's 60 feet from home plate. His 170-pound frame would have to race a five-ounce ball. Now, Mullins, a .250 hitter—hitting once every four times—was at bat. What would he do this time?

Moriarity eyed the pitcher, who in turn eyed Moriarity. A decision, a fraction of a second, then a white streak across the field and a cloud of

dust. With 36,000 arms waving excitedly, the umpire signaled that Moriarity was safe. There was bedlam in Detroit!

Never get stranded on third and give up! Success in life is not a question of never failing, but of never quitting. Babe Ruth knocked 714 home runs, but he also holds the dubious title of strikeout king. He



Asters

By Myrtle Leora Nelson

Last to say farewell to summer,
Asters in your bonnets gay,
When the other flowers were leaving
Were you wishing you could stay?

Frost will come, and time is fleeting;
Soon you too will say good night;
Now you glow knee-deep in autumn—
Asters, wearing bonnets bright.

The Catholic has never been taught to believe that the law was nailed to the cross, or that "we are not under the law but under grace" since the death of our Lord.

In the Catholic heart there is a deep and profound reverence for everything holy, and this reverence can be capitalized upon as we discuss the Holy Scriptures. The manner in which we handle and refer to the sacred volume will have a telling effect.

(First in a Series of Four Articles)

"fanned" 1330 times, but whenever he struck out, he came back swinging.

In 1915 Ty Cobb "stole" 96 bases, but he was tagged out 38 times. He didn't quit on third.

Abraham Lincoln tried for several offices and lost, but didn't quit until he won the Presidency. It's not how many times we fail—but how we succeed.

Marshall Field reached third in a promising and prospering business career. When Mrs. O'Leary's undisciplined cow tipped over a lamp a few

Especially for Youth

blocks away, it destroyed his business along with most of Chicago. Undaunted, he vowed, "On this spot I'll build the biggest business house in the world." He did (and I got lost in there the other day).

Jacob made good time for a while. God blessed him beyond his wildest dreams. Then he reached third and wound up in deep trouble. But he pushed discouragement to the ropes, wrestled the angel, and won the title "Israel," which means overcomer.

Moses reached third, and then his troubles began. He took the first road out of Egypt, but ignoring discouragement, by God's help he made it home to be with God in heaven.

Young people sometimes ask, "What's the use of trying? I wind up in 'left field.' It's impossible to be a Christian. Why try?"

The devil's most effective tool is discouragement, and he's busy using it every day. He is out to strand you on third.

On the wall of a Salt Lake City restaurant hangs this sign: "On the plains of hesitation lie the bones of countless millions of those who, having laid down to rest, died."

"Press Toward the Mark"

It's not how many times you fall, but how often you get up again that makes or breaks a life. Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Here's another promise I like: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

You've made first, then second, and advanced around to third. Don't quit now. Take off for home.

We Founded Sanitariums

By the Editor

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

8. Thus far I have sought to show that we must have a health doctrine to give full meaning to our whole theology, and to aid us on the path toward heaven. My eighth reason is that we need such a doctrine in order to help *others* toward heaven. Our health views had hardly begun to crystallize in the 1860's before we found it expedient, yes, imperative, to create an institution through which we might practice and promote our health doctrine in a realistic way. Two prime motives prompted this move.

First, we believed that a quiet, religious setting provided the best aid to restoration of body and mind to new health. Equally important, we felt that certain therapeutic procedures would best serve to bring new health, because we believed that these enabled us best to cooperate with the laws that God intended should control our bodies. To discuss here the whys and the wherefores of these would carry us too far afield. But suffice it to say—and it should never be forgotten—that from the beginning we have had certain distinctive views on therapy, views that today find striking confirmation in the medical world. Obviously, we could give life and meaning to these views only as we ourselves operated medical institutions.

The second reason that prompted us to set up a medical institution that would accept non-Adventist patients was that we believed that the very act of ministering to the bodies of the sick could help us in ministering to their souls. It is in the valley of the shadow that men are often ready to follow the light. And very literally, when men lie prostrate in illness they are often in a mood to look heavenward. Under such circumstances the power of a word spoken, a prayer offered, may be multiplied a thousandfold.

This eighth reason why we must have a doctrine of healthful living leads, naturally, into the broad field of our sanitariums and hospitals, our school of medicine and its auxiliary schools. Through all these we have sought to provide, as it were, a laboratory proof of the worth of our health doctrine, both theologically

and scientifically. I shall not enter that large field at this time, but stand only at the border and offer a brief comment.

The Measure of Value

The success of our medical institutions, the justification for their claim on our resources of men and money, must ever be measured by how faithfully and effectively they give expression to our great doctrine of health. I think they have, indeed, accomplished much. But let me add that, having traveled no small amount, and having noted the changing picture of medical therapy and medical care, I must confess to occasional disquietude of mind.

I cannot believe that God raised us up simply to run community hospitals, for example. Nor can I believe that we should build additions to sanitariums merely because more bed capacity is profitable, when we know that we must employ a substantial number of non-Adventists in order to staff the institution. Let us never forget that it is the radiant lives of a devoted, devout staff, and not the pungent odors of strong medications, that should be the distinctive atmosphere of our medical institutions. Because these institutions are not an end in themselves, but only a means toward the end of bringing men into harmony with God in both spirit and

body, we must constantly guard against anything that would deflect us from that heavenly end.

The Ninth Reason

9. I come, now, to a ninth and last reason why we should have a health doctrine. Perhaps you have noted that throughout this whole address I have not even mentioned the name of Ellen G. White, much less offered her words as the reason for our health doctrine. This may seem more than a bit strange to some of you, so widespread is the idea that we owe our health teachings wholly to her. In turn, this idea that Mrs. White is the one source of our health doctrine has divided the majority of our people into two main groups. One group holds that our health doctrine is wholly God inspired, because they believe unqualifiedly that Mrs. White is inspired. The other group holds that our health doctrine may be modified, or perhaps even repudiated in part, because they entertain varying views as to the status of Mrs. White.

I shall reserve for my talk tomorrow morning my comments on the effects these differing views have had on our health doctrine. But to keep the record straight in the present context, let me give here the official church teaching regarding Mrs. White. Our official Statement of Belief declares: "The gift of the Spirit of prophecy is one of the identifying marks of the remnant church. . . . This gift was manifested in the life and work of Ellen G. White."—*Church Manual*, p. 34.

I would therefore be offering an altogether valid reason why we should have a health doctrine if I cited Mrs. White's words in behalf of healthful living. Emphatic, repeated, and some-



Our first medical institution, the Health Reform Institute, opened in 1866 near Chicago. Seventh-day Adventists founded medical institutions in order to teach people how better to cooperate with the laws of nature in the treatment of disease, and to minister to the needs of the body as an effective means of reaching men's souls.

times embarrassingly unambiguous are her words on the subject of health.

First Eight Reasons Sufficient

However, though I believe all Mrs. White has said, and accept without reservation the status accorded her by the church, I would not press this ninth and final reason for our health doctrine. The eight preceding reasons, found either explicitly or implicitly in Scripture, are more than enough, I believe, to justify our holding and promoting our doctrine of health. That there should be so striking a scriptural foundation for what Mrs. White has said on health, reveals only that she was in the true prophetic succession. The New Testament writers were notable for this above all else, that they drew from

the Old Testament a depth of meaning not immediately evident. Even so with Mrs. White in relation to all of the Holy Canon. Great churchmen through the centuries never saw in the Scriptures sufficient on which to build a clearly defined health doctrine, though the evidence was there. Nor did our founding fathers see it. But Mrs. White did. And as she drew from the Scriptures their fuller meaning the Advent Movement steadily enlarged its concept of a health doctrine.

I like, therefore, to think of Mrs. White, not as the prime source of our health doctrine, but as the architect of it. The result of that inspired draftsmanship is a beautiful edifice that can mean health and healing for all who enter its portals.

(The End)

As a Thief

By W. E. Murray

A SIGNIFICANT fact concerning the coming of the Lord the second time is that it will be a surprise to the majority of earth's inhabitants. The Lord Jesus plainly told His disciples that there would be a period of waiting. Furthermore, despite the many signs He foretold, the greatest event of all time would creep up on men and women and come as a thief (1 Thess. 5:2; 2 Peter 3:10).

The waiting time of which Jesus spoke was to be a time of peril, a time when God's people must learn the full meaning of patience. The apostle James wrote: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8). Isaiah similarly speaks of people waiting for the Lord: "Lo, this is our God," they say; "we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25: 9). Waiting time may be spent in idleness or in diligently serving God. James speaks of it as a time of intense spiritual activity, and our Lord commended those who so use the time (Matt. 24:46).

Jesus related three parables to illustrate three different aspects of preparedness for His return.

The first of these is the parable of the Ten Virgins, recorded in Matthew 25. These ten young women all slept. They all had lamps. But the frantic moment when they awoke found five of them without oil for their lamps. While they were out looking for oil the bridegroom came and the "door was shut." When, in desperation, they knocked at the door a voice from inside answered, "I know you not." These virgins had not been concerned about their lack of preparedness; they had lulled themselves into a false feeling of security. The difference between the two groups was the lack of but one thing—oil—and it was indispensable.

Now, the oil represents the Holy Spirit. This is the one element necessary for us in the waiting time. The Lord promised that the Spirit would be sent to guide, to teach, and to be in and with the believer. "Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit

given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, p. 672.

All spiritual growth depends on the Holy Spirit. The first promptings to turn to righteousness come from Him. Repentance, instruction, and spiritual growth are all the result of the Spirit's work. As the Spirit leads us we become sons of God, and "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered" (Rom. 8:26).

The supreme lesson we are to learn from the parable of the Ten Virgins is our need of the Spirit of God. The presence or lack of the Spirit will make all the difference between being on the inside of the door at the marriage feast and being on the outside. If our Lord's coming is to find us, not surprised as by a thief in the night, but fully prepared, we must remain awake. We must have the heavenly oil in our lamps. We must let the Spirit come into our lives in all His fullness.

The Talents

The second parable that applies to the waiting time is also found in Matthew 25—the parable of the Talents. In this parable a householder about to depart into a far country called his servants and delivered to them his goods. To one he gave five talents, to another two, and to the third, one. Upon his return, each was required to give an accounting of the use of these



Diligent use of the talents entrusted to us is evidence of loyalty and devotion to our Lord.

talents entrusted to him. Both the one with five talents and the one with two had gained other talents, and were commended. But the man with one talent reported that he had been afraid to use it and had hidden it in the ground. All he had to deliver to his master was the one original talent. He was cast into outer darkness, a "wicked and slothful servant." This parable teaches that during the waiting time every believer is to be active in using to the very best advantage the talents the Lord has given him. How we use these talents will mean the difference between entering into the kingdom and being cast out.

All have a work to do. Some may have a mission of lesser importance and others a larger mission, but all are to be busy for their Lord during the waiting period. We have all been entrusted with at least one talent, and possession entails responsibility for its use. The loyalty of an earthly employee is tested by his diligence in carrying out his responsibilities even when his employer is absent. The loyalty of the believer will be tested by the diligence and earnest effort he puts forth. Let us invest our talents, not bury them. Says the messenger of the Lord:

"Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works."

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To every one engaged in this work Christ says, I am at your right hand to help you."

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, pp. 331-333.

Vision and Determination

The man who received one talent lacked vision and trust in God. The other two had vision, and that vision brought them success. They set forth with determination to make the vision a reality. "Occupy till I come" is to be our watchword during the waiting time. Those to whom God has given talents such as mental power, the power of speech, and the power of kindliness, friendliness, and helpfulness, will use these powers with the fear of God in their hearts. Influence and time are other talents to be improved during the waiting

time, along with health, money, and all the other rich gifts of God.

The third parable given in the twenty-fifth chapter of Matthew presents a separation between two classes of people, represented by the sheep and the goats. The "goats" are to experience the everlasting fire prepared for the devil and his angels, the reason being that they have neglected opportunities to minister to the needs of others.

The sheep, on the other hand, are admitted to the kingdom, because they utilized the opportunities that came to them. Every act of kindness done to the least of their brethren in reality had been done for their Lord. "Come, ye blessed of my Father," He invites them, "inherit the kingdom prepared for you from the foundation of the world."

Many in the waiting time may conclude that they can go along through life indifferent to God's claims, and that, after all, God will pardon them and arrange matters so that finally they shall be able to get into the kingdom. This parable warns us against such thinking, in view of the day of accounting that is coming.

Let us be aware of the great opportunities of the waiting time. May our consciences be stirred to the point of determining by God's grace to improve the time, so that we may be prepared to enter into the kingdom. May God's alarm clock arouse us from our sleep of indifference, of spiritual coldness, of listless inattention, and may we be active Christians in the little time we have to wait before His appearing.

(Last of Five Articles)

Toward Better Health

Material Provided by the General Conference Medical Department

Vitamins Today

By Hulda Crooks, Dietitian
Loma Linda University

IT WAS late one night in 1906, but a light still shone in a laboratory at Cambridge University and Dr. Hopkins, the physiology professor, was pondering two charts on his desk as he watched a cage of white rats. One chart was the record of food consumed by the animals in front of him; the other, by a group he had fed previously. Both charts listed highly purified foodstuffs in amounts then thought sufficient to provide all the necessary elements for good nutrition—proper proportions of protein, fat, carbohydrate, and a mixture of minerals.

When Dr. Hopkins fed his first group of rats these purified food substances he was surprised at the results. The rats gained a little at first, then stopped growing, lost weight, sickened, and died. In contrast—the rats now in front of the professor, fed on the same purified diet with only a little milk added, were sleek, healthy animals. What made the difference? Milk itself contained protein, fat, carbohydrate, and minerals. Why had it produced results different from those attained with these same substances in purified form? It was evident that a natural food like milk

had added something to the diet not contained in the purified materials. Dr. Hopkins called these mysterious unknown elements "accessory food factors."

Actually, long before 1906 it was known that citrus juice could prevent, even cure, scurvy, that terrible disease that afflicted sailors on long voyages and soldiers subsisting for months without fresh fruits or vegetables. Similarly, rice polishings, added to a white-rice diet, had been used to cure beriberi, the scourge of the Orient. But no one knew why. In 1912, Casimir Funk named these essential nutrients *vitamines* (now vitamins), but it took years of further research to isolate and identify the many such substances known today.

Vitamins are dynamic compounds that, though needed by the body in only minute amounts, are absolutely necessary for life, growth, and health. Because so little of each is needed, the amount naturally present in foods is very small. For this reason, man consumed these active substances for ages without suspecting their existence. It was their loss through modern food processing, and consequent sickness or death under certain cir-

cumstances, that drove scientists to look for the reason. In their search they discovered that each natural food contains its own kind and quota of vitamins, which are lost or destroyed in varying degrees through certain processes of food preparation.

