

REVIEW

and Herald

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Pillars in the Temple of God

By S. J. Schwantes

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IN THE letters to the seven churches the promises are designed to meet the needs of the particular churches. Thus to the persecuted church of the second and third centuries, many of whose members sealed their faith with their blood, the promise was "I will give thee a crown of life." Again, "He that overcometh shall not be hurt of the second death" (Rev. 2:10, 11). How meaningful were these promises to those who, because of their loyalty to Christ, paid the supreme price in the days of the Smyrna church!

Turning to the church in Pergamos, the record says, "Thou holdest fast my name, and hast not denied my faith" (Rev. 2:13). The promise that answers to this faithful attachment to God's name is "[I] will give him a white stone, and in the stone a new name written" (verse 17). That new name only he who receives it knows, because his own experience in the things of God gives to the name a definite and personal meaning.

To the overcomer in the Philadelphia church, the promise was given—"I will make him a pillar in the temple of my God" (Rev. 3:12, R.S.V.). Now, what is the chief function of a pillar? Is it not to uphold the weight of the superstructure, whether the roof, as in a church building, or a many-storied construction, as in a skyscraper? Those who will be pillars in the temple of God in heaven assuredly already have shown themselves pillars of God's church on earth. They will simply enjoy in a larger sphere the glorious experience of upholding God's cause.

(Turn to page 8)

H. LAMBERT STUDIO



God's Way Is Grace

By R. S. Watts
Vice-President, General Conference



SALVATION through the grace of Christ is the very heart of the gospel message. The fact that eternal life cannot be merited or earned should cause us to ponder the mystery of our own redemption, which is a manifestation of God's sovereign mercy.

"Of his fullness have all we received, and grace for grace. . . . But grace and truth came by Jesus Christ" (John 1:16, 17).

The Revised Standard Version renders this scripture: "And from his fullness have we all received, grace upon grace." Thus this text means that from the fullness of Christ we all receive "grace upon grace," "grace heaped upon grace," "grace without end."

From this we see that the life of a Christian from beginning to end is rooted in God's grace. This grace is both superabundant and unfailing. Day by day every sincere Christian can go to the heavenly storehouse for divine grace, sufficient to meet the needs of the day. The supply is inexhaustible. The rich and poor, the educated and uneducated, the saint and sinner, may draw from the fullness of His divine grace. Therefore we ought to be able to say:

"It reaches me, it reaches me;
Wondrous grace, it reaches me.
Pure, exhaustless, ever flowing
Wondrous grace, it reaches me."

The apostle Paul more than any other New Testament writer speaks of God's wonderful acts of grace. He uses the term *grace* more than one hundred times in his Epistles. Grace was not a new word invented by the apostle, but he uses it with a fullness of meaning which it does not have in secular Greek literature. And the fullness of meaning takes us to the very heart of the Christian faith—salvation by grace. Paul is full of the subject of salvation by grace. Notice his clear interpretation of grace in Ephesians 2:4-6, from *The New English Bible*:*

"But God, rich in mercy, for the great love he bore us, brought us to life with Christ even when we were dead in our sins; it is by his grace ye are saved. And in union with Christ Jesus he raised us up and enthroned us with him in heavenly realms, so that he might display in the ages to come how immense are the resources of his grace, and how great his kindness to us in Christ Jesus."

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

The distinctive meaning of the word *grace* in this passage is that of the abundant, saving love of God toward sinners as revealed in Christ Jesus. Since all men have sinned and are destitute of the glory of God (Rom. 3:23), such wonderful favor and loving kindness on God's part are wholly undeserved and unmerited.

The Greek word usually translated "grace" is *charis*. It is related to the word for joy, *chara*. Thus grace means not only unmerited favor but also "that which causes joy or pleasure," something that "delights the beholder."

In the Christian view of things nothing gives joy like the good news that God has provided abundant salvation for man in Christ. Thus grace is used typically of the free, unmerited act of God whereby He takes sinners and redeems them. Grace points to salvation as a free gift of God. Grace points to the joy that comes into the penitent heart when a sinner is released from the burden of sin and guilt, and reinstated into the family of heaven.

"Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need."—*The Ministry of Healing*, p. 161.

Nothing is more calculated to humble our hearts and bring us to our knees in worship and thanksgiving than a realization that *all* God's favors are undeserved. More than four centuries ago, on seeing a criminal being led to execution, John Bradford exclaimed, "But for the grace of God, there goes John Bradford!"

Today when we see wickedness increasing on every hand, and behold men and women earning the "wages of sin," we should remember that but for the grace of God we too would have no other future than the final judgment and eternal death.

Salvation by Grace a Christian Concept

Salvation by grace is uniquely a Christian concept. It is a truth of revelation and not an idea common to mankind. Man invariably thinks of salvation in terms of merit. All kinds of non-Christian religions, from the most primitive to the most cultured, agree that salvation is somehow brought about by man's striving for it. The principle that man can save himself by his own works lies at the foundation of every heathen religion. A primitive savage in Africa is stricken by a disaster. He immediately

concludes that his god is angry with him. The remedy is in his own hands. He must sacrifice an animal or present a costly offering to appease the wrath of the god. If the offering is done in the right way, his "salvation" is assured.

We need not go outside Christianity, however, to find evidence of the same outlook. Roman Catholicism teaches that man is justified, at least in part, by his own righteousness, infused and inherent, rather than by a divine righteousness, vicarious and imputed. Who has not met the Roman Catholic who believes that if he goes to mass regularly he will be saved? The Catholic Church virtually makes the church's sacraments the criterion by which a man is made acceptable to God.

Or look at Judaism in the time of Christ. The Jews had discovered that in the law there were 613 separate and distinct commandments. For them the way of salvation was simple: All they needed to do was to keep those 613 commandments. Commenting upon this false principle of the Jewish religion, Ellen G. White states:

"The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."—*The Desire of Ages*, p. 29.

And today among Protestants, too many believers harbor the feeling, consciously or unconsciously, that in some measure they are earning salvation. Many have the idea that salvation comes as a result of what the worshiper does.

We do well to ask ourselves, "Are Seventh-day Adventists free from this kind of reasoning? Is there a danger that our religion may become one of form, composed of dead and loveless works?" The Laodicean message, set forth in Revelation 3:14-22, applies directly to modern Israel. Numerous statements in the writings of the Spirit

of Prophecy make this application and point out the danger of legalism, which emphasizes human works rather than faith.

"Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience."—*Testimonies*, vol. 5, p. 743.

God's people "are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show."—*Ibid.*, vol. 4, p. 535.

In our "intricate and complicated" church machinery today there is a multiplicity of things that, though good and proper in themselves, are of secondary importance. They must not be permitted to consume all of our time and interests.

"I tell you frankly that Jesus and the power of His grace are being left out of the question. Results will show that mechanical working has taken the place of piety, humility, and holiness of heart and life. The more spiritual, devoted, and humble workers find no place where they can take hold, and therefore they stand back. The young and inexperienced learn the form and do their work mechanically; but true love, the burden for souls, is not felt. Less dwelling upon set forms, less of the mechanical, and more of the power of godliness are essential in this solemn, fearful day of responsibility."—*Ibid.*, p. 601.

In this last remnant of time God's divine grace is not to be trifled with. To presume upon the love and grace of our Lord, and substitute hustle and bustle for godlikeness, is to trifle with that which may shipwreck our faith. The apostle Paul poses this question: "Now what is our response to be? Shall we sin to our heart's content and see how far we can exploit the grace of God? What a ghastly thought!" (Rom. 6:1, 2, Phillips).†

We must ever remember that salvation is not and never has been gained by law or works; salvation comes only by the grace of God revealed through the redemptive power of Christ. It is God's gift, paid for by Christ. Moreover, there never was a time in the plan of God when salvation was by human works or effort. It was William Temple who expressed it thus: "The only thing of my very own which I can contribute to my redemption is the sin from which I need to be redeemed."

† The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

God's Presence

By JESSIE MOON

As we open our hearts
To the Saviour each day,
The light of Christ's presence
Will drive sin away.

RECENTLY I again had the privilege of spending a week in Israel to study the results of archeological work carried out in that country during the past few years. This was a most rewarding and interesting experience, since much archeological work is being done in that ancient land of the Bible.

When the state of Israel emerged from the Arab-Jewish war in 1948, nearly all the archeological collections of Palestine were left in Arab hands. The famous Palestine Archeological Museum, built and endowed by Rockefeller, the French School of Archeology, and the American School of Oriental Research all were situated on the Arab side of Jerusalem, and therefore were inaccessible to the Jews. The only exception was the small archeological collection of the Jesuit Biblical Institute in Israeli Jerusalem. The Hebrew University of Mount Scopus, with its scientific institutions and museum, also was out of bounds to Jews since it lay like an

special mention. Two of them will be discussed in this article and two others in two following articles.