Every edible plant that grows provides these vital factors, and as a rule a reasonable selection of food containing sufficient calories also supplies all the vitamins needed. However, because so much of our food is highly refined or processed, we must choose with intelligent discrimination.

In many lands where the food supply is insufficient for the rapidly increasing population, deficiency diseases plague the people, especially young children. However, this is not so much because of a lack of vitamins, as it is a lack of an adequate, balanced diet. In a land of plenty similar deficiencies occur, because of an unbalanced selection of foods. These deficiencies undermine the health of apparently well-fed individuals.

Vitamin Loss in Food Processing

Our natural vitamin supply is reduced, and sometimes destroyed, by commercial milling, refining, processing, and preserving—to prevent spoilage and to provide easy-to-prepare foods for our fast-living age. For example, a little more than 200 years ago white sugar was a luxury selling at more than a dollar a pound. Today it is one of the cheapest high-calorie foods available, and enough is consumed in the United States to average 100 pounds for every man, woman, and child each year. High in calories, it adds neither vitamins nor minerals to the diet.

It used to be that a man took a sack of wheat to the mill and returned with a sack of whole-wheat flour. Then, in 1879, the roller-mill process was invented. Now, 98 per cent of all wheat flour is white, made from the inner part of the grain after 30 per cent of the nutritive vitamin-mineral-rich outside has been milled off for stock feed. The millings raise prize animals, but the remaining white product does not do so well for people who depend largely upon it.

An excess of sugar and fat in a diet built largely around white bread, meat, and potatoes, with rich desserts, quickly adds up calories above the body's need. Dr. Charles Glen King, scientific director of the Nutrition Foundation, Inc., of New York, has pointed out the great hazard, especially in the later years of life, of "simply eating too much" and the double hazard "when the high-calorie foods are low in vitamins" and

other essentials. He states that little progress has been made in finding specific causes for the many chronic degenerative diseases of our population, other than overeating. Obesity, diabetes, arthritis, and the high incidence of blood-vessel and heart disease plague peoples whose food supply is abundantly high in protein, fat, and sugar, but low in bulk, vitamins, and minerals.

The following table reveals a part of the vitamin losses sustained in the milling of white flour:

Nutrient Content of Wheat Flours (British)

	Thiamine (mg%)	Riboflavin (mg%)	Niacin (mg%)	Pyridoxine (mg%)	Pantothenic Acid (mg%)	Biotin (mcg%)
100% Wheat Flour	0.40	0.12	6.00	500	0.80	7.0
80% Extraction (Graham)	0.24	0.05	1.40	250	0.37	2.3
72% (White Flour)	0.10	0.035	0.72	150	0.34	0.8

—ROBERT S. HARRIS, "Supplementation of Food with Vitamins."

Breakfast cereals may also suffer heavy losses at times, as the following figures for rice reveal. Note especially the high concentration of vitamins in the bran and polishings. This table is taken from M. C. Kik, "The Nutritive Value of Rice and Its Products," University of Arkansas Experimental Station Bulletin 598, May, 1957.

	Thiamine (mg%)	Riboflavin (mg%)	Niacin (mg%)	Pyridoxine (mg%)	Pantothenic Acid (mg%)	Biotin (mcg%)
Rice bran	2.40	0.20	33.6	2500	2.77	60.0
Rice polish	2.20	0.22	33.0	2000	3.33	57.0
Brown rice	0.39	0.06	4.1	620	1.52	12.0
Converted rice	0.28	0.09	3.2	68	1.30	8.0
White rice	0.05	0.03	1.1	37	0.75	5.0



The White Stone

By Ernest Lloyd

"And in the stone a new name written" (Rev. 2:17).

David Livingstone enjoyed referring to a note from an old friend and fellow student, Prof. George Wilson, of Edinburgh, who in acknowledging a copy of Livingstone's book in 1857 wrote: "Meanwhile, may your name be propitious; in all your long and weary journeys may the *Living* half of your title outweigh the other, till after long and blessed labours, the white stone is given you in the glory land."

The white stone is the sign of honor. It is given to "him that overcometh." It was long ago suggested that the reference is to the gladiatorial combats that were popular in New Testament times. The diploma won

Flour, cereals, and their products are now frequently "enriched." But the loss exceeds the amount returned, and the enriched products are still much poorer than the natural grain from which they are made. Only a few kinds of vitamins and minerals lost in the processing (usually thiamine, niacin, iron, and sometimes riboflavin) are added, and these mostly in smaller amounts than the original grain contained. Indeed, since not all the nutrients removed in the milling are known, it would be impossible to enrich, restore, or fortify a refined product to its original value!

While beneficial results from enrichment of refined cereals are being reported from areas where better eating practices seem too difficult to institute, the ideal is not attained in this way. Nutrition educators urge a greater dependence on such normally vitamin-mineral-rich foods as unrefined cereals, legumes, vegetables (some leafy ones), fruits, and some milk. An abundance of B-vitamins and various minerals, as well as excellent protein at reasonable cost, may also be added by the judicious use of wheat germ, rice polishings, food yeast, or similar products.

Under normal conditions, while a person is consuming a good diet no vitamin preparations need be bought. Our country's leading nutritionists repeatedly urge that vitamins be obtained in the foods we buy rather than in capsules, tablets, and syrups. When the diet is well-chosen, with a proper balance of vitamin-rich foods, no deficiency need be feared.

(First of Two Articles)

by the heroes was a white stone, and on it was engraved the number of victories its possessor had won. And so when life's long battle is won, our Lord will give His heroes—gladiators in a far nobler warfare, heroes in the battle with sin—a white stone of victory, "a title of admission to a place, a place of special honor."

In John the revelator's day a holder of the white stone was honored in all public gatherings and had free access to all national festivities. He who enters the kingdom of the victorious also will be honored. A crown of glory is prepared for him, which the Lord, the righteous Judge, will give to him in that day. What a day that will be for God's men and women who have triumphed with the Victorious One! What honor and glory await the faithful!

And we have a foretaste of it here and now as we companion with Jesus, as did the apostle Paul and countless others down through the years. We are linked with God in His service, and this is our pledge of victory. "We are labourers together with God" (1 Cor. 3:9). What a privilege and honor!

Did I Do the Right Thing?

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

"I am tormented all the time with the fear that I have not done the right thing."

THIS problem is somewhat related to the problem discussed in an earlier article—the difficulty of feeling forgiven. Here, however, the individual feels himself more prone to do the wrong thing than the average Christian. He is often a perfectionist, and usually falls short of his perfectionist standards. He is often a legalist who finds that he falls short of "laws" he has either acquired or created for himself.

Let me illustrate. Such a person may, for instance, stress the "eat to live" principle to the point that actual pleasure in eating comes to be regarded as sin. Diet becomes almost a form of penance. With herbs, teas, and substitutes of all kinds, he guards so carefully against gluttony and intemperance as to transform the work of preparing food into a meticulous laboratory process. Someone else may regard all forms of humor as sinful, as a form of "idle words."

Such persons are likely, also, to measure modesty largely in terms of inches from the floor or the armpit. For them, the matter of dress becomes a sort of hair-shirt way of bringing the body into subjection. They are likely to feel that symmetry in line, or form, or color is of itself evil. For them modesty is not a matter of judicious good taste, but the denial of anything in dress or appearance that might give a feeling of delight or satisfaction. The concept of dress as pure discipline has led many to wrong conclusions about the Seventh-day Adventist view of right living.

Illustrations might be multiplied, in the areas of recreation, of music, of social relations, and so on. We are not here dealing with legalism and perfectionism, but with a kind of unreasoning overscrupulousness.

Anxiety, Obsessions, Compulsions

As technical terms, *anxiety*, *obsessions*, and *compulsions* probably need defining for those not accustomed to their use in a clinical sense. In its simplest form *anxiety* may be defined as "a feeling of threat, especially a fearsome threat, without the

person's being able to say what he thinks threatens." Anxiety in the form of "preoccupation with unwanted ideas" becomes an obsession, and when it is expressed in "persistent impulses to repeat certain acts over and over" it becomes a compulsion.

Why does a person become overscrupulous? We have no clear-cut answer. Some writers feel that this may be due to factors at work in the physical constitution of the individual—that is, physical causes bringing about changes in the emotional centers that lead to this type of feeling and acting.

Others—and they seem to be in the great majority—feel that the causes, which are basically psychological, are to be found among the conditions under which the person developed through childhood and adolescence. As in the case of the person who feels that he has not been forgiven, there has been, in the background, a lack of

nourishing, supporting love. Parents may have been too demanding, beyond the child's capacity to achieve. This can lead to the setting up of rigid standards of conduct as a sort of protection against failure and as an assurance of attaining perfection. The demands of reaching such a high standard quickly makes it practically impossible to express negative feelings. Such feelings must be suppressed at whatever cost to the personality. Sometimes the motivating power is a constant and accentuated appeal to fear. The individual is so afraid to do wrong that he spends all his time straining out gnats and counting anise and cummin seeds, but he is still worried as to whether he has not unintentionally defrauded the Lord of a proper tithe!

A Problem of Maturity

To express the problem in another way, we might say that the conscience of the overscrupulous person has not matured. He is so preoccupied with the do's and don'ts, down to the lowest minutiae, that he fails to see the principle behind these details. He is unable to regulate his life on the basis of broad and reasonable principles, but has to have a list of rules and regulations, a sort of canon law of his own by which to live. He has the intellectual power to arrive at a mature philosophy, but the fear and insecurity that have left his emotional life poorly developed also inhibit his mental powers and leave his conscience on an infantile level.

What can be done to help such a person? Unfortunately, there is no short cure, no emotional miracle drug that can bring about a radical change.

To ridicule such a person is not only cruel and unfeeling but useless. To offer reassurance does not accomplish much, and what may be accomplished is at best superficial and temporary. To try to change the pattern of thinking by logic and reason does little good. The emotional climate in which this person grew to adulthood was not sufficiently nourishing to develop a healthy conscience. Long training in obedience and duty, not centered in a love that is warm and forgiving and accepting, gradually leads, in many cases, to an increasing sense of unworthiness and a corresponding need to attain perfection if one is to be worthy and loved and accepted.

Accordingly, the person troubled with overscrupulosity can only reconstitute his conscience by finding relationships in which he feels more and more loved and accepted as he is. He will still seek perfection, but will realize that it is the product of a life-long experience with his Master and



EWING GALLOWAY

Some sincere Christians are in constant torment because of fear that they have fallen, or will fall, fatally short of God's goal for them. They need someone to help them understand the full power and meaning of the love of their heavenly Father.

not a condition to be met before his Master will condescend to love him. On the level of human experience, he needs to be loved by his brothers and sisters in the church, and particularly by the pastor and the more mature Christians. This will permit him to discard the defenses he has built against his own sense of unworthiness. He will be able to relax in God's love instead of forever straining to earn it. He needs less admonition in the form of "cry aloud and spare not," and needs to hear more often,

"comfort ye, comfort ye, my people."

Helping people thus troubled requires a large investment of ourselves. It requires understanding and patient love. The legalist and the Pharisee cannot help. The worldly ultraliberal cannot help. The "average" Christian can help but little. The prime need of the church today is a larger number of true sons and daughters of God who can convey to such needy and hurt persons the full power and meaning of God's Father-love.

Bottles of Blessing

A Message for Juniors

By D. A. Delafield

THE bottle is a curse when it is filled with alcohol. But this story is about a bottle that was filled with a blessing.

The young people in the church of Manáos in north Brazil were restless. They wanted to do something for Jesus. What kind of missionary work would be best? After talking it over and praying about it they decided that they would collect empty bottles, clean them out, stuff them with our truth-filled tracts, cork and seal them, and send them forth on their mission for God.

The young people started to work. They gathered hundreds of bottles—big ones and little ones, all sizes and all shapes—and filled them with the blessed truth of the living God. Then after corking and sealing the bottles they took them in a big box down to the banks of the Amazon River and prayerfully threw them into the water. Talk about casting your bread upon the waters, well, they literally cast the bread of life upon the waters of the mighty Amazon.

Then the bobbing little glass boats, freighted with God's message of love, bobbed up and down on the mighty stream and drifted toward the great Atlantic. The young people prayed that someone would find the truth.

Sure enough! One day along one of the smaller tributaries of the Amazon, a fisherman noticed the bottle with the blessing in it bobbing up and down on the water. That precious little glass boat filled with God's last message of mercy was to be a great blessing to that man.

He reached over and pulled the bottle out of the water, drew out the cork, and there inside he found the little tract. He read the tract and it had a great influence on his life. Later

he stopped at a little island and presented the tract to a family. The parents were interested at once as they read the message of truth. Shortly



thereafter a missionary stopped on this island and when he began to preach this family recognized the same truth that they had read in the tract.

They introduced themselves to the missionary and told him all about the bottle with the blessing in it. Bible studies were given. The family was converted to God and the prayers of the Missionary Volunteers in Manáos were answered.

But that is not the whole story. One of the daughters in this family attended one of our schools in Brazil and became a teacher. She now is a Bible instructor employed by the Voice of Prophecy in the city of Belém, a large city situated at the mouth of the Amazon River.

I want to thank Missionary Eugene Walker, of Brazil, for permitting me to tell this story to you. And, by the way, I have a suggestion for you. If you live in a coastal city like Charleston, or St. Petersburg, Seattle, San Diego, or perhaps by the side of a mighty river or a great lake, and you are interested in a missionary project, why don't you start a club in which you can lay plans to save souls as the young people in Manáos did?

You might even call your project Operation Bob or Bottles of Blessing. Collect your bottles, fill them with tracts, and send them forth with a prayer. As the bottles of blessing bob up and down the waters of the lake or the sea or the river, you can pray that God will guide some lonely traveler to the light of His saving truth.

An Enlarged Field for the *Review*

"I have a brother [or sister, or aunt, or father] who used to be a Seventh-day Adventist. I think he still believes the teachings of the church. What can I do to win him back?"

Why not send him the **REVIEW AND HERALD**? Perhaps as he reads of the progress of God's work in all the world his faith will revive and he will cast his lot again with the remnant church. Others have had this experience. A woman who used to be an Adventist wrote us: "Some time ago a friend gave me some copies of the **REVIEW AND HERALD** and the *Sabbath School Quarterly*. I read them; my heart was filled again with love for God and His church and all that the church stands for. . . . I am homesick for the church and I long to be a child of God."

We believe that there are many dear people who once attended our Sabbath schools and churches—perhaps our church schools when they were children—who might be brought back into the Advent Movement by receiving a weekly visit from the **REVIEW**. Christian friends, also, who have heard the truth in evangelistic meetings, and perhaps attend our weekly services regularly, may be won through this means. They have not yet taken their stand to join the church, but they will take this step when they obtain a clearer picture of the church, see its worldwide scope, and get the "feel" of the Advent Movement. The **REVIEW** can supply that picture and furnish the "feel."