An Inscription of Pontius Pilate

Of great interest is a stone inscription found by an Italian archeological expedition during excavations of Caesarea in the summer of 1961. In New Testament times Caesarea was the capital of Palestine. Founded by Herod the Great and named in honor of Caesar Augustus, the city possessed a sumptuous palace, theater, circus, administrative buildings, and large harbor. When Archelaus, Herod's son, was deposed in A.D. 6, Judea, Idumea, and Samaria were placed under the administration of procurators, who continued to use Caesarea as their official residence, although they stayed also in Jerusalem for short periods of time each year. These visits to Jerusalem were mainly during feasts when their presence was especially needed, since riots frequently broke out during festal seasons when thousands of

was involved; yet he is of special interest to Bible readers because of the role he played in the death of Jesus Christ as recorded in the Gospels. All four Gospels state that Jesus died under him. So does Josephus, as well as the Roman historian Tacitus; yet some modern scholars have questioned his historicity or the events with which he is connected in the Gospels.

Even a recently published work such as *The Interpreter's Dictionary of the Bible*, issued in 1962, shows in its article on Pontius Pilate a certain amount of skepticism about the Biblical stories connected with Pilate. In volume III, page 811, of this work the following statement is made concerning the evidence Tacitus provides for Pilate's existence and office:

"Since Tacitus wrote *ca.* 115, and Christian tradition could have supplied this scanty bit of information, we are in effect bereft of sources which are neither Jewish nor Christian."

On the next page the following

Recent Discoveries in Israel—1

Inscriptions That Mention Pilate and Nazareth

By Siegfried H. Horn

island in the midst of Arab territory, although these buildings were not occupied by the Arabs of the Kingdom of Jordan.

Consequently, Israeli archeologists had to begin their work from scratch. For years they had to teach in crowded, unsuitable buildings, build up new archeological collections, and organize a department of antiquities. Every visitor to Israel interested in the archeology of Palestine notices with amazement how much has been accomplished in this regard during the past 15 years. Although the Archeological Museum in Israeli Jerusalem is still housed in an unsuitable building, it has become a formidable and instructive, as well as a most interesting, collection. It would be tedious to list the hundreds of objects on display in this museum, but a few recently found are of such great importance for every student of the Bible that they deserve

pilgrims were in the city and religious fanaticism ran high.

The fifth governor of Palestine during this period was Pontius Pilate, who according to our best available evidence served as procurator from A.D. 26 to A.D. 36. We know comparatively little about Pilate and the other governors of New Testament Palestine. Of some of these men no more than their names are known. Our best sources of historical information for this period are the works of Josephus, the Jewish historian, who wrote toward the end of the first century A.D. However, Josephus is not always reliable, and since all his writings have survived only in manuscripts written by Christian scribes, they are not altogether free from Christian interpolations.

For this reason scholars have sometimes viewed with skepticism the historical events in which Pontius Pilate

startling claim is made in this dictionary:

"Modern scholarly judgment holds Pilate's role as depicted in the NT to be largely legendary. . . . Neither the Christian nor the Jewish depiction of Pilate is historical, but each is a product of varied and varying biases."—*Ibid.*, p. 812.

Although the author of this article in the dictionary, Prof. S. Sandmel, finally comes to the conclusion that there is no need to doubt that Pilate was actually procurator of Judea, he nevertheless reminds his readers that they should not forget that we have no factual evidence for Pilate's historical existence.

In view of such skepticism every secular confirmation of Pilate's administrative activities in Palestine is extremely welcome. Such a confirmation is now provided by the discovery of a stone inscription that came to

light during the excavations of a theater in Caesarea during the summer of 1961. Of the original Latin inscription only three lines are partially preserved. The following letters are readable, while those inserted in brackets have been supplied by the editor of this inscription, Antonio Frova:

[. . . .]STIBERIEVM
[. . .]PON]TIVSPILATVS
[. .]PRAEF]ECTVSIVDA[EA]E

Of the first line only the letter *s*, the final letter of a lost word, and the word *Tiberiëum* is preserved. *Tiberiëum* must have been the name of a public structure named in honor of the Emperor Tiberius under whom Pilate served as governor. It was probably built or dedicated by Pilate, whose name appears in the second line. Fortunately, the name *Pilatus* is completely preserved, as also is part of his name [*Pon*]tius. In the third line Pilate's title is mentioned—[*Praef*]ectus *Iuda*[*ea*], "Prefect of Judea."

This is rather unusual, since Tacitus (*Annals* xv. 44) calls him *procurator* while both Josephus (*Ant.* xviii. 3.1) and the New Testament use Greek words that are equivalents of the Latin *procurator*. While it is not yet clear why Pilate carries a different title in the inscription found at Caesarea, the fact that he appears for the first time in a stone inscription in the very city in which he resided for ten years as governor of Judea is of inestimable value, and this should do much to silence skeptics who have considered him a legendary figure.

An Inscription Mentioning Nazareth

Another equally important discovery was made during an excavation at Caesarea in the summer of 1962, just a few weeks before I was privileged to see the inscription involved. It consisted of two stone fragments from a Hebrew synagogue inscription to which must be added a third fragment belonging to the same inscription, but which had been picked up earlier on the surface of the ruined site of Caesarea. This inscription when complete listed the names and places of domicile of the 24 courses of priests that served for one week each in the Temple in Jerusalem.

Luke 1:5 contains the information that Zacharias, the father of John the Baptist, belonged to the course of Abia, which, as we know from other sources, was the eighth of the 24 priestly courses. The three fragments of the inscription provide information concerning courses 14 to 20. Of utmost interest is the fact that Nazareth is mentioned as the place where priests of the eighteenth course lived.

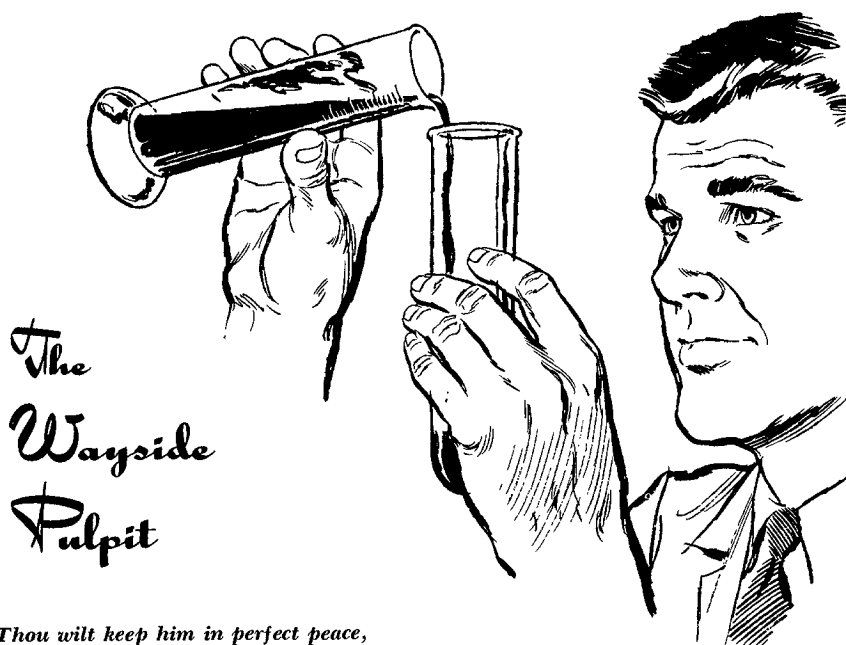
Why is the mention of Nazareth important? What is extraordinary about it? Haven't we known since childhood from the Gospel stories that Nazareth was the city in Galilee in which Jesus grew up and lived until He began His public ministry? This is all true, but aside from the New Testament record nothing was known of this city. Nazareth is not mentioned in the Old Testament nor in the writings of Josephus, and its name does not occur in Jewish writings such as the Midrash or the Talmud.

The earliest reference to Nazareth outside the New Testament is made by Eusebius (*Eccl. Hist.* i. 7. 6-12), the church historian of the fourth century, who quotes a second-century source mentioning Nazareth. It was thus understandable that critical scholars of the nineteenth century who found fault with many Biblical statements also questioned the historicity of Nazareth.

It can be said to the honor of critical scholars of more recent years that they have not shared this skepticism concerning the existence of Nazareth in the time of Jesus, because contemporary archeological discoveries have corroborated so many details of Biblical stories that it would be foolish to question the existence of a small Palestinian town merely because it is mentioned nowhere but in the New Testament. Yet the fact remained that belief in the existence of Nazareth was entirely dependent on the trustworthiness of the Gospel writers. Hence, the discovery of a first-century Hebrew stone inscription from Caesarea mentioning Nazareth is of the greatest importance and again provides evidence for the veracity and reliability of the Scripture.

REFERENCES

Jerry Vardaman, "A New Inscription Which Mentions Pilate as 'Prefect,'" *Journal of Biblical Literature*, LXXXI (1962), 70, 71; M. Avi-Yonah, "A List of Priestly Courses From Caesarea," *Israel Exploration Journal*, XII (1962), 137-139; "Notes and News," *Ibid.*, p. 156.



"Thou wilt keep him in perfect peace,
whose mind is stayed on thee: because
he trusteth in thee" (Isa. 26:3).

Growing concern over the alarming hazards to human life through the use of chemical additives to food, irresponsibility in dispensing untested drugs, an increase in industrial pollutants, and heavier deposits of strontium 90 from fallout and radiation is being expressed in books by authors whose qualifications in scientific research entitle them to speak. In one of the most recent of these, *Our Synthetic Environment*, the author, Lewis Herber, dramatically sets forth these dangers, and among remedial measures suggests "a serene attitude toward the surrounding world, an outlook based not on a psychoanalytic accommodation to the ills of society, but rather on a sense of values that places the trivia of life in a manageable perspective."

This is good counsel, but it does not go far enough, for such serenity as this author commends is hard to come by in a world of synthetic panaceas for the world's mental and spiritual confusion. The atmosphere of cultism, religious ritual, "positive thinking," and secular philosophy permeates every stratum of modern society. A truncated gospel is being preached that leaves Jesus, our only Saviour, out of the picture save for lip service that mocks the aching heart. The "manageable perspective" that is seen as desirable for serenity of mind and spirit is possible only in a trust that finds its wisdom in God's Word and a day-by-day faith in Him who is "the way." To know Him is to have David's confidence: "What time I am afraid, I will trust in thee" (Ps. 56:3).

H. M. TIPPETT



Tables of the law behind the pulpit in the old Seventh Day Baptist church, Newport, Rhode Island.

By Charles J. Bachman

Where Sabbathkeeping Began in North America

The author reports on a visit to an old church in Newport, Rhode Island

HISTORICAL records reveal that the first Sabbathkeeping church on the North American continent was established in Newport, Rhode Island. Anyone who has sailed into the little harbor at Newport in recent times may find it difficult to visualize what the spot must have looked like in its natural beauty. But in 1639 the colonists carved a new community from the raw wilderness and called it Newport.

Twenty-five years after the settlement was established, a new settler arrived from England. The year was 1664, and the settler was Stephen Mumford. Stephen Mumford, with his wife, was a member of the Bell Lane Seventh Day Baptist church in London. They were the first known Sabbathkeeping Christians to arrive in the New World. Mr. Mumford was of the conviction that his Sunday-observing Baptist brethren would surely be tolerant of his Sabbath views, inasmuch as tolerance was being extended by Roger Williams to all who sought refuge. He therefore sought fellowship in the First Baptist church.

But truth in the heart of a sincere Christian cannot be contained. Nor

could Stephen Mumford be still concerning the seventh-day Sabbath. His words fell on some receptive ears, and soon he was the center of controversy. It was not his intention to cause controversy or start a new church, but his ardent Sabbatarianism caused the leaders of the First church to brand those who accepted the seventh-day Sabbath as heretics and schismatics.

A meeting was held at the First church, at which the accused were given an opportunity to defend their views. Samuel Hubbard, one of those who accepted the Sabbath, in writing to his daughter, gave this testimony: "I answered, 'I believe there is but one God, Creator of all things by His word at first and then made the 7th day and sanctified it; commanded it to be kept holy, etc., that Christ our Lord established it, Math 5 [Matt. 5]; the holy apostles established it, did not say it *was* holy, but *is* holy, just and good; and in the Revelation the dragon made war with the woman's seed, that kept the commandments of God, etc.'"

Finally, in 1671, after seven stormy years, the Mumfords and other Sabbathkeepers were forced to withdraw from the First church. They entered

into a covenant, forming the first Seventh Day Baptist church in the New World. This was just 31 years after Newport had been settled. Stephen Mumford and his wife, as a result of their labors, were joined by five other members: Samuel and Tacy Hubbard, their daughter Rachel Hubbard Langworthy, William Hiscox (who became the first pastor), and Roger Baster. A small chapel at Green End, at the head of "Cove North of Easton's Beach," is believed to have been the first meeting place of the young congregation. Listed among the first additions to the new church are the names of Nicholas Wild and his wife, and John Solmon and his wife.

In the following ten years the little church grew and was very active. It is recorded that in 1681 the Sabbath truth had spread to Westerly, Providence, New London, Narragansett, Plymouth Colony, and Martha's Vineyard, where the congregation included two Indians.

Influential Members

Historians record that some of the influential people of the Newport community were among the members of this church. To support this is a let-

ter written by Samuel Hubbard to Dr. Edward Stennett, pastor of the Bell Lane church, London, dated June 29, 1678, only seven years after the church was organized. It says: "Our Governor died the 19th day of June, 1678, buried 20th day; all this island invited; many others was there, judged near a thousand people; brother Hiscox spoke there excellently led forth; I praise God." This letter concerned the funeral services held for Governor Benedict Arnold (not Benedict Arnold the traitor), who was the second governor succeeding Roger Williams. He was an active member of the Seventh Day Baptist church at Newport.

Also listed among the prominent members of the church was Henry Collins. He was one of the wealthiest men in the Rhode Island colony and Providence Plantations. He was a great-grandson of Roger Williams. Another was Thomas Ward, an eminent lawyer in Newport. Brown University also is related to this church in that its first treasurer, Col. Job Bennet, and one of its first trustees, John Tanner, were both members of the church. Another governor of Rhode Island, Richard Ward, also was a member of this church.

It was soon evident that the congregation needed its own building. Accordingly, on February 3, 1707, the first land was purchased. Records reveal that a small building was erected, but it soon became too small. On October 31, 1729, land adjacent to the church was purchased, and ten days later, on November 9, it was voted to build a new place of worship. The second building was to be 36 feet long by 26 feet wide. The chapel was to contain 14 pews on the main floor and ten more in the balcony. This may seem to be a rather small chapel, but the recorded population of Newport in 1729 was only "4,640 souls."

Newport in its early years was the hub of commerce. Many of the wealthy commercial firms had their offices there, and at its peak it was more important than either New York or Boston. But occupation by the British during the Revolutionary War resulted in commercial oblivion to the community. It never recovered.

The church gave of its energies to create new congregations in other areas. It is quite evident that the enthusiasm of its founders lived on in their spiritual heirs. The largest number of recorded members in this congregation was 100, in the year 1806. Despite the esteem in which the church was held, the membership progressively diminished after this date.

The records of the congregation cease about the year 1839. After be-

ing used for various services to the community, the building was given to the Newport Historical Society on June 24, 1884.

My Search

Knowing that the Newport Historical Society became the owner of this chapel, and having understood that it was still in existence, I started out to find it. As I walked up Touro Street, I first came to the Touro Synagogue, which some consider the first synagogue in America. From information furnished me I expected to find the small chapel on the adjoining property. Instead I found the large, red brick building that houses the Historical Society. I knew this was the spot, and also knew that the building, if it still existed, was a wooden structure. There was no wooden chapel here. Just as I was about to leave, I noticed a small white-and-black sign attached to the front of the Historical Society building. It stated that on this site the first Sabbatarian church had been built.

I entered the Society building and asked the attendant about the sign outside. He invited me to follow him down a long hall. At the end of the hall I noticed two large wooden doors much the same as those which might have been the original doors to the chapel. They were the very same doors. Upon passing through them I found myself in the chapel. The church was still there! The reason I could not see it from the street was because the Society in order to preserve the wooden structure had built a brick building around all four sides and covered it with a new roof. This completely enclosed the old chapel and kept it from the elements. As I stood there it seemed as if this 230-year-old building—the first Sabbatarian chapel in America—was extending to me a most appreciative welcome. There was a certain sacredness here, a sacredness that must be felt by every Sabbathkeeper.

The Flute

By INEZ BRASIER

I am
Thy flute, O Lord.
Waken Thy melody
Alone to comfort weary hearts
Always.
May it guide the
Feet that sometimes falter
In the rush of days and in hours
Of strain.

Reveal
Through every note
Thy tenderness, Thy love
And care, sustaining and divine,
For them.

The white interior reminded me of the purity of the Sabbath truth that was preached here. I could sense the missionary zeal that had radiated from this place as members grasped the seriousness of proclaiming God's law. In front of me was the raised pulpit, reached by ascending steps made by the members themselves. I was told that the balusters were all made by hand. They were hand carved at home and then brought to the builders to be put in place. This accounted for the fact that each one is different from the other.