Here is an enlarged field of service for our church paper—reaching those who once walked with us but who have strayed into the world, and those who are attending church but are not members. Why not explore this field? When you order your own subscription, at \$3.95, invest another \$3.95 on behalf of a relative, a friend, or a soul now on the threshold of the church. For so little you may accomplish so much!

THE EDITORS



School Aid: A Post-Mortem

Following the debacle of July 18, when Roman Catholic Congressman James J. Delaney cast the bishops' decisive vote against what the President had described as "the most important piece of domestic legislation" before this session of Congress, the Chief Executive and his advisers began to pick up the pieces and cast about for a way to salvage at least part of their aid-to-education program. Mr. Delaney, meanwhile, warned them that whatever they might propose, parochial schools must be accorded equal treatment in the same bill along with public schools. He accused those who interpret the Constitution "narrowly and rigidly"—the Supreme Court and opponents of Federal aid to parochial schools—as posing a "totalitarian" threat to America that would "lead to disaster."

Finally on August 24 a compromise measure, one greatly reduced in magnitude and scope, was introduced into the House. But six days later, by a vote of 242 to 169, the House refused even to consider it. As the "noes" reverberated across the House floor, Roman Catholic Representative Frank Thompson, sponsor of both the original and compromise bills, lamented, "I certainly never thought we would get a licking like that." For his efforts to see the administration aid-to-education program through the House, Mr. Thompson said he had been given "a roasting" by his own bishop, the Most Rev. George W. Ahr, of Trenton.

Early in September the National Defense Education Act and aid to "Federally impacted" areas were renewed for two years, without change. Now Congress can let the issue of aid to education rest until 1963—and probably will. All of this added up to a "stunning defeat" for the President. For their part, the bishops scored a complete loss on the demand for aid to parochial schools, but complete victory in their threat to block all aid to public schools if their demand was ignored. *Newsweek* attributed death of the aid-to-education proposals to "the power of organized religion in Washington," which it said had been exerted in a "massive campaign" that "Washington legislators won't forget."

The Shape of Things to Come

Not for a moment, however, does anyone think that the issue is really dead. Those who have been clamoring for Federal funds to finance the parochial school system are now busy licking their wounds, solemnly analyzing their errors, and sharpening their weapons for the next round. A thoughtful reading of the Catholic press in recent weeks affords not only an insight into the present status of Catholic thinking on the matter, but also an indication of the direction Catholic effort is likely to take in the future. All who cherish traditional American principles should keep a weather eye on the embryonic religio-political hurricane that is already brewing far off on the horizon, in order to be prepared when it strikes. To drift aimlessly into the next blast could be fatal, for it now appears that the first major break in the great sea wall that has thus far protected American shores from the devastating church-state storms that have battered Europe for centuries, will be in the parochial school sector. Catholic leaders are undaunted, determined "that when and if enough Americans want Federal aid to elementary and secondary schools, they may

have it—but not without us and not against us," as the editor of the Jesuit weekly *America* expressed it, and they are certain of eventual success.

These leaders recognize the fact that the Catholic image in the American mind has suffered from the adamant "all-or-nothing-at-all" attitude of the hierarchy over the past eight months. *Newsweek* quoted one liberal Democratic Congressman as saying that, in his opinion, "Catholics have been hurt by this." Almost naively, Catholics were genuinely surprised at the widespread ill will aroused by their demand for Federal funds. Obviously, as Senator Morse observed, the bishops had badly misjudged the temper of public opinion, and pressure tactics such as they had used would, he said, be sure to raise "a whirlwind of resentment when the people of this country learn the facts." William B. Ball, Catholic layman and a member of the bars of New York, Pennsylvania, and the U.S. Supreme Court, wrote in the *Catholic World* for September: "Hostility to the Church, due to the school aid question, would not be greater if the bishops had asked for the cession of Fort Knox to the Vatican."

Change in Leadership and Tactics Proposed

Catholics contritely blame themselves for their failure. They had really not anticipated so deafening an American No, and the editor of *America* warned his fellow religionists, "We must not meet the next crisis unprepared." One reason for failure, Catholics now feel, was a woeful lack of unity among themselves. The clergy naturally stood together, a formidable monolith of ecclesiastical determination, but influential Catholic laymen ran off in all directions, each thinking and speaking that which was right in his own eyes—in a typically American but quite un-Catholic fashion, once "the Church" (meaning the hierarchy) has spoken. Not only were the President and several of his Catholic advisers and protagonists in Congress diametrically opposed to their own bishops, but leading Catholic laymen reflected all shades of opinion on the aid-to-education spectrum. In an address given at Bethesda, Maryland, and reported in the *Catholic Mind* for May-June, Paul Butler, former chairman of the Democratic party, lamented this lack of lay discipline. Such a state of affairs must obviously be remedied before the next round of battle, and a major effort to educate and solidify Catholic lay thought on the matter may be expected.

Leading Catholics also believe that it was a mistake for the clergy to take the main role in pressing for Federal aid to parochial schools. This, they say, identified the demand in public opinion as a sectarian, religious issue and thereby aroused needless opposition. "Vastly greater public efforts on behalf of aid," says Mr. Ball in the *Catholic World* article already cited, must be made by Catholic laymen, who should now be mobilized to lead out in the next stage of the battle. In particular, Mr. Ball concludes, the legal brains of the church should address itself to the task of drawing up an impregnable legal argument for aid to parochial schools, one that will convince the public in general, and legislators and the courts in particular, of the justice of Catholic demands.

Closely allied to the proposed shift of public leadership from clergy to laity is the effort to de-emphasize still further what Catholics call the "theological" or "religious" aspect of the problem, and to play up aid to parochial schools as strictly a matter of civil rights. In this

way they hope to minimize religious opposition. For instance, the editor of *America* wrote: "To all who are inclined to resent our role in this controversy we wish to repeat that at no time did Catholics regard the issue as a Catholic or religious problem. It is a matter of our civil rights as American citizens. We ask for nothing as Catholics. Our demands are simply for what the Constitution assured us we have a right to demand [sic!]."

Under the title, "Equal Justice Under Law—Tax Aid to Education," Catholic lawyer William J. Kenealy, S.J., Professor of Law at Loyola University School of Law in Chicago, wrote in the summer, 1961, issue of *The Catholic Lawyer* that, from the Catholic point of view, three key legal issues are involved: (1) "the general welfare of the nation," (2) "the practical freedom of parental choice in education," and (3) "the equitable distribution of tax benefits to all school children without discrimination." In other words, denial of public funds for the education of Catholic children in parochial schools would result in injury to the entire nation, it would be a practical restriction on the freedom of Catholic parents, and it would be unfair to Catholic children. This line of reasoning makes Federal aid to parochial schools, not a matter of helping the Catholic Church to educate its children as Catholics, but as American citizens.

Of course, as Father Kenealy realizes, this does not obviate what he calls "the constitutional difficulty," which he says was "created by the highly controverted interpretation of the establishment of religion clause of the First Amendment to the Constitution" by the U.S. Supreme Court in the *Everson*, *McCullum*, and *Zorach* cases. In our next editorial we will turn to this aspect of the problem.

R. F. C.

Fire!

On October 9, 1871, the great Chicago fire left much of the city a blackened, smoldering waste, with 17,500 buildings in ruins, 100,000 homeless, direct losses of nearly \$170 million, and 200 dead. In commemoration of that fearful holocaust since 1911 the week during which October 9 falls each year has been designated Fire Prevention Week.

In 1960 fire took the lives of 11,350 people in the United States. More than half of this number died in home fires, and half of these were children. More than 500 thousand homes were destroyed by fire. Certainly, good family habits in regard to matches, keeping heating and cooking equipment in good order, the proper use of electrical fuses, appliances, and extension cords, and a frequent clean-up of combustible materials, are all good religion. High on the list of family safety measures is a carefully prepared and rehearsed escape plan for fire emergencies, with alternate routes from every room. A routine bedtime inspection of possible fire hazards also makes good sense.

Last year 7,200 churches and schools were destroyed or partially damaged by fire, with a loss of more than \$45 million. Let no one think for a moment that Adventist property is immune. A recent survey shows that during the years 1955-1960 there were 307 fires in Seventh-day Adventist churches and institutions, with claims paid by our own denominational insurance company amounting to \$862,888.41, or nearly a million dollars.

Surely, Fire Prevention Week is an appropriate time for those charged with the responsibility of maintaining and protecting denominational property to make a thorough inspection, to eliminate possible fire hazards, and to take whatever other measures may be indicated. Better yet, make every week fire-prevention week. We pray for God's blessing and protection, but our responsibility does not end when we say, "Amen." God expects

us to do all we can toward answering those prayers by taking adequate preventive measures in our homes, churches, and institutions.

Don't gamble with fire—the odds are all in fire's favor.

R. F. C.

The Vallee Blanche Tragedy

A 20-hour drama of terror and suspense was enacted August 29 and 30 by unwilling performers high above the Vallée Blanche (White Valley) in the heart of the Mont Blanc group of mountains between Italy and France.

It all started when a French jet fighter plane, on a routine training mission, accidentally cut a cable carrying sightseers and skiers in aluminum cabins between two mile-high peaks. The jet suffered little damage, merely losing an auxiliary gasoline tank, but the severed cable of the aerial tramway cracked like a whip, dropping three cars with six passengers 500 feet to their death on the ice- and snow-covered valley below. Said one shaken observer: "They fell like ornaments from a Christmas tree." The six who perished included a middle-aged couple, two girls, aged 12 and 14, and an Italian father and his 12-year-old son.

Eighty-one other people, grouped four to a cabin, were stranded in the cable cars at an altitude of 11,000 feet, where temperatures were destined to fall below freezing during the night. Communication with the trapped riders was virtually impossible.

Darkness fell. By the glare of lights rescuers straddled the cable and inched their way out to the cars, maneuvering them along the cable toward the terminal. Where this was impossible, passengers, using ropes provided by rescuers, lowered themselves to the ground.

All night the harrowing work continued as passengers in their precariously suspended cubicles shivered and prayed. Finally the last frightened soul was brought to safety.

A Few Questions

We think it would make profitable reading if the thoughts of these survivors could be published. How does a person feel who, enjoying a breath-taking view of towering peaks and dazzling ice and snow, suddenly finds himself perched on the very edge of the grave, looking in? How deeply does a man probe his soul under such circumstances? As the hours pass, while he hopes for rescue, does he see God and sin in true perspective? If he has a Christian background, does he make a new surrender to his Lord? Does he vow that his life, if spared, shall no longer be used in serving self but in service for God and humanity? Does he forsake every known sin?

In a way, the drama of terror involving these Alpine sight-seers was only slightly more acute than that which the entire human race faces each day. Perils beset all of us, on every hand. We are under constant threat from accidents, microbes, maniacs, and murderers. Moreover, looming ever more menacingly on the horizon is the specter of nuclear annihilation. If these conditions do not give us serious thoughts about life, death, sin, righteousness, God, judgment, and eternity, what will do it?

Thank God, though we face perils, we need not be dismayed. Like David we can say of our loving God: "He is my refuge and my fortress: my God; in him will I trust. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:2, 9-11). Surrendered fully to Jesus, and trusting in Him, we can gaze confidently into today's darkness.

K. H. W.



Sabbath Morning Blues

By Elizabeth Spalding McFadden

MOTHER!" I glanced up from my hurried breakfast preparations. Eleven-year-old David stood in the kitchen doorway, legs spread apart, hands on hips, and a set line about his thin lips.

"I have decided not to go to church today!"

My bread knife, which had been poised above a loaf of prospective toast, stopped in mid-air as I attempted to smother my amazement. We had been in the mission field one month, and this heresy from my usually religiously inclined son was, to put it mildly, quite startling!

"Oh?" I parried to gain time. "And what brought you to that momentous decision?"

"Well," David assumed a familiarly martyrlike air, "when your brother insists that *your* shirt is *his*, and won't even give you time to prove that it isn't, but just puts it on and walks out of the room, there's nothing else you can do. I can't go to church in this T-shirt!"

Tossing the bread into the oven to toast, I set about investigating the matter. Brother Al sat calmly on the couch buried in a *Junior Guide*, white shirt neatly tucked in and bow tie in place. A quick survey of the boys' helter-skelter room revealed no more white shirts available.

Oh, dear, I thought. What shall I do? If I insist that Al take the shirt off, we will have unpleasant words, and anyway, what will he wear if he gives that one to David? There's so little time until we're due in Sabbath school, and we just can't be late. This is only our third Sabbath in Karachi, and everybody will notice if we all straggle in after the opening song.

The aroma of burning toast made the decision as to what I should do for the moment, and I rushed to rescue my breakfast. Passing through the dining room, I noticed that the table was not set. Where *were* those girls?

"Shari! Connie!" I called down the hall. "Why aren't you out here helping me? Don't you know this is Sab-

bath morning and there's lots to be done before we can go to church?"

My husband appeared in the kitchen doorway. His lifted eyebrows registered disapproval, and I realized I had been impatient again. Well, I thought, it's all very well for him to be patient. He doesn't have to worry about getting the beds made and breakfast on the table, to say nothing of making sure that four children are properly dressed for church. But then, I reflected, what had I really expected? Had I thought they would all march out to breakfast perfectly attired like four wooden soldiers? Why hadn't I laid out their clothes on Friday as I had always done at home?

Why, indeed! I groaned within myself as I recalled the mad rush to get everything unpacked and moved into our home before the Sabbath, for it was not until late Wednesday afternoon that our boxes had arrived. After living out of suitcases for four months, nothing was a more welcome sight than those wooden boxes strewn over the lawn waiting to be opened.

"Oh, here's my Terri Beth," Shari had squealed with delight as I unpacked her big doll on Thursday.

"Yes, and that long box over there has our bikes in it," announced Alan. "I remember seeing the men closing it when we were in New York at the transportation center." He promptly brought the hammer, and in spite of warnings not to ruin the boards (for wood is precious in West Pakistan), he soon had it torn open, and bicycle parts lay all over the driveway. Both boys set about eagerly fitting the bikes together, and soon four happy youngsters were rolling in and out of the yard on vehicles that, like long-lost friends, had suddenly become very wonderful.

There had been little time after rescuing the essential eating and sleeping equipment from the stacks of household necessities, to find and press Sabbath clothes. Even our wardrobes of the past four months had become disarranged, and I remembered

The whole family properly dressed for church on a Sabbath morning—and smiling—is no small achievement.

HAROLD M. LAMBERT



watching with a sinking heart as the sun slid slowly but irretrievably below the horizon on Friday evening. Nevertheless, we gathered for family worship in our semi-settled living room, and as always, the peace and quietness of that sacred hour brought calm to our weary souls.

Now where was that calm?