Directly behind the pulpit hung the two tables of the Ten Commandments. What first appeared to be an eleventh commandment, upon closer examination proved to be the words of Romans 3:31: "Do we then make void the law through faith? God forbid: yea, we establish the law." These two tables were still hanging in the same spot where John Tanner placed them in 1773 after paying \$25 to have them made. Hanging on the front of the balcony, directly in front of the pulpit, was the large clock made by William Claggett, a member of the congregation, in 1731. At the right of the pulpit is a bronze tablet on which is inscribed:

"TO THE MEMORY OF

"Wm. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy, & C, who for greater freedom in the exercise of religious faith in the observance of God's Holy Sabbath the Seventh Day of the week, reluctantly severed their connection with the parent church of Newport; and 'Entered into a Church covt. the 23rd day of Dec. 1671'. (Old style:- January 3, 1672 New Style). Thereby establishing the Seventh Day Baptist Church of that faith in the new world. It was sometimes called the Third Baptist Church of Newport and was the Seventh Baptist Church to be organized in America.

"This house of worship was erected in 1729 under the direction of Jonathan Weeden and Henry Collins."

Here it was! But it was silent. The walls no longer vibrate with the songs of praise, nor are sermons preached here declaring the sacredness of the seventh-day Sabbath. No longer are heads bowed in prayer before Him who blessed the Sabbath day and hallowed it. Yet here is the spot from which the messages of the Sabbath truth began in young America. This spot means much to all who hold sacred the Sabbath truth. God's hand was in this, preserving a continuity of Sabbath observance, a continuity that will continue into the earth made new.

Pillars in the Temple of God

(Continued from page 1)

We read in verse 8, "I know that you have but little power, and yet you have kept my word and have not denied my name" (R.S.V.). The day will soon come when Heaven will reward those who in spite of their "little power" did their best to uphold God's Word and His name in the face of all opposition or indifference. Even now the church is grateful for those among her members who are true pillars in upholding her standards and aims. There is that faithful elder who sees that the appointed times of worship are observed in a decorous manner, whether the pastor is present or not. He shall be a pillar in God's temple in heaven.

There is that devoted Dorcas leader who keeps her society operating smoothly and efficiently with much or little support from other members, with an eye single to the

glory of God. She too shall be a pillar in God's temple in the New Jerusalem. And all the multitude of loyal members who love their church, who do their share of missionary work at home, and who support the far-flung program of the church in the world abroad with unabated zeal—they too, if they remain faithful, shall become pillars of God's temple in heaven.

What greater honor is there than to be a pillar in God's temple! It is an honor now, an honor that will endure through time without end. Speaking of particular gifts and functions in the church, Paul says that prophecy shall pass away, tongues shall cease, and knowledge—our present, imperfect knowledge—shall vanish (1 Cor. 13:8). All these will be superseded by that which is perfect. But there never will be a time when pillars in the temple of God will be superseded. There is no substitute for a pillar. They are useful in the church now; they will be useful in God's temple in heaven.

Notice the following gem in the

book *Education*, page 308: "In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?"

To this question our answer can only be Yes. Most assuredly the redeemed will have a unique contribution to make throughout eternity. From the wealth of their experience they will be able to enlighten unfallen beings as to "the science of salvation," testifying to God's love and defending His justice. From pillars of the church on earth, they will be promoted to the enviable position of pillars of God's temple in heaven. O to be one of God's pillars, now and throughout eternity!



The Art of Living.....



**when
you're
young**

by Miriam Hood

The Too-intense Friendship

WHY do friendships that seem so firm, so well-established, often disintegrate suddenly? I'm not speaking of romances, which are sometimes euphemistically termed "friendships." Friendship should, of course, be a part of romance, but let's talk about that another time. The problem that I'm concerned with is friendship between two young persons of the same sex. The friendship lasts for a while, then ends abruptly. Another is formed. It terminates in like manner. And so on and on. Let me state as forcefully as I possibly can that I'm not concerned with any kind of unhealthy implications, so please don't read into this discussion something that just isn't here.

No, I'm talking about the ordinary, uncomplicated, back-yard garden variety of friendship. For instance, two (or three) girls in a dormitory are inseparable. They meet between classes; they set one another's hair; they borrow one another's belongings; they attend religious services together. They share the same opinions on everything—on boys, on clothes, on other girls, on life goals. And they spend hours making sure that not one quivering emotion is left un verbalized.

But overnight the friendship disappears, like snow in a Turkish bath. Oddly enough, sometimes the former friends find it a bit difficult to recognize one another at sight. And they

may even form immediate new friendships with other girls whom they mutually disliked 24 hours before.

Ridiculous? Slightly, but certainly factual. I don't mean to use girls as horrible examples, but I honestly don't believe boys are quite so involved in this pitfall. They have *other* problems, and we'll be discussing them; so don't bristle, girls.

In this case the obvious answer is the correct answer. You simply cannot "live in someone else's pocket" without coming to dislike him. You'll dislike him because (1) you'll eventually know too much about him and (2) he'll eventually know too much about you. I don't think we need to get into all sorts of complicated psychological jargon (although you might be interested in reading some authoritative books on this subject); it's really very simple. Every person has an area of personal emotional privacy that cannot be invaded with impunity for any length of time, even though he himself may have invited the invasion. You know all about *you*—but you don't want others to know, regardless of impulsive "soul-bairings" in which you've indiscreetly indulged. Almost no one can stand to know *all* about a friend and still have total respect for and confidence in him. And I'm not even thinking in terms of sordid sins; I'm only thinking of ordinary faults—weak-

nesses that are indigenous to human beings.

There's the rub. We're all so *human*! It's useless to fight it. Do we vote as to what day of the week it is? No; because there's a certain authority in the Gregorian calendar. Well, there's even more authority in the laws of human nature.

You may ask: "Then how do families and marriages survive the closeness of contact?" Through love—the magic elixir, the perfect adhesive. But this kind of love exists rarely indeed in the friendships of youth, one reason being, I suppose, that when you're young you're changing so rapidly from emotion to emotion, from viewpoint to viewpoint, that deep friendships are difficult. You liked the modern abstractionists yesterday; you like the French impressionists today. Do you see?

Since the breakup of these intense friendships can be quite emotionally shattering, I'd suggest you avoid this experience by refusing to form exclusive, clinging friendships. There is safety in numbers—and in maintaining a modicum of personal emotional privacy.

FORTUNATE indeed is the senior citizen who early in life had the foresight to recognize the importance of obedience to the laws of life and to labor under conditions that made it possible to add to the prime years of life and to make ample provision for the years of retirement.

However, owing to circumstances not under their control, some have not been in a position to meet this ideal. Many older persons need encouragement and counsel, and at times tangible assistance, in adjusting themselves to the changes incident to the years of retirement and possible invalidism. The cooperation of the senior citizen himself, the immediate family, the physician, and at times the church and community is needed to accomplish all that is necessary and possible for a contented and useful retirement. These needs can best be met by individual appraisal and not by any approach resembling a mass production line. This will require wisdom, tact, and patience on the part of all concerned.

As long as circumstances permit, the aged one should be allowed to remain in his own home amid familiar friends and surroundings. It is not easy for those who have reached advanced years to make new friends and adapt themselves to new environments. Unless circumstances make it impossible, it is the responsibility of the immediate family to care for their elderly dear ones. When this is not possible, the church should share the responsibility. Repeatedly the Spirit of Prophecy writings call the attention of the church to the importance of carrying out the instruction given in Isaiah 58. Note carefully the import of these inspired words:

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: 'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.'"—*Testimonies*, vol. 6, p. 265.

It is gratifying to note that the number of institutions for the care of the aged, both church and privately

By H. W. Vollmer, M.D.



THE SENIOR CITIZEN in Our Midst

Whose responsibility is he? What can be done to increase his usefulness and happiness?

operated, are increasing year by year. However, it might be well for each organization to make an appraisal of its work to see that everything possible is being done in these homes to make those who enter feel that they are still useful. It is not enough that we provide for the mere creature comforts, important as they are. We should keep in mind that man has been endowed by his Creator with a threefold nature and that our plans should provide for more than physical needs if life is to be buoyant, healthful, and spiritual. While careful financial planning is a prime essential to the success of institutions for the care of the aged, the prompting motive should be that of the "inasmuch" of Matthew 25:40.

A great deal more might be accomplished for the aged if more study

were given to the matter of rehabilitation by way of proper nutrition and other physical, mental, and spiritual health measures. All too often certain ailments and discomforts of later life are assumed to be a part of the aging process, or incident to old age, and therefore must be endured; when if the right steps had been taken, the annoying condition might at least be relieved, if not cured, and the individual even restored to a maximum of self-care.

Of first importance is a periodic health examination by an understanding physician. It is of interest to note that gerontology (care of the aged) is becoming a specialty in medical practice. For the elderly person a thoughtful interpretation of his physical condition, and also a frank discussion with him by the physician of the na-

ture of the biological changes incident to the aging process, will do much to dissipate ungrounded fears connected with certain symptoms that are prone to appear in later life.