Breakfast over, we dashed the dishes into the sink, then scrambled to smooth our hair, find our Bibles, and be off for church.

"Oh, dear! Where is my *Lesson Quarterly*?" wailed Connie from the depths of the girls' bedroom.

"I don't know, dear." I tried to answer calmly while my heart cried out, Oh, please let nothing more go wrong! It had taken me several hard-to-spare minutes to persuade Al to remove the size-14 white shirt (he wears size 16) and put on a plain, light-yellow sport shirt. The toast had been hopelessly burned. Breakfast had been reduced to puffed wheat and hastily dissolved dried milk, with bananas for fruit instead of the grapefruit I had planned to serve. Downheartedly, I joined in the search for the missing *Quarterly*.

"We must have had it last night," I observed, "because all of you came into my room while we studied the lesson together. Remember?"

"Yes," answered Shari, "but Connie didn't have hers. She used mine with me."

"Well," I decided after a fruitless two-minute search, "she'll just have to use yours with you in Sabbath school this morning."

Taking Stock

Perched on the high and uncomfortable seats of our new VW microbus, we jogged along to church feeling very much like six goldfish in a shiny new bowl. The roads were a far cry from even the country lanes around the home we had left in America. Narrow, full of chuckholes, they forced each car to jockey for its position with the slower moving camel wagons, donkey carts, bicycles, and ever-present motor rickshas that darted in and out among the traffic like black and yellow ants determined to reach their destination at any cost. Keeping my eyes open for the seemingly deaf and blind pedestrians who often wander aimlessly across the highways, and subconsciously reminding myself to warn my husband—should he veer too far to the right—that we drive on the *left* in this English-customized country, I took stock of the unhappy morning. Inside, I felt all keyed up—the result, I realized, of my inefficient planning on our first preparation day in our mission home.

Oh, dear, I thought, this is the mis-

sion field. I shouldn't be going to church with this heavy feeling of defeat in my heart. I should be happy, thankful to God that we have been called to serve Him in this faraway land. Resolutely, I tried to shake the feeling, but it clung to me past the refugee villages where ragged, half-clad, brown children scuttled to safety before the slow approach of our car. Unwillingly, I glanced at their mud-and-burlap huts crowded so closely together that there was scarcely room for even a small child to pass between the shanties. The stench of the buffalo yards at their very doors and the cow-dung patties neatly laid out in rows to dry for fuel almost stifled me.

"But for the grace of God, these could be my children playing on the streets in filthy rags, brushing back their matted hair from their hunger-pinched faces to see us pass! O God," I prayed, "help us to reach them—to bring Jesus into their darkened lives."

Unconsciously, as we pulled off the narrow lanes leading past the refugee camps, my spirits lifted. No longer did the Sabbath morning blues hold me in their iron grip. Along the cen-

ter of Bunder Road were patches of green, with here and there a young shade tree promising future relief from the heat. I flashed a belated smile at my clean, healthy brood, and resolved to prepare more carefully during the coming week.

As we turned into the hospital compound and parked behind the church, I was happy to see that we were on time. The neatly kept lawn edged with flower beds, the freshly scrubbed faces of the natives going into church, the women draped in graceful, pastel-shaded saris, the children with neatly combed hair and fresh, clean clothing, brought peace to my soul. All this reminded me of those words of Sister White that my husband so often repeats to me when I become flustered or upset:

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." —*The Ministry of Healing*, p. 417.

To that Great Power, I humbly surrendered my life anew on that December Sabbath morning.



Disowned for Christ

By E. B. Hare

In a few more weeks the Burma camp meeting started, and on Friday evening when the call was made for those who wanted to be baptized to stand, Maung Thein was among the first to stand.

"You know, your father has not given his permission for you to be baptized yet, Maung Thein," I said when I came to him during the examination of the candidates. "And though you have waited the year according to your promise, it will likely mean that you will have to stand alone. Do you feel, Maung Thein, that you can stand alone?"

"No, Thara, I don't," was his quick reply. "I am very weak, but the Saviour I have found here at school is very strong. He has promised to be with me always. If Paul could do all things through Christ, cannot I? I am of age now. According to the law of the land I can make my own decisions. I may be disowned and cut off from my inheritance, but I am going to follow my Saviour, come what may."

Who can withhold water that such a young man, with such faith in his Saviour, should not be baptized? So, the next day, along with the other precious candidates, Maung Thein was baptized. It was a happy day for us. We stood there on

the river bank singing "Happy Day," but away down in Maung Thein's village the powers of darkness were at work, and the next morning at six o'clock a messenger arrived looking for Maung Thein. Finding him, this messenger spat furiously onto the ground, and between clenched teeth hissed the word "dog!" Then he threw a folded piece of paper on the ground in front of Maung Thein.

Maung Thein trembled, then stooped to pick up the note. As he read, his face paled, his heart thumped hard, and cold perspiration broke out all over his face.

(Continued on page 20)

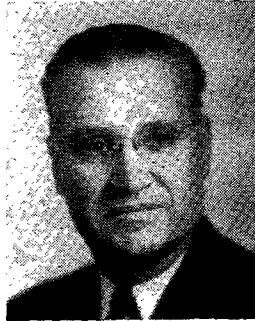


MEET THE *Presidents of North America*

It Is Good to Be Acquainted With the Administrative Leaders of the Church



N. W. Dunn
Associate secretary
of North American
Division



W. B. Ochs
Vice-President of the
General Conference for
North America



W. P. Bradley
Secretary of North
American Division



W. J. Hackett
ATLANTIC UNION



H. R. Jenkins
Bermuda



G. E. Jones
Greater New York



R. W. Moore
New York



H. D. Singleton
Northeastern



C. P. Anderson
Northern New
England



M. L. Mills
Southern
New England



W. A. Nelson
CANADIAN UNION



J. W. Bothe
Alberta



G. O. Adams
British Columbia



Philip Moores
Manitoba-
Saskatchewan



L. L. Bock
Maritime



D. E. Tinkler
Newfoundland



H. D. Henriksen
Ontario-Quebec



R. M. Devins
St. Lawrence



Theodore Carcich
CENTRAL UNION



W. W. Fordham
Central States



R. S. Joyce
Colorado



F. O. Sanders
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H. C. Klement
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J. L. Dittbner
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G. C. Williamson
Wyoming



L. E. Lenheim
COLUMBIA UNION



W. L. Cheatham
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A. B. Butler
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Arthur Kiesz
East Pennsylvania



M. K. Eckenroth
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Potomac



F. W. Wernick
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A. J. Patzer
West Virginia



Jere D. Smith
LAKE UNION



William A. Nelson
Illinois

T. E. Unruh
Indiana

C. E. Bradford
Lake Region

N. C. Wilson
Michigan

R. E. Finney, Jr.
Wisconsin

R. H. Nightingale
NORTHERN UNION

M. D. Howard
Iowa

C. H. Lauda
Minnesota

10 Union Conferences
61 Conferences and Missions



K. D. Johnson
North Dakota

O. T. Garner
South Dakota

3,204 Churches
338,413 Members



C. A. Scriven
NORTH PACIFIC UNION

J. C. Hansen
Alaska

A. J. Gordon
Idaho

G. E. Taylor
Montana

H. L. Rudy
Oregon

C. M. Bunker
Upper Columbia

N. R. Dower
Washington

R. R. Bietz
PACIFIC UNION



D. C. Butherus
Arizona

D. E. Venden
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B. W. Mattison
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Texico

Reports From Far and Near

A Visit to the Waldensian Valleys

By L. J. Laws, *Evangelist*
New South Wales, Australia

EVER since becoming an Adventist I had been thrilled to hear of the Waldenses, those stalwarts for God who in northern Italy held high the banner of truth during the long period of papal supremacy. This year one of the most earnest desires of my life was fulfilled. With three other Australian evangelists I had the privilege of visiting the Waldensian valleys.

The persecution of the Waldenses forms one of the most heroic pages of church history. While most of the people of Italy were venerating images, in the mountain fastnesses of the Piedmont valleys these men and women preserved the true worship of God. Long before the Reformation broke on the world these people were holding the truths of God's Word. The Waldenses sowed the seeds of the great spiritual revival that began in the days of Wycliffe and advanced in the times of Luther and Calvin.

The Waldensian valleys are seven in number and constitute a rough triangle with one valley opening into another. Each valley is a fortress with its own entry and exit, with caves and mighty rocks. Experts say that engineering skill could scarce better have adapted the valley to form a fortress. Certainly there was some providential design in this for we read, "and the woman fled into the wilderness, where she hath a place prepared of God" (Rev. 12:6). Torre Pellice, which is west of Turin, was the headquarters for the valleys, which stretched as far west as Grenoble.

I was awed with the magnificence of the scenery in this area, with its swift-flowing streams from the snow-capped mountains. Chestnut trees were there in abundance and formerly the Waldenses ground the nuts to make flour and bread. Surely for them the promise was fulfilled, "Bread shall be given him; his water shall be sure" (Isa. 33:16). With the

abundance of rocky gorges and slopes, which at times were their only defense, they would feel "his place of defence shall be the munitions of rocks." On the church high up in the Pra-del-Tor were written the words "The Lord is my rock" (Ps. 18:2).

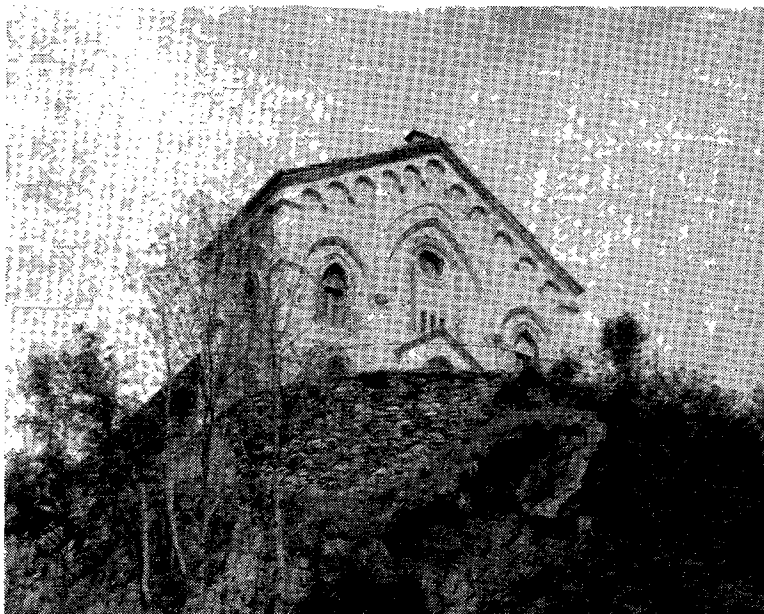
The Word of God was the strength of this people. At Bobby Pellice we visited the Sibaud Monument erected in memory of their declaration to be faithful to God till death and to hold fast to the truths of the Bible. The papal soldiers had camped in their homes claiming to have come as their protectors, and had enjoyed their hospitality. The soldiers had been promised that for killing a Waldensian his soul would be saved in heaven, so one night they arose unitedly and killed thousands of their hosts. Those who escaped were led by Arnaud over into Switzerland. Three hundred died on the trip over. One year later the survivors returned and before they separated they met and swore to be faithful to God. As we stood on this hallowed spot we too silently pledged to God to hold fast the truths of His Holy Word.

With our retired Pastor Vincenzo Speranza from the little village of Luserna, we drove along a narrow path high up on the hillside as far as we could and then walked several miles up a narrow rocky defile to the head of the valleys—the Pra-del-Tor. It was here that the young Waldensian men trained as *barbes* (pastors) and here they had their seminary or college. They were given a well-rounded training before ordination and were required to memorize whole Gospels and Epistles and parts of the writings of David, Solomon, and the prophets. This training occupied several years. They were also required to learn three languages and a trade or profession, as well.

Inside a stone hut high up on the hill

The Waldensian church in Pra-del-Tor at the head of the valleys. Here was situated the Waldensian seminary where young men were trained as *barbes* (pastors).

C. R. Stanley stands at the entrance to a Waldensian cemetery now closed. The lettering above the doorway reads, "I am the resurrection, and the life." John 11:25.



was a large stone slab that had served as a table for the students who worked translating the Bible into French. It was from here that the Waldensian colporteurs went out. On the wall were the names of some who had trained there. Some had a cross next to the name indicating that they had given their lives for the cause they loved.

When they went out as colporteurs they took with them precious gems and costly silks, and after showing these would tell the people they had something even more precious. On being asked they would take out the Scriptures and perhaps sit up half the night telling of the precious gems of truth therein. Thus were sown the seeds of the Reformation. Near the Church of the Rock is a monument erected in 1532 by the Waldenses in memory of their translating and giving the Bible to the Protestant world.

Even today one can see the sharp contrast in beliefs between the Waldenses and the Catholics. Just around the corner from the museum in Torre Pellice the text over the Waldensian church reads, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). On a Catholic church in the valley one reads the words "Mary full of grace."

Persecutions

In the many persecutions the soldiers were not content with the quick dispatch of the sword, but invented new and hitherto unheard-of modes of torture and death. As we sat in the quietness of those lovely valleys I thought of little children who had been torn from their mothers' arms, clasped by their tiny feet and torn in two or had their heads dashed against the rocks. Their mangled bodies were devoured by the beasts. The sick and the aged were burned alive in their dwellings. Some had their arms and legs severed and fire applied to stanch the bleeding and prolong their suffering. Some were flayed alive, roasted, or tied to trees and their hearts cut out. Some were plowed into the ground. Parents were compelled to see their children outraged and then massacred.

On the wall of the church in the Pra-del-Tor I photographed the plaque which said the school had been an educator of pastors, missionaries, and martyrs. It read, "In remembrance of the victories given by the Lord of Hosts the persecuted Waldenses have erected this monument."

The thing that saddened my heart most of all in visiting the Waldensian valleys was the evidence that the church today is not the same active, missionary-minded church it once was. The forefathers would rather die than deny the faith, but their descendants fail to live up to the high standards of the church. They are proud of the great history of their people and especially of the school of the *barbes* and the Church in the Rock, but they seem to feel that they have no real future.

Importance of Being Missionary-Minded

We visited the little museum in the town of Torre Pellice and perhaps the

reason for their present spiritless condition is found there. On the wall inside is a statement by John Charles Beckwith, an English general and one of their protectors:

"Voi Sarette Missionari O Non Sarette Nulla ["Ye shall be missionaries or ye shall be nothing"]."

How true that is! While the Waldenses were missionary-minded, they remained strong for the Lord and the truths of Scripture. The churches we visited were badly cared for and according to townspeople were poorly attended.