The importance of giving more attention to the rehabilitation of the senior citizen was emphasized in an article appearing in the *Journal of the American Medical Association*, December 14, 1957. The article said in part: "Nevertheless, it must be reiterated that current medical practice has not yet incorporated the knowledge now available to restore older people to their maximum potential of self-care. Medical records are still too frequently marred by such careless and inaccurate diagnoses as 'senility and debility.' This attitude, of course, is responsible for the nationwide shortage of beds available for geriatric rehabilitation, as well as for the thousands of old people misplaced in nursing homes and mental hospitals. The person approaching retirement should be made aware of the restorative treatment now available for many disabling illnesses."—Page 67.

Such an individual health appraisal will often reveal both functional and organic conditions, such as disease of the heart, blood vessels, and kidneys; cancer; diabetes; dental caries; glaucoma, or other forms of defective vision; and defective hearing. If a disease is discovered early, its progress often can be retarded or the disease even cured. In advanced stages of many diseases, success can sometimes be achieved if the aged ones are encouraged to enter heartily into a program of rehabilitation.

It is by means of the nerves of the special sense organs—sight, hearing, taste, smell, and touch—that we lay hold on the world and enjoy nature and the art of living. One can hardly be too old to be able to appreciate the comfort of properly fitted glasses, hearing aids, and dentures. How important then that we plan with our senior citizens, and in some way make it possible for them to have the essential items that will promote their usefulness and add to their joy and satisfaction in living.

The development of community centers that would provide for occupational, recreational, and social activities suitable to the age of the citizen would greatly add to the happiness and usefulness of these aged citizens, our brothers and sisters.

Importance of Work

Productive activity and participation in the routine of daily living should be encouraged and provided for as far as possible. Some useful and

interesting hobby begun early in life will assist in the development of potential avenues of service for the retirement years. This will enable one to accept gracefully the changes each added year brings and finally to enter retirement in the right spirit. To face the cessation of life's activities suddenly, without the necessary preparation, is disastrous to the satisfaction of living, and it will tend to shorten life. It has been well said that "as long as time is a talent, it is too soon to quit."

The late Elbert Hubbard has left us these thought-provoking words: "Get your happiness out of your work or you will never know what happiness is." These words suggest that we can add to the happiness of the aged ones in our institutions or in our homes by providing not only the necessary conveniences that make up a home but also a means of work, profitable alike to the citizen and the institution. Such a program can best be carried out in a country location with ground for the growing of fruits, vegetables, and flowers. Arrangements for poultry and even a small dairy would contribute to the food supply of the institution and also furnish work for the aged.

For those who are mechanically inclined a shop should be provided. This could be combined with the maintenance department of the institution. Craft work could be provided for those confined to bed. As we study and devise plans to make the life of our senior citizens more useful and enjoyable, other lines of profitable activity and recreation will be found available.

Wherever feasible it would be well to place homes for the elderly near a small sanitarium or have them combined with a sanitarium feature. The realization that medical care is available when needed gives a feeling of security. Institutions thus placed could be of mutual service. Many of those who enter the home should be encouraged to assist in some capacity in the routine duties. Some may even be able to help care for other sanitarium patients.

To illustrate: in a combined sanitarium and rest home the widow of one of our pastor-evangelists, although past 80 years of age, assisted bed patients with their trays and also spent much time in visiting and giving Bible studies. It added to her happiness to know that she is still useful, and souls were won to the gospel as a result of her faithful service and influence. Association with the young people of the sanitarium will cheer and enrich the lives of all. In turn, the young people will be blessed by the presence of those who have been long in the way.

Unfortunately, we still find some of our church members occupying beds in county hospitals. Is this according to the instruction given in the fifty-eighth chapter of Isaiah? Is not the care of the aged and others in our church who need our help just as much a part of the gospel commission as is our foreign mission program? Would not Jesus say to us today, as He did to the people of His time, "These ought ye to have done, and not to leave the other undone"?

Jesus, in speaking to His disciples (see Matthew 25), pictured the scene

WHY I JOINED the Seventh-day Adventist Church

I was brought up in the Catholic faith, in which I remained until I was 24 years old. By chance I attended an Adventist tent meeting. At the first meeting I attended there was a chart of the Ten Commandments hanging up in front. When the minister went to the platform he began to talk about the Ten Commandments. He explained how God spoke and wrote the Ten Commandments and gave them to Moses; how they were to be placed in the ark in the Most Holy apartment of the sanctuary. He also told us that there was to be a power that would speak great words against the most high; that would "think to change times and laws." He said that the Catholic Church had left out the second commandment and had divided the tenth in order to make them add up to ten.

When I looked them up in the Bible, I found he was right. I had learned the commandments from the catechism. I was interested from the first meeting, and began to study and pray. I read everything—all the Catholic literature I could get, and everything written against the Adventists. The more I read against the Adventists the stronger Adventist I became. By studying and praying I took my stand with the people who obey God and keep all His commandments. I was the only Adventist for miles around me. That was 50 years ago. I have never been sorry I took my stand for the truth. I can say with David, "Thy word is a lamp unto my feet, and a light unto my path."

MAY DURBIN
St. Elmo, Illinois

of the great judgment day and represented its decisions as turning upon one point—"Inasmuch." "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637. We are admonished that "care must be taken that the means needed for this work shall not be diverted into other channels."—*Testimonies*, vol. 6, p. 269.

An Aid to Us

Christian help work is one of God's means for preparing His people for the earth made new. It is a call to deeper consecration and greater sacrifice. "While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the Divine Pattern.

"It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need."—*Ibid.*, p. 261.

What a blessed privilege is given the church, that of meeting God's own appointment and thus claiming the "legacy" Christ has left His church, a legacy that is to serve as a means of developing a character like that of the Divine Pattern.

Not only have we been accorded the privilege of serving in the name of the Master, whose life while here on earth said by precept and example, "I am among you as he that serveth," but we have the promise of His assistance here and a final reward. "All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven."—*Ibid.*, pp. 267, 268.

A Story FOR THE YOUNGER SET

Ronnie and His New Boat

By Miriam Hardinge

THE little yellow boat was such a beauty, and young Ronnie was very happy with it. He took it everywhere with him and made it "sail" along the sofa and along the floor; but most of all he liked to make it sail in real water. Sometimes mother let him have it in the bathtub when he was taking a bath, and sometimes she let him stand on a stool and play with it in the washbowl. But she warned him that he must not sail it in water when she was not around.

One Sunday morning Ronnie opened his eyes and saw that his father and mother were still fast asleep. As his eyes wandered around the room he saw on the chest near his bed his beloved little yellow boat. Mother had placed it there the night before. For a few minutes he lay quietly in bed, thinking about his little boat. How much he wanted to play with it! He hoped mother would let him sail it in the washbowl again. He wished she would wake up so he could ask her; but she slept on and on.

After a few minutes of wishing, Ronnie threw back the bedcovers and scrambled out of bed and over to the chest. He took the boat down and looked at it fondly.

"I wish I could sail it now in the washbowl," he said to himself.

Then it seemed as though a little

voice whispered to him, "Why don't you?"

Something inside of him seemed to say, "Because mother said not to."

But the other voice said, "She won't see. Go on and do it."

And Ronnie listened to that voice! But he wasn't very comfortable about obeying it, and because he wasn't, he did something else he had been told not to do. He locked the bathroom door when he went inside.

For a long time he had a wonderful time with his boat. Then he heard the voices of his mother and father, and his uncomfortable feelings came back. He wondered what they would say to him.

"Ronnie," called mother's voice, "where are you?"

Quickly Ronnie let the water out of the washbowl, at the same time calling, "Here I am, in the bathroom. I'm just coming out."

But Ronnie found that he couldn't! When he tried to unlock the door it wouldn't budge. He tried again and again, but without success. Suddenly he panicked at the thought that he was locked in and might never get out.

"Let me out!" he cried.

"Did you lock the door?" mother called back.

"Yes, and I can't unlock it," said Ronnie, beginning to cry.

Mother was on the other side of the door by this time.

"It's quite easy, Ronnie. Listen to me. Do you see the knob in the middle of the handle? Just press it."

"Wh-wh-which knob?" said Ronnie, crying as he spoke.

By this time daddy also was at the door, telling him in a quiet voice how to unlock the door. But Ronnie didn't seem to hear what daddy was saying.

"Let me out; let me out," he pleaded again and again. In vain mother and father tried to tell him how to open the door. He just couldn't seem to understand.

Ronnie and his mother and father lived high up on the third floor of an apartment building and there was no ladder on the premises long enough to reach the bathroom window. So they had to call the fire department and ask them to bring a ladder and get Ronnie out.

It was a very sorrowful little Ronnie who emerged with one hand clutching his yellow boat and his other hand in that of a fireman a few minutes later; but you can be sure he never forgot that it's always best to obey mother and father.

Ronnie found that he couldn't unlock the door. He tried again and again, without success. Suddenly he panicked at the thought that he was locked in and might never get out.