On the doorway of the old Waldensian cemetery in Torre Pellice, which is now closed, we read the words of John 11:25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Outside another were the words of 1 Thessalonians 4:16: "The dead in Christ shall rise." But no longer do they believe in the return of Jesus in the clouds of heaven; they believe He comes to the believer at conversion. At the Church of the Rock is a monument to the Holy Word of God on which these words are carved in marble, "Ta Parole Est la Verite ["Thy word is truth"]." but they are now willing to accept tradition on a level with the Word of God. They baptize children by sprinkling, but will immerse one if he desires.

In 1870 the Waldenses were given liberty to worship as they pleased and they now have the same privileges as the Roman Catholic Church. During the Fascist regime, while other churches were practically closed or simply tolerated, they had full liberty. Many of them have married Roman Catholics. And now right in the heart of the valleys, where once only the Waldensian faith and church existed, there is a large Catholic church. Members of this body from Pinarola have given money to buy land and build churches right in the heart of the valleys.

As we traveled this area we saw deserted homes, for many Waldensians have gone to Switzerland and other lands. It is said that only about 10 per cent of the members still profess their faith openly. Beside the chapels where are written the words "The light shineth in darkness," they have built dance halls, trying to hold the youth. Here is a people who have lost their missionary zeal. Those words still ring in my ears, "Ye shall be missionaries or ye shall be nothing."

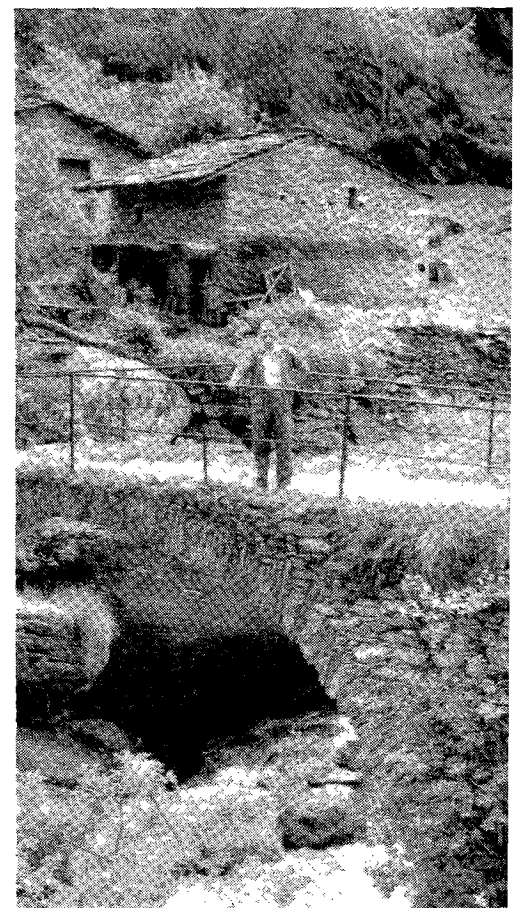
It is sad to think of the twentieth century conditions of the Waldenses, but as I stood in the Adventist church in Torre Pellice I felt thankful that God had raised up a movement to hold high the banner of truth. We have a glorious heritage. In this little church hung one of the first charts on Bible prophecy used by Adventists in Europe, and in a grave nearby was buried the first Adventist of Europe, a Greek woman, who died at 100 years of age.

As with the Waldenses so it is with a church today that loses its missionary zeal. God has called us at this hour in the world's history to reveal His light of truth to those perishing in darkness, and solemn is the responsibility that rests upon us. May we work while it is day, for the night cometh when no man can work.



Pastor Vincenzo Speranza (left) and the author in front of the Sibaud Monument where the Waldenses pledged to be true to God and His Word.

Behind W. A. Baines are a few of the many empty houses that dot the Waldensian valleys.



Sixty Attend Financial Council in Philippines

By E. L. Becker, Auditor
General Conference

A group of some 60 mission and union treasurers and auditors, institutional administrators, secretaries, and accountants from the two Philippine unions, gathered on the campus of Mountain View College, in the beautiful hills of central Mindanao, for four days of study and discussion of mutual objectives. From August 15 to 20 these men and women, representing the business interests of our many denominational organizations in the North and South Philippine Union missions, having a combined membership of about 75,000, engaged in intensive work on an agenda that covered all aspects of their accounting, auditing, secretarial, and administrative responsibilities. So far as we know, this council was the first of its kind to be held in an overseas division.

The sessions were arranged and directed by the following officers of the Far Eastern Division: W. L. Pascoe, treasurer, H. D. Johnson, auditor, A. E. Gibb, secretary, and G. O. Bruce, assistant treasurer.

V. M. Montalban, president of the South Philippine Union, in whose territory the council was conducted, supported the meetings by his attendance and active interest, and T. C. Murdoch, president of Mountain View College, not only took an active part in the meetings but made the facilities of the college available to the visiting personnel. In several days of sessions running from 7:30 A.M. to 9:00 P.M., real progress was made in unifying the objectives and practices of the many organizations represented, and in enhancing the capabilities of the consecrated workers in business lines who are serving in these two union missions.

On the Sabbath, the delegates scattered to the ten active churches in the vicinity of Mountain View College, where they presented the Sabbath worship programs. It is a source of great encouragement and satisfaction to know that in the nine years of its existence, Mountain View College, through its Ministerial Seminar under the direction of B. G. Mary, has established nine separate churches in this area, and with lumber furnished from the

college sawmill, the students have constructed comfortable houses of worship for each of these new groups of believers.

The delegates returned to their places of labor with a feeling of real satisfaction for the accomplishments of the session, and with renewed determination to carry on their work with greater efficiency and deeper consecration.

Disowned for Christ

(Continued from page 15)

He turned away from the man who had brought it, went quickly to the mission house, and knocked on the door. How fast his heart was beating!

The door was opened by a beautiful maiden who bore the lovely name of Yea Mwe, meaning "Perfume." She was helping us in our home duties, so that Mrs. Hare could give all of her time to the mission work.

"Maung Thein!" she said in surprise as she saw his troubled face. "What brings you here so early in the morning? Are you in trouble?"

"Yes," he said weakly, "I must see Thara."

"They are sitting at the table eating breakfast," she said, "but I am sure Thara will talk with you. If you are in trouble, he would rather help you than eat."

I heard them talking at the door, and rose at once to see what the matter was. As soon as I saw Maung Thein's pale face, I knew something was wrong. "Tell me, Maung Thein," I said, "what is the matter?"

He unfolded the note the messenger had just brought, placed it in my hand saying, "Thara, please read this." It said, "We hold the devil feast tonight. We require your presence with us. Your Father."

"What shall I do now, Thara?" he asked. "I cannot partake of the devil feast any more. I am a Christian now." Nobody could eat. The whole household was standing around trying to take in the situation.

"Don't you give in, whatever you do," said Perfume. "I had an experience something like that too."

"You did?" said Maung Thein unbelievably.

"Yes," continued Perfume. "My folks called me a 'Jew,' a 'dog,' and a 'seventh-day female.'"

"Oh," said Maung Thein sympathetically, "I thought by your happy face that you had always been a Seventh-day Adventist."

"Indeed, no. Sometime I'll tell you about it. But just keep faithful, whatever you do. God will help you. You can count on that."

"Yes, I am sure God will help you some way," I assured him. "But for the time being, write father a nice letter, and tell him that you love him more than ever, now that you are a Christian, and tell him that he will be proud of you someday." He wrote a letter that would soften the heart of almost any parent, but it had no effect on the enraged father in the village, and the next day two messengers arrived. One said, "Maung Thein, your mother has gone crazy. She has to be watched continually lest she hang herself. The other messenger handed him another note from his father, and again Maung Thein's face went pale as he read:

"This baptism cannot be. It must be undone. It must be turned inside out and disannulled. We hold the devil feast tonight. You *must* be here."

(To Be Continued)



► Twenty-seven young people of the Allegheny Conference served in many cities this past summer as literature evangelists. Both Vernice Newson and James Clements sold about \$3,000 worth of literature, while Sally Wilson, Beverly Mills, Inett Spears, and Jane Byrd sold about \$2,000 worth.

► Under the direction of James Wah, associate pastor of the Balestier Road English church (Singapore), 80 young people were organized for a Voice of Youth crusade. Meetings were held for ten nights with four young people speaking each night. The messages they gave brought to all of those in attendance a revival in spirit.

Personnel in attendance at auditors' and treasurers' council on Mountain View College campus, Philippines.



Meeting the Attack on Temperance

By W. A. Scharffenberg, Secretary
GC Temperance Department

Our denominational position on temperance—that it means total abstinence—is being heavily attacked by representatives of the alcoholic beverage industry. In order to confuse the public on the issue, the liquor interests have enlisted the support and cooperation of so-called men of science, who because of personal bias or the prospect of financial reward are willing to forget the facts when they make their reports.

The liquor interests know that the public generally, and church members in particular, have a high regard for science. Through clever manipulation, liquor interests have succeeded in securing the support of a number of leading universities in the establishment of schools of alcohol studies where their teachings can be readily propagated in the name of science.

The energetic support and cooperation of these so-called men of science, not directly connected with the alcoholic beverage industry, serve as a smoke screen to camouflage and cover up the real issue involved.

Many of those involved in erecting this smoke screen are not aware of the fact that they are being used by the liquor interests to promote their subtle propaganda. While posing as scientists they teach many half-truths that the majority of students do not have the background to evaluate properly.

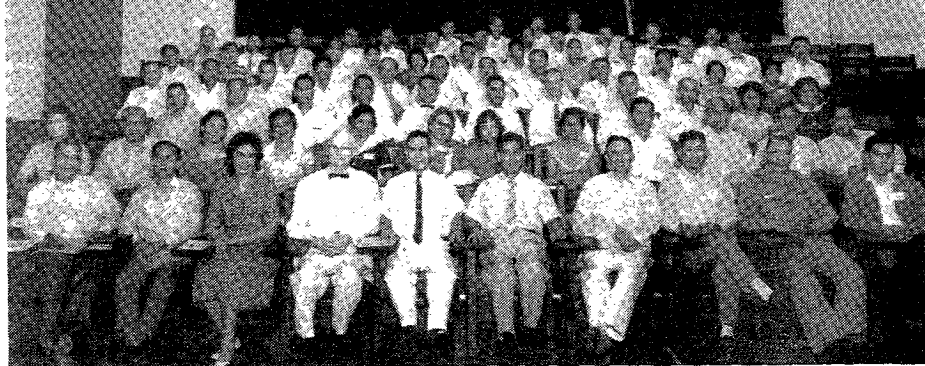
As a result of this approach, many fine people, including physicians, clergymen, educators, and some professional temperance workers, have been taken in by this propaganda. Among this group are many honest men, but being uninformed, they have readily succumbed to the subtle philosophy to which they have been exposed.

An Analysis

We have analyzed these teachings and have tried, to the best of our ability, to list them in a somewhat orderly and logical sequence. They have been culled from such journals as *The American Brewer*, *The Brewer's Digest*, *The Beverage Bulletin*, *Beverage Dealer News*, *Brewer's Bulletin*, *Repeal Review*, *The Server*, *Tap and Tavern*, *Tavern*, and *Spirits*, the latter serving as the voice of the hard liquor industry.

The strategy of the alcoholic beverage industry appears to be aimed at distracting and diverting the attention of the public from alcohol and the alcoholic beverage industry to alcoholism and the alcoholic.

The main purpose of this propaganda is, of course, to mislead the public and to increase the consumption of alcoholic beverages. Some of these statements, assertions, or teachings are partially true, and for this reason far more misleading than outright falsehood would be. That is why they have so readily been accepted by intelligent people. The list includes the following basic teachings relative to the use of alcohol:



Philippine Institute of Scientific Studies for the Prevention of Alcoholism, held April 10-21.

A Comparison of Current Teachings on Temperance

Industry Teachings

1. Alcoholism is a disease and the alcoholic is a sick man.
2. Alcoholism is not due to alcohol, but rather to the psychological or the physiological make-up of the individual. In other words, the trouble is in the man, not in the bottle.
3. The alcoholic, inasmuch as he is a sick man, should be sent to a hospital, not to a jail.
4. Drinking is no longer a moral problem; it is a public-health problem.
5. Clinics should be erected in all our major cities for the rehabilitation and care of alcoholics, and the expense of erecting and operating such clinics should come out of the public treasury.
6. Beer, wine, and whisky should be recognized as foods, and should be placed in every food store in the country.
7. The vast majority of people know how to handle their liquor. Only a small percentage of those who drink, not more than 5 per cent, get into difficulty because of excessive drinking.
8. Every person should be left to decide for himself whether or not he will drink. To require him to abstain is fundamentally wrong, and to prohibit the manufacture and distribution, sale and consumption, of alcoholic beverages is a wrong of the first magnitude.
9. Our goal should be moderation, not prohibition, which was a failure, and which takes away personal liberty and breeds gangsterism, bootlegging, and crime. All citizens, church people included, should unite in this "new, scientific approach" to the alcohol problem and work for true temperance, which is drinking in moderation.
10. Plans should be laid for the revision of all textbooks, so that the ideas taught in our public schools will be in harmony with this new scientific approach to the alcohol problem.

Our Position

1. Alcoholism is a self-inflicted disease, a vice that leads to many diseases.
2. Alcohol is no respecter of persons. There is no way of telling in advance who will become an alcoholic. No total abstainer has ever become an alcoholic.
3. Crimes committed under the influence of liquor should be punished as severely as crimes committed when sober. A man taking a drink should be held accountable for whatever happens while he is under the influence of alcohol.
4. Anything that builds up a person or society as a whole is right, while anything that tears down an individual or is a detriment to society is wrong. Drinking tears down the individual and has a deleterious effect on society, hence is wrong.
5. The trend in modern medicine is toward prevention rather than cure. Our emphasis should, therefore, be placed on the prevention of alcoholism rather than on spending fabulous sums on the erection of clinics for the cure and rehabilitation of the alcoholic.
6. Alcoholic beverages are not food. Alcohol is a poison, therefore alcoholic beverages have no place in food stores.
7. The vast majority of traffic accidents and crimes committed under the influence of liquor involve the so-called moderate or social drinker. No one under the influence of liquor is immune to accidents or embarrassing incidents that may involve him in crime.
8. We believe that "the honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance," and that "the danger from the liquor traffic be made plain," so that a public sentiment will "be created that shall demand its prohibition" (*The Ministry of Healing*, p. 346).
9. Moderation is the school in which the alcoholic receives his first lesson. Prohibition was not a failure. Total abstinence is the only platform on which a Christian can conscientiously stand.
10. The youth in our schools everywhere should be taught the true facts about alcohol, tobacco, and narcotics, emphasizing the fact that "true temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful."—*Patriarchs and Prophets*, p. 562.

Churches that have accepted these teachings have been diverted from the teaching of total abstinence. Clergymen who have attended these schools of alcoholic studies have changed the tone of their temperance lectures and are now devoting their major time and efforts to the work of counseling alcoholics and rehabilitating them. They have become staunch advocates of moderation and are playing into the hands of the liquor interests. They talk about beer, wine, and whisky as though these were foods, and they oppose prohibition.

The flood of propaganda that is being circulated on such a large scale today will, if we are not on our guard, affect our own thinking, writing, and speaking. It has a definite influence on our young people.

What Can We Do?

The question arises, What can and what are we doing about it?

Early in 1950 we began to search for men and women in all walks of life who might cooperate with us in setting up an organization that would put the spotlight of science on these deceptive errors that are leading the world captive. The time had come, we felt, to launch an educational campaign for the *prevention* of alcoholism. Conferences were held in Chicago, Boston, San Francisco, Los Angeles, and Washington. A group of public-spirited citizens finally met on July 26, 1950, in the Biltmore Hotel in Los Angeles and set up the National Committee for the Prevention of Alcoholism. In order to reach and influence all sections of society, the constitution indicated very clearly that it was to be a nonsectarian and a nonpolitical organization engaged solely in educational work. It was incorporated and declared tax exempt by the Treasury Department, and contributions were deductible from income-tax return reports.

The main purpose of this National Committee is to further, by all proper and legitimate agencies and means, the study of the effects of alcohol on the physical, mental, and moral powers of the individual citizen, and on the social, economic, political, and religious life of the nation; to sponsor Institutes of Scientific Studies for the Prevention of Alcoholism that will carry on research work and provide training in all phases of the alcohol problem; and to foster a nationwide educational program for the prevention of alcoholism through publi-

cations, films, forums, and radio and television programs.

The first institute was launched at Loma Linda in 1950. The influence of the Loma Linda Institute has been far reaching. More than 1,000 school administrators, teachers, physicians, clergymen, social welfare workers, law enforcement officers, and professional temperance workers from practically every State in the United States and from every province in Canada, and from many countries in Europe, Asia, Africa, and South America have pursued the course of study offered at the institute.

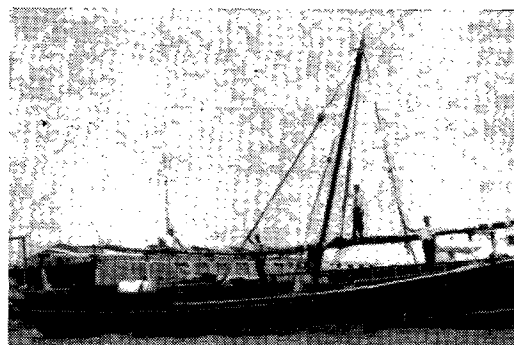
The work developed rapidly. Interests arose in Europe, Asia, Africa, South America, and the islands of the Pacific. By 1954 the International Commission for the Prevention of Alcoholism was set up. The setting up of the International Commission is an effort to enlist the active support of outstanding men and women in all countries, who stand with us on the platform of total abstinence.

The Commission is planning to set up a national committee in every major country in the world and establish Institutes of Scientific Studies in strategic areas.

In addition to the institutes conducted annually on the campus of Loma Linda University in Loma Linda, California, and on the campus of American University, in Washington, D.C., five other institutes have been established: the All-European Institute, the All-Asian Institute, the Australasian Institute, the South African Institute, and the Philippine Institute.

The International Commission, the National Committees affiliated with the Commission, and the Institutes of Scientific Studies conducted under their auspices, as their names indicate, are dedicated to the launching of a worldwide educational program for the prevention of alcoholism. They are putting the spotlight of science on the deceitful errors and false teachings of the alcoholic beverage industry and are unmasking the deceit and sophistry of those who condone social drinking and foster a program of moderation. They are emphasizing the fact that an ounce of prevention is worth a pound of cure, that the trend in modern medicine is prevention rather than cure, that moderation is the school in which the alcoholic receives his first lesson, and that the only final, ultimate, and scientific solution for the prevention of alcoholism is total abstinence.

All-European Institute of Scientific Studies for the Prevention of Alcoholism, seventh annual session, held in Amsterdam, June 12-23, 1961.



Pakistani Moslem Donates Boat

Though mission work and deep-sea fishing may not have much in common, the Pakistan Union is the proud owner of a motorized fishing vessel. A Moslem businessman, wanting to help the Ingathering program in a concrete way, offered his fishing boat to be remodeled as a medical launch for the rivers of East Pakistan. When investigation proved that his deep-sea boat could not be adapted for river work, he asked that the boat be sold and the proceeds used to construct a suitable launch. The vessel, valued at more than \$20,000, now awaits the opening of a new fishing season, when it will bring the highest sale price.

The landlubber crew pictured aboard the boat are (left to right) D. T. Hawley, chaplain, P. Bakkelokken, physiotherapist, R. L. Henrickson, business manager, and H. F. Googe, surgery supervisor. All are from the Karachi Hospital.

D. T. HAWLEY
Chaplain, Karachi Hospital



Mr. and Mrs. Juan C. Valdez, who have been located at Washington, D.C., while taking graduate work, sailed from San Francisco, California, August 11, on the S.S. *Steel Flyer*, for the Philippine Islands. The Far Eastern Division has called them to serve as teachers in Mountain View College. They are returning to their homeland.

Mr. and Mrs. Everett L. Fisher and three children left Miami, Florida, August 29, returning after furlough to Chile. This will be their second term of service. Brother Fisher will continue as agricultural teacher and farm manager of the Chile College.

Elder and Mrs. Jack B. Fridley and three children sailed from New York City on the S.S. *United States*, August 31, for England, returning, after furlough, to West Africa. They were first sent to West Africa in 1958. Brother Fridley will resume his work as educational and Missionary Volunteer secretary for the West African Union Mission.

Barbara H. Thurlow, of Oneida, Kentucky, left Miami, Florida, September 4, for Nicaragua. Miss Thurlow has accepted a call to serve as a nurse in the Nicaragua Hospital, at La Trinidad.

W. R. BEACH

The Voice of Prophecy Deserves Our Support

By R. R. Bietz, President
Pacific Union Conference

From its very inception the Voice of Prophecy has been considered one of the greatest soul-winning agencies of the church. Year by year more and more souls have been led to accept the Lord Jesus and to join the remnant church as a result of the work of this agency.

There are many reasons why the Voice of Prophecy has been so successful. The main ones, I believe to be:

1. The Voice of Prophecy is an agency of God to advance His kingdom in the hearts of men, and to prepare them for the great day of the Lord. The many people who have joined the church as a result of the Voice of Prophecy program constitute the most forceful argument that this work is of God.

2. The Voice of Prophecy has as its speaker a dedicated man with a vision and a purpose. It is apparent that through the years H. M. S. Richards has never entertained any doubt as to the important place of radio in the finishing of the Advent message.

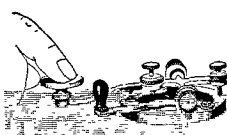
3. No organization can be a success unless there is a team spirit among its members. At the Voice of Prophecy headquarters we find an excellent spirit of unity. Not only does this spirit have its influence in the far-flung corners of the world but also in the city of Glendale where its high spiritual ideals are ap-

preciated by the citizens. The good work of the radio group, the manager, and other leaders all help to make the Voice of Prophecy a real soul-winning agency. The scores of unheralded workers at the Voice of Prophecy all contribute greatly to the success of the organization.

4. The organization has the support of the entire church. The large offerings given each year constitute proof that the

church not only appreciates the work of the Voice of Prophecy but also believes in it strongly enough to support it in every way.

On Sabbath, October 14, we can show our appreciation of this soul-winning program by giving a more-than-ordinary offering. We cannot all give large sums, but we all can give as the Lord has prospered us. God bless the Voice of Prophecy!



Brief News OF MEN AND EVENTS

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

FAR EASTERN DIVISION

► Evangelist Pangarisan Sitompul has just concluded an effort in Menado, North Celebes. At the close of the meetings, 97 were baptized. Owing to civil strife in the Celebes, this is the first such effort to be held in Menado in five years.

► C. H. Davis, president of the Korean Union Mission, cabled the division office that 1,500 laymen are participating in the summer spearhead efforts. Three hundred teams have been organized to conduct these efforts.

► Fifty students were enrolled in the first Vacation Bible School to be conducted in the Vietnam Mission. Nearly all came from non-Adventist homes. Materials are now being prepared so that this work can be promoted in all parts of the Vietnam Mission.

► A. J. Robbins, president of the North Philippine Union Mission, reports that during the first six months of this year 1,354 persons were baptized and added to the church. Korea had an increase of 14,249 Sabbath school members during that same period of time. Their total Sabbath school membership is now 63,785.

► Far Eastern Academy (Singapore) opened its doors to the youth of the overseas personnel in the Far Eastern Division on August 31. Principal F. G. Wood gives the enrollment figures to date as follows: academy 36, and the two sections of the elementary school 25, making a total enrollment of 61. Three new teachers have joined the staff. C. E. Ondrizek will teach in the academy and Mrs. Ondrizek grades five to eight. The Ondrizeks have taught in Bangkok for a number of years. Louise Roberson is the dean of women and will also teach Spanish. She came to Singapore from Oshawa Missionary College. Mrs. E. A. Brodeur is the director of the food service.

MIDDLE EAST DIVISION

► A. C. Fearing, associate secretary of the General Conference Ministerial Association, in addition to carrying his teaching load, served as director of the Andrews University Field Extension School held in Middle East College for 43 workers enrolled from various parts of the Middle East Division. He was ably assisted by G. A. Keough, who was associated with him in every phase of the school program, including teaching. While in the Middle East, Pastor Fearing also held two short series of evangelistic meetings in connection with schools of evangelism in Heliopolis, Egypt, and in Beirut, Lebanon.

► Fifty-two Voice of Prophecy Bible Correspondence School graduates received their diplomas in the Beirut, Lebanon, Evangelistic Center on June 25.



Walla Walla Pathfinders Win Trophy

The marching unit of the Waiilatpu Pathfinder Club, College Place, Washington, won a blue ribbon and trophy for its performance in the Junior Rose Parade at the famous Portland (Oregon) Rose Festival in June. This accomplishment was a reward for months of intensive drill under Drillmaster Jim Roebuck, according to Henry Smith, club director.

Leading the College Place group in the

parade were Charles Hallsted and John Sipkens, Jr., bearing the U.S. flag and the Pathfinder flag, respectively. Carol Thornton and Karen Gustafson with the Pathfinder banner, followed Club Director Smith and preceded the marching unit.

For the past year the membership of the Waiilatpu Pathfinder Club has remained at about 110.

MRS. WILLIAM LAY

Philip Srou, director of the school, was in charge of the program, and A. C. Fearing was the main speaker for the occasion.

► Behnam Arshat baptized four candidates in the Tigris River on July 1. Sister Nawal Abdul-Masseh, the Bible instructor, shares with him in this happy harvest. Najeeb Azar baptized one soul in Jordan on July 4. C. V. Brauer reported the baptism of a Sudanese boy from southern Sudan on April 21. Shukri Nowfel baptized one believer early in the summer in Beirut, Lebanon. Towfic Issa reports seven baptized in northern Syria where Hana Kabbas, a licensed minister, is located.

► Forty-five regular and student colporteurs attended a colporteur camp in Alexandria, Egypt, July 26 to 30. Eight of these were women. It is somewhat new to have so many women colporteurs in a local mission of the Middle East Division.

► R. S. Watts, a field secretary of the General Conference, met with a group of workers to study Middle East problems August 21 to 24. Prior to this he spent a weekend in Cairo, Egypt.

► An addition to the Nile Union Academy administration building is being built in an effort to care for intermediate girls who need study privileges.

► R. W. Wilmot has been appointed assistant auditor of the Middle East Division.

► K. S. Oster is spending a month in Isfahan, Iran, conducting a series of evangelistic meetings. He is head of the Bible department at Middle East College.

SOUTH AMERICAN DIVISION

► Enoch Oliveira, secretary of the ministerial association of the South American Division, during recent weeks has been conducting an evangelistic campaign in the city of Fortaleza, on the north coast of Brazil. In this section of Brazil spiritism is strongly entrenched, and as the specific doctrines of the Bible were presented, severe opposition arose. Some people even entered the hall during the discourse and endeavored to disrupt the meetings. Pastor Oliveira reports that while a large number of listeners did not continue to attend, yet others are showing an interest, and a group of considerable size is expected to be ready for baptism in due time. More than 125 are attending baptismal classes.

► At Yacuiba, in the extreme southern section of Bolivia, an evangelistic campaign is being conducted with bright prospects for a good harvest of souls. Jorge Talbot is leading out in these meetings with two assistant evangelists and one Bible worker. The attendance is constant with from 700 to 800 eagerly listening to the message presented.

► In the territory of the state of São Paulo, Brazil, 57 radio stations are being utilized to broadcast the Voice of Prophecy programs. Fifty-four broadcasts are in Portuguese, two in Japanese, and one in German. Within the division territory there are now 290 weekly broadcasts.

CENTRAL UNION

► Richard G. Leffler, assistant professor of physics at Union College, recently completed study for his Doctorate at Michigan State University in Lansing. The degree will be conferred in December. Gertrude Huygens, assistant professor of library science, has completed work for her Master of Science in Library Science degree at the University of Illinois. Her degree will be awarded this month.

► Elder and Mrs. C. R. Wyatt and family have recently moved to Lander, Wyoming, from the Illinois Conference. Elder Wyatt is the new pastor for the Lander district.

► The Central Union MV and temperance secretaries council met in Denver, Colorado, September 18-21. Theodore Lucas and J. V. Scully from the General Conference MV and Temperance departments were present to give counsel and help. Elder Lucas was at Union College for the MV rally weekend, September 22, 23. His topic was "For Such a Time." Specific MV objectives for the church, community, and family were brought to the attention of the youth of the college.

COLUMBIA UNION

► Ronald Atkinson, recently of Andrews University, will assist F. A. Phelps in the Bucyrus-Galion-Marion-Upper Sandusky district of the Ohio Conference. He replaces Marshall Wright, who has moved to the Athens-Bartlett-Gloucester-Pomeroy district as assistant pastor. Lee Lewis is pastor.

► Gerald B. Smith, recently of the West Virginia Conference, has become the new pastor of the Canton-New Philadelphia district in the Ohio Conference. He replaces R. L. Vaughn, who is now pastor of the Hamilton-Middletown district.

► W. E. Haase of Toledo, Ohio, replaces B. F. Mowry on the conference executive committee. Elder Mowry is now on leave of absence for postgraduate study.

► "Emphasis—Public Relations" is the program outlined for the Stroudsburg, Pennsylvania, church this year. This plan was announced by Bruce Fox, formerly of Bridgeton, New Jersey. New roadside signs will be installed, a strong newspaper program will be set in operation, and weekend rallies will be held featuring the medical work, religious liberty, cooking, Faith for Today, youth activities, et cetera.