JOHN GOURLEY, ARTIST





Saving Our Children—6

Parents' responsibility to their children demands that they

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By Josephine Cunningham Edwards

MAX THARPE, PHOTO

THE third angel's message has in it the compulsive thought, "Come out . . . , and be ye separate." It has in it the idea, "Be not a partaker of her sins." This concept of "separateness" is a protection against the almost overpowering influences of the world at this stage of the world's history.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.

"To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."—*Counsels to Parents and Teachers*, p. 166.

We worship on the seventh-day Sabbath, the day when there is the biggest buzz of work, of going and coming, of buying and selling and pleasure seeking of the whole week. If we keep this memorial of our Creator as we should, we are a people apart, no matter where we are.

Our health-reform message has in it the seeds of separation from the world, with its eating, drinking, and ways of recreation, given to us from heaven itself as a gift precious beyond measure. I teach in a public

high school [But not now.—Eds.], but I know that the cafeteria lunches, though inexpensive and attractive, are not for me. From the United States farm surplus the school obtains gratis many things in which, since I regard my body as the temple of the Holy Spirit, I cannot indulge. They get great buckets of "pure leaf lard" for shortening, and slabs of fat back, which is favored for seasoning beans, greens, and other vegetables. Bacon, crisped, is often used even in mashed potatoes and in corn as a prime flavor. I cannot accept an invitation to a school supper unless I am willing to risk embarrassment by eating only a salad, and even that may have slivers of boiled ham all through it to make it "better." The coke machines are a favorite rendezvous, and around the hot-dog and hamburger stands swarm the teen-age crowd.

Their conversation is spiced with slang so near to swearing that there is little difference. But often, in the midst of such, you see some special boy or girl and you feel sad that they, with their higher principles, do not know the truth.

Two Fine Boys

Two years ago two fine young men graduated from the high school. Both had been in my classes. Their parents owned a store in the city. On the last day of school I got a letter from one of the boys. He wrote, "You have no idea how you have inspired me to live right. I do not want to be like the other fellows here. I want to make something of myself."

In the school, in accordance with our belief in separation of church and state, I had said nothing of my religion as such. But, of course, they knew. They all knew I did not go to the theater, and that I did not approve the dances they held, though I said little about it.

The letter gave me an idea. I went down to the store and had a talk with the father. I asked him if he was going to send his boys to college, adding that I hoped he would as they were certainly college material.

"Why, yes," he said. "I thought I would. They both want to go to college."

In the ensuing conversation I reminded the father that neither of his boys smoked. I told him that I wished he would send them to our Adventist college near Chattanooga. I told him that none of the teachers there smoke or drink. I described how even the recreation is carefully planned, and that he would need have no fears that his fine boys would be led astray as they might in some of the other schools and colleges.

"Do you allow people who do not

go to your church to attend your schools?" he asked.

"Of course," I said. "They would have to refrain from work on the Sabbath, and would have to comply with the rules; but that should not be hard. I would be glad to take you and your wife to see our college. We are very proud of it."

John and Jim went to Southern Missionary College. Yesterday, at a beautiful baptism, John and Jim were baptized. My heart was so full of joy that I could hardly go to sleep last night. Two years in an Adventist school showed these earnest young men the real beauty of truth and holiness.

And yet, in an ugly world filled with illicit sex, sensuality, and vulgarity, many Adventists allow their children to spend six and more hours a day with people who do not know that the Lord is coming, and who care even less. They have as their classmates and close companions children to whom a curse word is commonplace, a vulgar word is funny, cheating is routine. They rub shoulders with those to whom shows, gory TV serials, and dances are their regular themes of conversation.

Outside the back door the girls and boys alike have their smokes between classes, and coarse as that is, the conversation is even more coarse.

If I had a pure white robe and I wanted to wear it to see the King, I would not carry it daily to a gutter and hope and pray that God would keep it unwrinkled and unspotted. Such prayers are insulting and presumptuous.

If I had a sheet of clean white paper, which I must soon present unsullied to the great Judge of all, I could not and would not allow it to be pawed over and handled by unholy fingers for hours every day. I could not hope to keep it clean and unspotted from the world.

The children, with bright eyes that see, and with avid ears that hear, with ready minds and sensitive hearts, are more precious than robes and more irreplaceable than paper.

Mrs. D and Her Daughter

"I cannot bear to have her leave! She is all we have!" cried a mother out of the depths of her selfishness. "After all, she has her home, and I am sure we can counteract any evil she might meet in the public school. And it is close enough for her to come home to dinner."

But were you able to counteract the evil, Mrs. D? Do you remember how Teena began to go to parties and to the rinks, and you still said that you took her to church and things would right themselves? But she was married

at fifteen, Mrs. D, to a boy that did not even pretend to be a Christian, much less a church member. And now when they come to visit you, your house is filled with cigarette smoke, and wreaths of it circle the baby's little head as the father holds him. And you grieve because Teena watches TV on the Sabbath and does not go to church very often.

Do you remember, Mrs. D, how Teena wanted to take the nurse's course, but you cried out in your agony, "I can't give her up. She is all I have"? You may have to give her up someday, Mrs. D, and the picture would have been very different if you had followed the blueprint.

"Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. . . . They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world."—*Child Guidance*, pp. 297, 298.

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—*Ibid.*, p. 304.

When the people of all ages stand before the judgment bar of the God of all the earth, some of the reasons parents have used to justify their wrong courses will seem so trivial: "My child has her friends here. She hates to leave them." "I wonder if it is as fully accredited as the fine school we have here in town." "If my child stays at home, I am sure I can counteract any evil influence he might meet." "It is so hard to part with them."

I once knew a woman who laughed at the missionary out in Africa who advised her to iron all her baby's clothes with a hot iron. "I like the softness of their blowing in the fresh air and sun," she said. "I cannot see what can hurt my baby from that."

What she did not know was that the vicious little mputzi fly laid many eggs on the fluffy flannels as they blew in the wind. The eggs penetrated the baby's tender skin, and a few days later the child looked as if she had smallpox. Each of the little burning pustules contained a fully developed mputzi worm that had to be removed. The mother ironed the clothes after that.

The devil has his traps everywhere, to trip the unwary and unwise feet of our children; and the Lord in His wisdom has warned us of the peril in which we place our children.

Getting used to things is a gradual process, a hardening process. We can become hardened to slang, to lying, to cheating, to cursing. Lipstick does not look so bad when it is viewed every day on everyone, and it is hard for a young person continually to be on the "off side." Soon there is a little yielding here and a little there, until the child we love and want to be saved is on enemy ground.

Celia's Experience

I feel sure that Celia, who wanted to go to the academy so badly that she wept the whole first week of September, would have had a different life if she had gone. But mother said it was too expensive, and father did not press the point. And grandpa said he could not see what good an education did a girl anyway, since she would soon be getting married.

Letitia and Ada and Edna (Celia's friends) went to the academy and when they came home on holidays, Celia asked them pathetically about all that went on at school, and if they liked it.

"Oh, it's wonderful," Letitia told her. "They have marches and games every Saturday night, and the vespers on Friday nights are so wonderful. We get out and play on the campus, and the teachers are so friendly."

Father and mother were angry when Celia started going with non-Adventist boys in town, and when she became engaged to Rob Lorry, they forbade her to see him any more. But she saw him anyway, and later ran away and married him. If anyone can be happy with a man who has no idea what it means to be true to his wife, perhaps Celia is happy. She knows what it is to see her husband come in drunk many, many times. She has long ago left the church. Her clubs mean more to her than Sabbath school. And not one of her children knows or cares about the Sabbath of the Lord. They are not getting ready for the Lord to come. No doubt the picture would have been different if Celia had been allowed to go to the academy. And the cost would have been nothing compared to the loss sustained in the weary years since she begged so piteously to attend.

"And the angel of mercy flew over the Church
And whispered, 'I know thy sin,'
And the Church looked back with a sigh, and longed
To gather her children in.
But some were off to the midnight ball
And some were off to the play,
And some were drinking in gay saloons,
So she pensively went her way."



Alive at 158!

Eighty years is usually considered a good long life; and when someone occasionally reaches the century mark it is truly noteworthy. Recently, however, the Soviet news agency Tass reported in London that a Caucasian mountain peasant is still alive at 158! Assuming the truth of this report, we might point out that this peasant was already seven years old when Napoleon began his retreat from Russia in 1812. He was 28 when the stars fell in 1833. He was 60 when the U.S. Civil War ended. He was 65 when the papacy was stripped of its territory in 1870.

And what tremendous events have happened since he was 65! World War I; the restoration of temporal power to the Roman Church in 1929; World War II; harnessing the atom; space exploration.

But 158 years is scarcely a beginning when compared with eternal life. To the redeemed has been promised a life that measures with the life of God. Not only will it be endless, it will be filled with wonders, joys, and glories. It will provide opportunity for fellowship with sinless beings; for study of the inexhaustible intellectual treasures of the universe; for unlimited travel; for carrying out every worth-while plan; for giving praise to God.