► The Koch-Upchurch-Tarr evangelistic campaign in Pottstown, Pennsylvania, is being conducted at Freese's Auction Grounds and Farmers' Market. The air cathedral was well filled on opening night, in spite of the fact that there is only a very small membership and no Seventh-day Adventist church building there.

► W. S. Jesske, director of the Bible school of the Voice of Prophecy, spent four weeks visiting ministers in four con-

ferences of the Columbia Union, assisting in the follow-up work of the various Bible schools.

NORTH PACIFIC UNION

► New workers recently welcomed to the Upper Columbia Conference include Arthur Dahl from the Central California Conference and J. G. Ziegler from Denver, Colorado. Elder Dahl will serve as chaplain of the Walla Walla General Hospital and associate pastor of the College Place church. Elder Ziegler is the superintendent of the Ellensburg district.

► August 20 ground was broken on the new building site of the Tabernacle church in Portland, Oregon. Participating in the services were R. C. Remboldt, from the union conference; H. L. Rudy, president of the Oregon Conference; W. R. Riston, pastor of the Tabernacle church; Clifford Bauer, charter member of the church; Ben Ruckle, builder; William Phillips, construction supervisor; and Phil Balsiger, architect.

► The Living Word Crusade evangelistic meetings, held in the Great Falls, Montana, church, began Saturday night, September 23, and will continue for three weeks. Lon Cummings is the speaker.

PACIFIC UNION

► The 42-bed Sonora Community Hospital was recently turned over to the Central California Association of Seventh-day Adventists and is now operating as a denominational hospital.

► Benny A. Barnes, a 1961 visual arts graduate of La Sierra College, has been appointed instructor in art at the college.

► The believers at Mentone, California, were organized into a company on the afternoon of September 23.

► The Hour of Destiny Bible Crusade began in Santa Ana, California, September 27, with David Neidigh and Edwin Stewart leading the evangelistic team and Bernice Smith serving as Bible instructor. Irvin Lehman, pastor, and Elwood Staff, associate pastor of the Broadway church, are assisting with this crusade.

► A three-day training school for all interested in the literature ministry on a full-time basis will be conducted at the Pacific Press in Mountain View, California, October 17 to 20. W. A. Higgins of the General Conference Publishing Department will give instruction.

► R. L. Vaughan, associate publishing secretary in the Southeastern California Conference, is the new publishing secretary of the Central California Conference. Kenneth Wilbur from Central is filling the vacancy in Southeastern.

► Erwin H. Lehnhoff has been appointed pastor of the Anaheim church in the Southeastern California Conference. Elder Lehnhoff is a 1938 graduate of Washington Missionary College (now Columbia Union College), and for the past six years has been pastor of the Shreveport, Louisiana, church.

In Remembrance

ASLEEP

By Sara Schulster

Asleep in Christ, oh, blessed thought,
For then we are disturbed by naught;
No fear of what might us befall,
No sins, no slights do we recall.
Our loved ones come to grief or shame;
We do not sympathize nor blame.
No matter what their joy or woe
We rest in sleep, so do not know.

ANDRE.—Laura Ingborgda Andre, born June 7, 1883, in Solum, Norway; died at Agate Beach, Oreg., July 14, 1961. She was baptized in 1906. For 15 years she worked as a proofreader and typesetter in the Adventist publishing house in Oslo, Norway. She helped to begin the children's Sabbath school work there. In 1917 she was united in marriage to Karl Andre, and in 1922 they moved to the United States. She was the author of many poems. Surviving are her husband; a son, Roy of Agate Beach; two daughters, Ella Woolery of Colton, Calif., and Rosa Claridge of Newport, Oreg.; seven grandchildren; a sister and brother in Norway.

CASTLE.—Pauline Castle, born May 25, 1876, in Hancock, Wis.; died at Sanitarium, Calif., Aug. 3, 1961. She was graduated from Union College in 1898, and in 1900 she married C. H. Castle. They served in denominational work in eastern and western Canada, in the Pacific, North Pacific, Atlantic, and Southwestern unions; and in England. Mrs. Castle was the first church school teacher in the British Isles. Survivors are a daughter, Mrs. W. C. Starkey of Rossville, Ga., and a sister, Mrs. E. J. Kesselmeier of Modesto, Calif.

DODD.—Charles Alexander Dodd, born Oct. 15, 1876, in Missouri; died at Santa Rosa, Calif., Aug. 10, 1961.

ERICKSON.—Peder Christian Erickson, born Feb. 26, 1874, in Taabel, Denmark; died Aug. 5, 1961. He is survived by his wife, Petrea Katharine Pedersen Erickson.

FISH.—Herman A. Fish, born July 26, 1882, at Nevada, Iowa; died at Oshawa, Ontario, Canada, Aug. 18, 1961. He was baptized at the age of 16. He was educated at Union College, and in 1906 married Iva L. Leech. He was ordained in 1914, and gave service in Wyoming, South Dakota, Missouri, Iowa, Wisconsin, and Washington, in both evangelistic and pastoral work for nearly 40 years. After retiring in 1949, the family lived in College View, Nebraska, and then in Canada. Mourning their loss are his wife; a daughter, Mrs. John Wesley Rhodes; three grandchildren; one great-grandchild; a brother, Elder J. K. Fish of Hood River, Oreg.; and a sister, Jessie Palmer of Olympia, Wash.

GRAHAM.—Allie Lou Graham, born Nov. 27, 1879, in Burr Oak, Mich.; died June 23, 1961, at Yerba Buena Mission, Chiapas, Mexico. She was baptized at the age of 18, and in 1901 was married to Harry H. Graham. In 1909 they went to Honduras, Central America, where they assisted in establishing an industrial school. Surviving is her husband; two sons, Willard and Victor Graham of Oregon; a daughter, Marie Comstock of Chiapas, Mexico; four grandchildren; and two great-grandchildren.

GUENTHER.—Lina Nagel Guenther, born Feb. 6, 1887, in Baden, South Germany; died Aug. 24, 1961, at Orlando, Fla. Her husband, Emil Guenther, was a builder and served many years as a member of the Greater New York Conference committee. Surviving are two children: Elder Carl E. Guenther, of the General Conference Home Missionary Department, Washington, D.C.; and Arthur, a dentist in Orlando, Fla. Other survivors are seven grandchildren; nine great-grandchildren; a sister, Bertha Ratzel of Astoria, N.Y.; and a brother, Ferdinand Nagel of Linkeenheim, Germany.

HENRY.—Elizabeth Henry, oldest member of the Monroe, Louisiana, church, died July 27, 1961.

HORNE.—May Alice Horne, born Aug. 16, 1911, in Barrington, R.I.; died at Willowdale, Ontario, Canada, Aug. 9, 1961. She attended Broadview Academy and Washington Missionary College, and graduated as a registered nurse from the Washington Sanitarium and Hospital School of Nursing in 1940. She served at Washington Sanitarium, Loma

Linda Sanitarium, White Memorial Hospital, and Glendale Sanitarium over a period of 18 years. The last nine months of her life she nursed at the North York Branson Hospital in Willowdale, Ontario. Brothers and sisters survive, one brother being Paul J. Hoar, a teacher at Oshawa Missionary College.

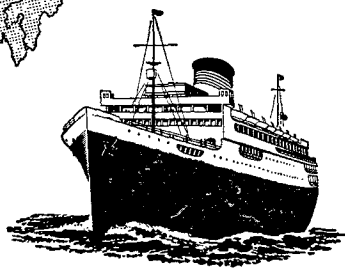
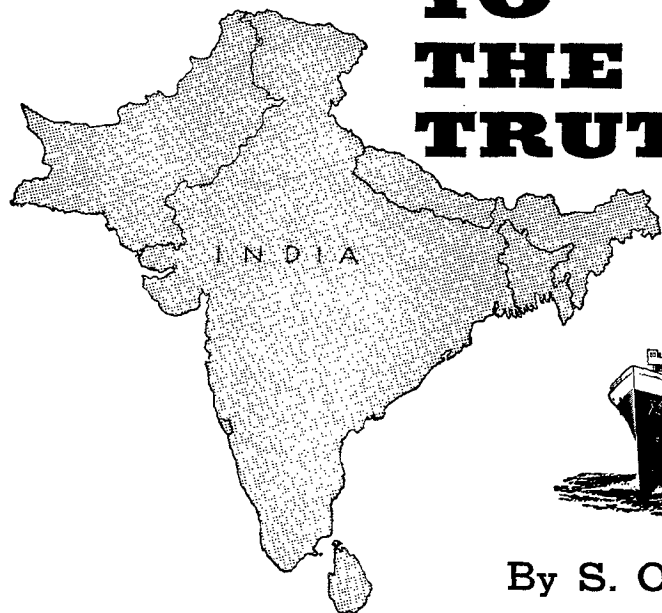
LANE.—Rose Evelyn Lane, born Nov. 10, 1909; died at Mountain View, Mo., Aug. 11, 1961. Her husband remains.

LUNDQUIST.—Hazel Murray Lundquist, born March 26, 1896, near Davenport, Iowa; died at Clearburne, Tex., Aug. 27, 1961. After graduation from Emmanuel Missionary College in 1917, she married Harry B. Lundquist. For a time they worked for the Adventist soldiers at Fort Custer, Mich., then they served for 28 years in Peru, Argentina, and Cuba. They helped in the establishment of several colleges and numerous Indian and parochial schools, both in the South American and Inter-American divisions. From 1952 onward Elder Lundquist taught at Southern Missionary College, worked in public relations and other departments, and became a district pastor at Ashland, Ky. She is survived by her husband, Elder Lundquist; a son, Dr. Gordon Lundquist, of San Diego, Calif.; two daughters, Claire Welkin, of Alamosa, Colo., and Mary Lou Evers, of Orlando, Fla.; three grandchildren; and her brother, Elder W. E. Murray, of Washington, D.C.

LUSH.—Lenora Pearl Lush, born May 5, 1889, in Sturgis, Mich.; died in Wheaton, Md., Aug. 15, 1961. In 1915 she married Stephen L. Lush. She spent some time in colporteur work and later was employed at the Review and Herald Publishing Association. Besides her husband, she leaves a son, Stanley G. Lush of Wheaton, Md.; a daughter, Dorothy Lush of Orlando, Fla.; three grandchildren; four great-grandchildren; two brothers, S. M. Harlan and C. N. Harlan; and a sister, Lulu B. Casler.

NEUMANN.—Susan Neumann, born Jan. 23, 1887; died at Arlington, Calif., Aug. 12, 1961. In 1902 with her parents she moved to Colorado from Austria-Hungary, where she, under severe opposition, embraced the truth. In 1910 she married Herman F. Neumann and was a great help to him in his ministerial work. Surviving are her husband; a daughter, Talitha Rogers, of Mayaguez, Puerto Rico; a son, Dr. Oscar H. Neumann, of Woodland, Calif.; a sister, Nellie Wenzel of Brighton, Colo.; and a brother, Paul Petschuch, of Paradise, Calif.

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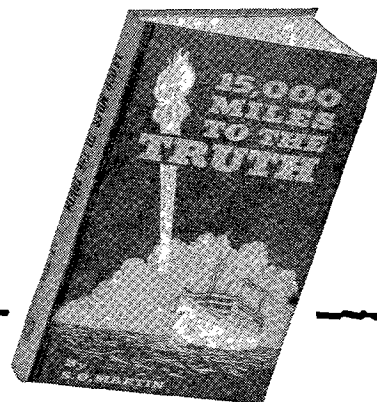
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PEDERSEN.—Rachel Bertine Pedersen, born June 10, 1902, in Norway; died Aug. 25, 1961, in Livingston, Calif.

PETER.—Julius Carl Peter, born Feb. 5, 1894, in Chicago, Ill.; died at Takoma Park, Md., Aug. 5, 1961. For approximately 41 years he was employed at the Review and Herald Publishing Association, the latter part of that time as superintendent of the periodical mailing department. In 1919 he married Hazel Rayston, who survives.

POTTER.—Robert Harney Potter, born Oct. 1, 1887, in Kansas; died Aug. 20, 1961, in Turlock, Calif.

PURDOM.—Clarence A. Purdom, born Nov. 11, 1875; died July 10, 1961. About 1907 he began a ship missions program on the Seattle waterfront. During World War I he was a camp pastor. He was chaplain of the Portland Sanitarium and Hospital in its original building. For some years he labored in the Oregon Conference, and he was superintendent of the Wyoming Mission. Twenty years ago he retired in Kirkland, Washington, and assisted in building the church there. Surviving are his wife; a son; three grandchildren; and two great-grandchildren.

REINHARD.—Alice L. Reinhard, born April 17, 1873, in Watertown, Wis.; died in Colton, Calif., July 30, 1961. In 1894 she married Edward Reinhard, and shortly afterward accepted the truth. Soon after the opening of the Loma Linda Sanitarium, she connected with it. Surviving are a daughter, Eleanor; a son Roy; and five grandchildren.

REINHARD.—Edward E. Reinhard, born Aug. 4, 1869, in Lowell, Wis.; died June 26, 1961, at Colton, Calif.

SCOTT.—Lane Dalton Scott, born Nov. 9, 1881, at Magberry, Va.; died July 28, 1961, in Montgomery County, Va. His wife, Mae Cary Scott, survives.

SEITZ.—Rhea Cecile Bernard Seitz, born April 22, 1893, in Topeka, Kans.; died in Nekoma, Kans., Aug. 22, 1961. Her husband survives.

SHAFFER.—Mary Shaffer, born March 9, 1874, in Westmorland County, Pa.; died in Los Angeles, Calif., Aug. 26, 1961.

SHARPE.—Ida Louise Sharpe, born Oct. 1, 1873, at Myrtle Point, Oreg.; died Aug. 9, 1961, at Ventura, Calif. Many years of her life were spent as a Bible worker in the North Pacific Union Conference. In 1910 she was united in marriage to Elder W. W. Sharpe, and for two years they conducted a school for Bible instructors. In 1912 her husband became pastor of the Paradise Valley church.

SHRAKE.—Williams Jennings Shrake, born July 17, 1903, in Kansas City, Mo.; died June 15, 1961, in Lebanon, Mo. His wife survives.

SMITH.—Ann L. Smith, born Aug. 13, 1912, in Minneapolis, Minn.; died July 28, 1961. In 1937 she was united in marriage with Charles L. Smith, principal of the Minneapolis Junior Academy. For 14 years they devoted their lives to the education of young people. Following the death of her husband in 1951, she served for several years as matron at Oak Park Academy. Her son, Brice, of Oak Park Academy, Nevada, Iowa, survives.