To place eternal life within your reach, Jesus sacrificed all. Does this rich prize mean everything to you? If Jesus should appear today for His faithful ones, would you be ready to enter the pearly gates?

K. H. W.

Mrs. White and the SDA Church—12

Two Key Objections Considered

Probably no objection to the work of Mrs. White has been more common than this: Adventists consider Mrs. White's writings as another Bible, and she aids and supports this false view. Here is a criticism that strikes both at Mrs. White and at the movement that believes in her. We willingly grant that this criticism is often honestly, though mistakenly, made.

In answer, let us first restate briefly a few facts earlier set forth: Mrs. White most certainly claimed that God gave to her the gift of the Spirit of Prophecy, and very specifically that God gave to her visions. God gave to the Christian church, as one of the gifts of the Spirit, the gift of prophecy. The Bible foretells that God's last people in the world will have in their midst the "testimony of Jesus Christ," which is "the spirit of prophecy" (Rev. 12:17; 19:10); hence there is nothing unscriptural in the idea of prophetic guidance in the church in our times. This important point should be clearly understood before we go further.

But because we believe that we have divinely inspired guidance for our day, do we therefore believe we have another Bible, a substitute for what Christians have had through the long centuries? The answer is No.

While it is true that God saw fit to have the writings of certain prophets preserved in what we describe as the Holy Scriptures, it is also true that He raised up other prophets to give timely, inspired messages for particular moments in earth's history. (See, for example, Ex. 15:20; Judges 4:4; 2 Sam. 7:2; 2 Kings 22:14; Luke 2:36; Acts 21:8, 9.) The fact that their writings were not drawn into

the canon of Scripture does not make these men of God less than prophets or their writings less than inspired.

From the earliest days of the Seventh-day Adventist Church both the church leadership and Mrs. White have been on record that her writings are not to be viewed as a new Bible, a kind of substitute for the Holy Scriptures. Listen to these words of James White, husband of Ellen G. White, that he wrote in 1847:

"The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of his word, in these *last days*, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and his written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."—*A Word to the "Little Flock,"* p. 13.

Lack of space prevents our quoting a long array of similar statements by other church leaders in the same tenor.

But let us quote, now, the words of Mrs. White herself on this point. Her first published work, which appeared in 1851, climaxes with these words:

"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.

This was the unchanging position she took throughout her life. We may rightly conclude, therefore, that neither Mrs. White nor the church leadership hold up her writings as another Bible, a kind of substitute for the Holy Word. It is an interesting fact that the publishers of Bibles declare that Seventh-day Adventists are perhaps their best customers—an incomprehensible state of affairs if we had adopted a substitute for Holy Writ.

Prophets and Human Influence

No line of attack on Mrs. White has ever seemed more plausible than this—that she was influenced to some degree in her speaking and writing, her actions and attitudes, by those around her. We have already referred to this charge in a general way. We wish now to deal with a specific exhibit, the one routinely cited by critics. Mrs. White wrote that she once released for publication a testimony—the text of a vision—earlier than she had planned to do, because of pressure from other persons. Critics offer this admission as a shining proof that Mrs. White did not possess the prophetic gift.

Now those who bring such a charge seem to give evidence of close familiarity with the Scriptures, and affirm a great belief in them. Have they forgotten those instances of how holy men, men who were indeed prophets and who wrote for our instruction, were influenced by others in certain of their actions?

There was Elijah. No prophet was greater than he, for on a certain notable day he called down fire from heaven, holding at bay the surly, sullen hosts of Israel. But late that very day, as he sat exhausted by the wall of Jezreel, a messenger from Jezebel brought to him the tidings that she intended to lift his head from his shoulders. Was he influenced by this? Was he! He was influenced all the way down to his feet and fled for his life. Perhaps no spokesman for God ever had a more sorry anticlimax to

a day of mighty power than did Elijah. And all because he had allowed himself to be influenced. Further, when he reached the wilderness and fell into conversation with his God, he made a sorry mathematical blunder. He declared, "I, even I only, am left; and they seek my life, to take it." But the Lord corrected him immediately, declaring that He had seven thousand who had not bowed the knee to Baal.

Now does it ever occur to any good believer in the Bible and its holy prophets to feel that because of all this Elijah was not a great prophet of God? Not at all. We all wish that he had not set out in such frightened flight to the wilderness, and had not revealed his ignorance in thinking that he alone was left. But we do not believe that he therefore forfeited his claim to be a prophet.

Because a prophet has revelations from God it does not follow that he therefore has all knowledge concerning *all* things. Or, because a prophet, in his own personal experience, is influenced by some other person, it does not mean that he is not an inspired messenger for God. We should never forget that inspiration is a divine gift to particular human beings that they may give to men certain revelations from God. But this does not mean that prophets are infallible and thus inherently beyond the possibility of all error in word or *action*. Infallibility is an attribute of God alone. That is the lesson to learn from Elijah.

How Peter Was Influenced

Or take a New Testament illustration. There was the apostle Peter, mighty evangel for God. The Bible tells us: "For before that certain came from James, he [Peter] did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision" (Gal. 2:12). It is pathetically evident that Peter was influenced in some of his actions by certain persons who "came from James." It is a sad incident. Paul rebuked him "to the face," the Bible declares, "because he was to be blamed." But does any believer in the Bible declare that therefore Peter was not an inspired man of God? No! His writings are a part of the New Testament canon.

Space limits forbid our discussing other objections. The reader can judge from these two most typical ones as to how weighty the objections are. The great fallacy underlying most of the criticisms of Mrs. White is this: The critic first draws a picture of what he thinks a prophet ought to be. If in any particular Mrs. White does not agree with the picture, this proves to his complete satisfaction that she was not a prophet of God. But how can he prove that his portrait of a prophet is a true one? He drew it largely from his own imagination and finite reasoning. Prophetic inspiration is a mystery, and on this mystery the Bible throws little light. A person makes great claims indeed when he assumes he is qualified to paint a detailed portrait of a true prophet of God.

We would close this series with a personal testimony. We set out years ago to examine in detail all the major criticisms that had been framed against Mrs. White and to prepare, if possible, a book that would answer them. This task took much time, as might well be imagined. When we had finished our task we made a statement to the special committee set up by the General Conference to examine the manuscript prepared. In substance we said:

"I have examined all the criticisms of Mrs. White that I could find in any book or pamphlet. I have explored them as fully as I know how, checking back on all the alleged historical declarations and going to the sources for alleged statements by Mrs. White. Having completed this task and prepared this extended manuscript, I wish to offer this testimony: I end this work fully and irrevocably

persuaded in my mind and heart that Mrs. White was what she claimed to be, a humble handmaiden of God, to whom He gave revelations, authoritative and unique, to guide and direct the Advent people in these last days."

That same testimony we would offer today. F. D. N.
(End of Series)

"The Church and Freedom"

"The Church and Freedom" was the subject of Father Hans Küng, professor of sacred theology at Tübingen University in Germany, as he spoke at Georgetown University in Washington, D.C., on April 28. This has been his theme throughout the six weeks of his American tour. Even as Cardinal Bea is called the cardinal of unity, so Father Küng has distinguished himself as the apostle of freedom. Cardinal Bea at 81 and Father Küng at 35 are obviously kindred spirits. It was because of his reputation as an apostle of greater freedom within the Catholic Church that Father Küng and three other eminent Catholics were recently barred from speaking at Catholic University here in Washington. As (Protestant) Dr. A. F. Carrillo de Albornoz so convincingly sets forth in his *Roman Catholicism and Religious Liberty*, there is a genuine and widespread yearning for greater freedom on the part of Catholics, clergy as well as laity, and Father Küng is their prophet. He is best known among Protestants, perhaps, as author of the popular *The Council, Reform, and Reunion*.

There was very little in Father Küng's address to which a Protestant could take exception. Of special interest was the fact that he based his appeal for freedom on the Bible, which he cited continuously and with conviction, and not on what Catholics call "natural law." The main thrust of his remarks was that Protestants are now searching for order (authority) within the freedom that they already have, and that if Catholics will provide a greater place for freedom within the order (authority) that is theirs, Protestants will find "Catholic truth" credible and irresistible. Father Küng's remarks can be interpreted in no other way than as a genuine appeal to his fellow religionists to let a real breath of fresh air into the church.

He began by frankly admitting impressive similarities between Communism and Catholicism as authoritarian, totalitarian systems. He charged that there was no justification, even on the basis of the mood of the times, for the Inquisition and the systematic persecution of so-called heretics in past centuries—or in Spain today. He candidly acknowledges that the spirit of what he calls "unfreedom" is still manifest in the church, and calls especially for the abolition of the Index of prohibited books, of prepublication censorship, and of the secret, inquisitorial investigations of suspect clerics that still take place regularly in Rome.