VENEN.—Addie Peshek Venen, born April 2, 1873, in Cleveland, Ohio; died March 17, 1961, in Glendale, Calif. She was baptized shortly before her marriage in 1898 to Wilford J. Venen, M.D. Her husband gave up medical practice to enter the ministry. She was a great help in his labors in the Ohio and East Pennsylvania conferences for more than 30 years. In 1941 they retired. Surviving is her husband; a son, Willard; a daughter, Eddis Moore; and a sister, Hortense Peshek. [Obituary received Sept. 4, 1961.—Eos.]

WILLIAMS.—Will Herbert Williams, born Aug. 16, 1880, at Corydon, Pa.; died Aug. 15, 1961, at Escondido, Calif. He started college work at Battle Creek, Michigan, and as a student moved with the college to Berrien Springs, Michigan, graduating from Emmanuel Missionary College in 1904. In 1905 he married Anna Keesling, and to this union three children were born. The same year he went to Oakwood College, Huntsville, Alabama, as treasurer and business manager, where he served until 1911. In that year he became secretary-treasurer of the Southeastern Union Conference, where he remained six years. In 1916 he joined Elder O. Montgomery in South America, and at that time they organized the South American Division, where he functioned as treasurer until 1928. Returning to the United States, he became secretary-treasurer of the Southern California Conference. In 1930 he was called to be undertreasurer of the General Conference, where he remained for 24 years, then assisted the incoming undertreasurer for two years. In 1944 his wife died, and five years later he married Arabella Moore. In 1958 they moved to Escondido, Calif. He made 150 ocean voyages in his work for the denomination, traveling in all the continents except Australia. Survivors are his wife; two daughters, Majorie W. Harrop, of Harlingen, Tex., and Gertrude W. Stevens, of Silver Spring, Md.; three grandchildren; one great-grandchild; three stepchildren, Maurine Carpenter, of Grand Junction, Colo.; Ennis Moore, of Berrien Springs, Mich.; and Dr. Wandry Moore, of New Orleans, La.; and eight stepgrandchildren.

YORK.—Flora Jane York, born Feb. 10, 1879, at Dadeville, Mo.; died June 20, 1961, in Springfield, Mo.

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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.

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R. G. CAMPBELL, Manager
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Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

SDA Central School, P.O. Box 6, Apia, Western Samoa, desperately needs simple English books dealing with nature, travel in all lands, animal stories, Bible stories, hobbies, astronomy, woodwork.

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Nolita de la Mata, Miranda Pontevedra, Negros Occidental, P.I., desires *Review*, *Liberty*, *Life and Health*, *MV Kit*, *These Times*, *Signs*, small books, *Little Friend*, songbooks, *Morning Watch*, used greeting cards, and other literature.

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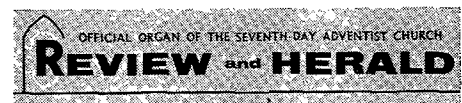
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Church Calendar

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



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

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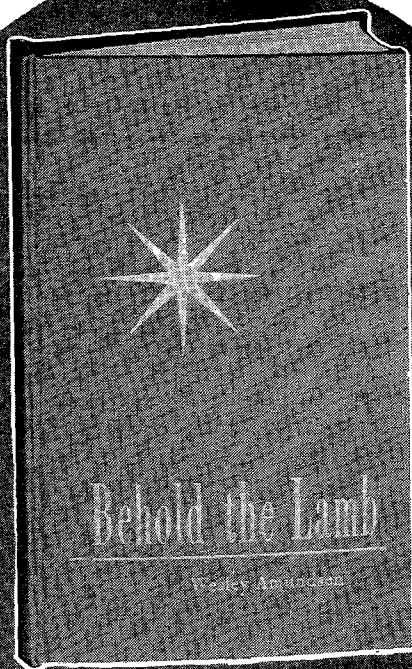
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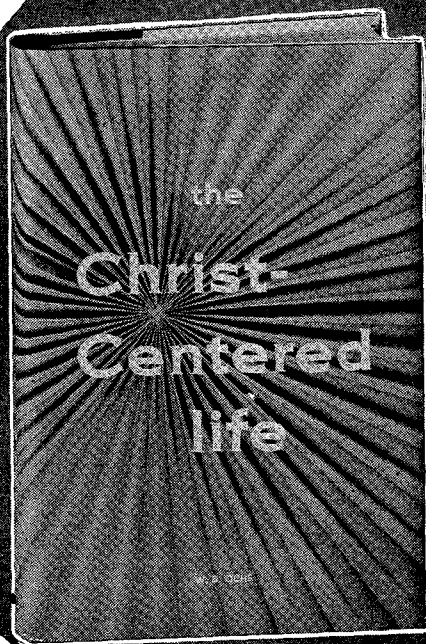
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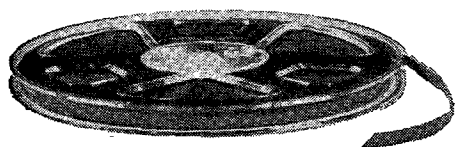
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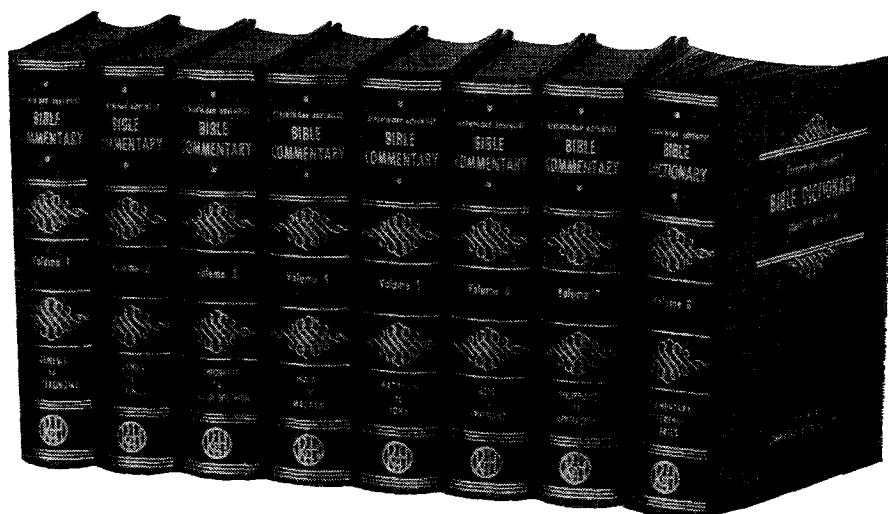
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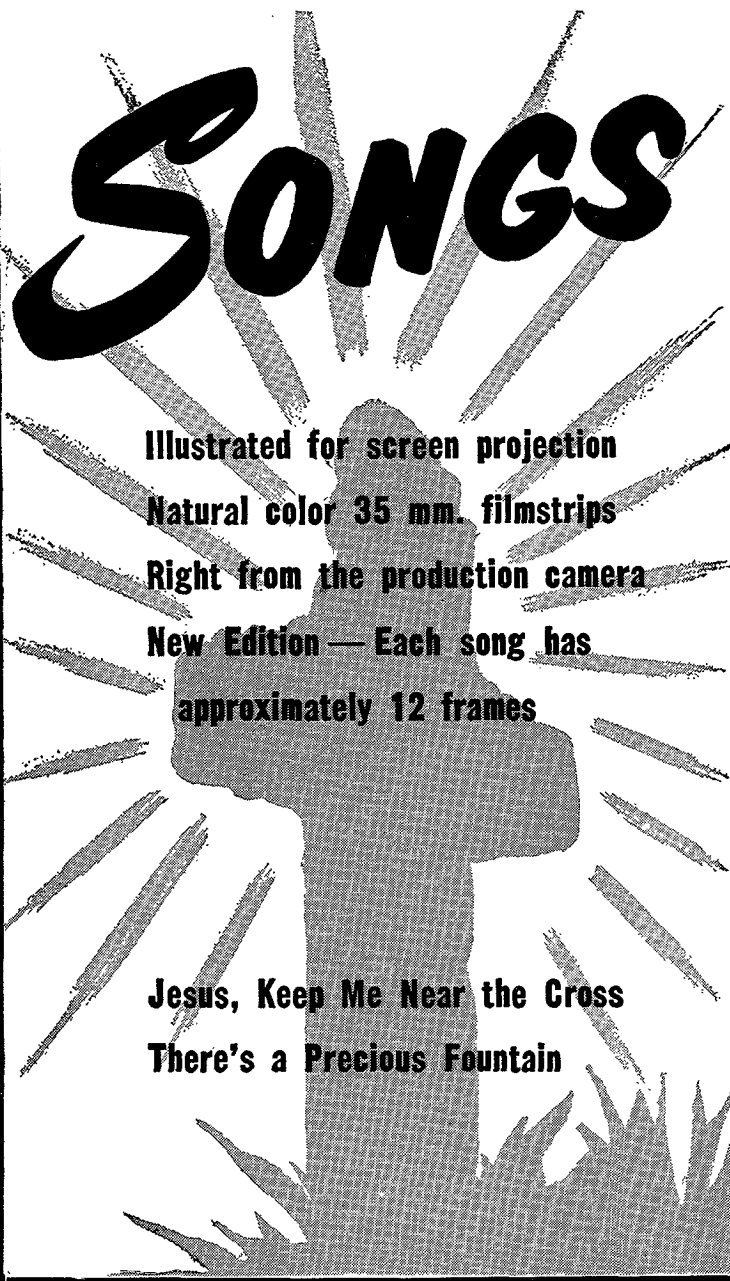
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Double frame	15.00

Dial-a-Prayer Program in Australia

A letter from F. G. Clifford, president of the Australasian Division, tells of a recent visit to "the little room where we have five machines installed to care for the Dial-a-Prayer program. I was interested to note that as soon as the light went out on one, which indicated that the recorded prayer had been completed, it was only a few seconds before the light came on again, showing that the machines were in constant use. According to the meter that registers the number of calls to these machines, there has been, during the past week, an average of 74 calls an hour for the 24 hours of every day—a total of 10,765 calls for six days. It is yet much too early to assess the full value of this type of contact, but we will be happy to let you know the results, as far as they can be ascertained, a little later on."

Two Aged Workers Die

Two faithful workers of advanced years recently passed to their rest.

W. W. Ruble, who served for half a century in the cause of God, died at Kingsville, Ontario, Canada, August 29. He was 86. Elder Ruble entered the work at the turn of the century and continued in active service until 1949, when he retired at the age of 74. He served for 40 years as an educational leader in three different unions—the Northern, Central, and Pacific—promoting Christian education. His friends and fellow educators will long remember him as one who insisted with pressing urgency that the objectives of our schools and the means of reaching these objectives be squared with "the blueprint."

On September 15, Joel C. Rogers, passed away at the Brook Grove Foundation in Olney, Maryland, at the age of 96. Elder Rogers entered the work in Michigan more than 70 years ago and worked in several different conferences prior to his appointment as a missionary to Africa in 1894. He labored in Africa for many years, finally returning to the United States as a retired worker in 1952.

We extend our condolences to the bereaved relatives of these aged workers.

N. W. DUNN

\$275,000 Goal Set for Radio Offering

The Voice of Prophecy Offering for 1960 was the largest ever received from our people and amounted to \$273,481.96. This enabled the Voice of Prophecy to return to a number of stations that had been canceled for lack of funds.

Another offering is to be taken up in all our churches on October 14. The goal

for this offering has been set at \$275,000. We hope that the amount received will exceed that of 1960 so as to enable the Voice of Prophecy to add still other stations.

May God bless our people as they contribute of their funds to this important evangelistic endeavor.

C. L. TORREY

Reaching Roman Catholics

Most readers of the REVIEW have Roman Catholic friends and neighbors to whom they would like to tell the good news of salvation by faith in Christ, and of His soon return. Though these people may be the very best of friends and neighbors, they are often reluctant to discuss religious matters with a Protestant, because they have been warned not to do so. Accordingly, it is often difficult to present Bible truth to them. This difficulty is further compounded by real differences in belief, point of view, attitude, and religious terminology.

On page 1 of this issue we begin a series of articles on this admittedly difficult and complex subject. The author, Mary E. Walsh, is a Bible instructor of many years' experience who was herself once a Roman Catholic. Her intimate knowledge of Catholic beliefs and attitudes enables her to speak on this subject sympathetically and authoritatively. We believe REVIEW readers will find in this series a number of helpful hints about how to reach Roman Catholics with the Advent message.



Selected from Religious News Service.

WASHINGTON, D.C.—Rep. James J. Delaney (D-N.Y.), who cast the deciding vote in the House Rules Committee that killed President Kennedy's program of Federal aid to education, voted in favor of a compromise bill. All of the Roman Catholic members of the House from Northern and Midwestern States also supported it, although it lost, 242 to 170. The 82 Democrats who voted with Republicans to kill even the watered-down compromise bill all came from Southern States and most are Protestants.

GENEVA, SWITZERLAND—Five Roman Catholics, including an American Jesuit, will attend the Third Assembly of the World Council of Churches as observers when it opens at New Delhi, India, November 18, it was announced at WCC

PR Seminar to Emphasize Institutional Techniques

Special emphasis will be given to public relations planning in denominational institutions at the fifth annual public relations seminar, scheduled November 1-9 at Andrews University, Berrien Springs, Michigan. As in former years there will be specific material on congregational and pastoral interests, but there will be more sectional classes for the benefit of institutional personnel.

The class schedule will feature lecturers from many lines of public relations work both within and outside the denomination. Class content will range from community relations and public opinion analysis to publicity practice and advertising techniques. Graduate credit will be awarded by Andrews University to those with prerequisite qualifications who successfully complete the course.

Interested persons should write immediately to The Director, Public Relations Seminar, General Conference, Washington 12, D.C.

HOWARD B. WEEKS

Large Baptism in North Carolina

A telegram brings word that on Sabbath, September 16, 113 persons were baptized at Charlotte, North Carolina, by J. M. Phipps, evangelist of the South Atlantic Conference, and L. R. Hastings, pastor of the Charlotte church. This large baptism represents the first fruits of an evangelistic crusade that began on July 16. It is expected that many other interested persons will go forward with Christ in subsequent baptisms.

headquarters here. The announcement said the observers had been chosen by the Secretariat for Promoting Christian Unity set up in connection with the forthcoming Second Vatican Council. A later Rome announcement confirmed that the observers had been authorized to go to New Delhi, but it did not list their names.

RICHMOND, VA.—Virginia's Supreme Court ruled here that the State's Sunday-closing law, as amended in 1960 to make it more restrictive, is constitutional. In upholding the law, the court discounted any religious angle as a basis for the legislation. It noted that the State law had been sponsored by the Virginia Retail Merchants Association to provide a day of rest and "not as a day for required religious observance."

TRENTON, N.J.—The singing of Christmas and Hanukkah hymns in New Jersey's public schools was ruled legal by State Education Commissioner Frederick Raubinger here. He also upheld the practice of public school children reciting a psalm from the Old Testament before the morning milk break.