Father Küng's new Catholic gospel calls for what he calls real freedom of conscience, speech, and action within the Catholic Church, as well as toward those outside the church, a freedom that cannot readily be distinguished from the traditional Protestant concept. His hypothesis is "freedom as far as possible and constraint as far as necessary, with a maximum of freedom and a minimum of constraint." His remarks on these and related points were met with resounding applause by the largely Catholic audience. It is obvious that, as the "apostle of freedom," Father Küng has a host of followers. It is certain, also, that the Protestants who heard him speak and who have followed his pilgrimage to the traditional land of the free, were also favorably impressed.

It would seem that Revelation 13:3 is well on its way toward fulfillment.

R. F. C.

Reports From Far and Near



The Iranian mountain village of Ghezal Gheslagh, destroyed by the fearful earthquake of September 1, 1962, was rebuilt by Seventh-day Adventists, with Disaster and Famine Relief funds. Here, some of the villagers gather in front of their new homes, which were presented to them on February 22 of this year, for the dedication ceremony.

Adventists Rebuild Iranian Village

By Kenneth Harding, *President, Iran Mission*

ONE night last September the people of Ghezal Gheslagh, a little Iranian village high on a mountainside a little more than 100 miles from Teheran, lay down to sleep, knowing nothing of the terrible tragedy that awaited them before daybreak. At one minute after ten o'clock a devastating earthquake shook the area.

Walls collapsed and roofs fell in, burying the sleeping villagers under a mass of rubble. The same thing happened simultaneously in almost 400 other villages, and in the next few moments almost 20,000 people lost their lives, and 200,000 were left homeless. Of the 62 inhabitants of Ghezal Gheslagh, only eight were killed, though every home was destroyed. Among those who died that night were the village chief and two of his children. His wife survived.

It was six weeks later when I first saw the village, on one of my numerous visits to the earthquake area. Our mission committee had voted to rebuild one of the villages with Disaster and Relief funds provided by the General Conference, and

we were looking for a village commensurate with the funds available.

Knowing of our purpose, the Iranian Red Lion and Sun (equivalent to our Red Cross) provided a plane in which R. A. Wilcox, president of the Middle East Division, Lyndon DeWitt, Teheran Farsi church pastor, and I flew over the area. We landed at an airstrip near the village of Bouin, one of the centers for relief work in the area, and were taken to the tent headquarters of the Red Lion and Sun. There we were provided with a jeep, and an officer of the Iranian gendarmery drove us to several of the stricken villages. When we told this officer our purpose he said, "I know just the village for you," and drove us 18 miles to Ghezal Gheslagh.

There are no roads in this area, nothing but donkey trails. For seven miles the only way we could go was up the bed of a river. After almost one and a half hours we arrived at the village, talked with the people, and saw their need. Because of the isolation of this village its people had

not received much help, and we quickly decided to recommend to our committee that this should be our village. In fact, the police officer told us, "If you don't help these people, their homes probably never will be rebuilt."

Our committee accepted the recommendation, and soon plans were being laid to rebuild the village. The houses would have to be strong enough to withstand future earthquakes. This meant reinforcing the bricks with concrete and iron, rather than with mud. It was necessary to transport all of the building materials from Teheran over primitive roads and up the river bed to the village. Altogether some 90 truckloads of building materials were required. Mansoor Mottaleh, a member of our Teheran Farsi church, undertook to supervise the rebuilding of the village, using mostly labor from the village itself and from the surrounding villages. For about two months during the middle of winter the work went forward. Fortunately there was very little snow and not as much rain as usual. All of this time

Upper: Ruins of the village of Ghezal Gheslagh after the earthquake of September 1, 1962. The large building was the home of the village chief, who was killed in the disaster together with two of his children.

Center: Participants in the dedication ceremony for the rebuilt village held on February 22, 1963. Left to right: Two unidentified; M. H. Morovati, principal of our Iran Training School; V. S. Marcarian, secretary-treasurer of the Iran Mission; Dr. Khatibi, director of the Iranian Red Lion and Sun (Red Cross); Kenneth Harding, president of the Iran Mission; Jim Swihart of the American Embassy, representing the U.S. Ambassador to Iran. The plaque in the wall states that the village was rebuilt by Seventh-day Adventists.

Lower: Clothing was distributed to all the children of the village following the dedication ceremony.



the people were living in tents. But at last the houses were finished.

In a ceremony attended by many of our workers in the Teheran area on Friday, February 22, the houses were turned over to the people. Speaking on this occasion was Dr. Khatibi, director of the Iranian Red Lion and Sun, representing Her Excellency Princess Shams, head of all welfare work in Iran. He expressed her thanks and that of all the people of Iran.

Dr. Khatibi said further that of the almost 400 villages destroyed in the earthquake, about 50 were now almost completely rebuilt. Ghezal Gheslagh, he stated, was one of the first to be turned over to the people. As on many previous occasions, he commended Seventh-day Adventists for being among the first to respond when help was needed.

All of our workers present shared in the happiness of the day as the villagers took possession of their new homes. Our members in the homeland who by their gifts of love made this day possible can share in the happiness and appreciation of these simple Iranian villagers.



"It Is Written" in Southeastern California

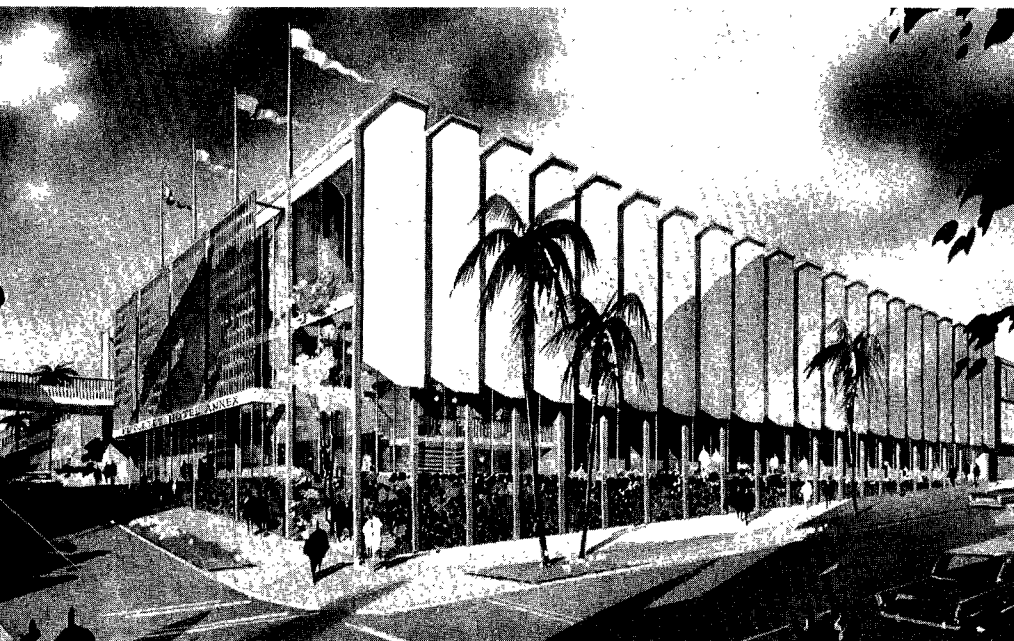
By Don Gray, Coordinator

In recent months the Southeastern California Conference has united behind the greatest soul-winning endeavor in its history—the It Is Written program. New devotion and earnestness have gripped laymen and ministers alike in their determination to finish the work in this area, and thus hasten the coming of Christ.

Under the leadership of the president, John W. Osborn, departmental secretaries have united with the pastors in this great coordinated evangelistic endeavor. In September, 1962, George Vandeman held rallies in San Diego, San Bernardino, and Santa Ana, challenging laymen to unite with ministers in giving time and money to help make the program a success. Money was pledged or given at these rallies to provide financial support for an entire year.

Hundreds of dedicated members volunteered to take an active part in visiting homes to invite their neighbors to view





El Cortez Hotel, scene of It Is Written meetings in San Diego, California. As many as 4,300 gathered here daily to hear George Vandeman speak.

the telecast. More than a million announcements were distributed by church members, and these were accompanied by earnest personal invitations. The success of these contacts was seen when 7,000 enrolled in the Take His Word series of Bible Study Guides.

With people in 7,000 homes studying the great truths of this message, a great deal of help is required in following up the interest that has been developed. Our laymen have volunteered by the hundreds to visit these homes every 40 days to encourage and help the enrollees. Some laymen visit as many as 50 homes regularly. Many enrollees are already attending church in response to the help given by these faithful visitors. In doing this work, many of our laymen have realized the joy that comes in active witnessing for Christ. One woman said recently, "I have found genuine satisfaction and happiness in this wonderful work. I have caught a new vision of what the Lord wants me to do."

In a reaping meeting held by Elder Vandeman in the Swing Auditorium in San Bernardino, thousands of hungry souls received new inspiration and help as they crowded into the auditorium for the two weeks' meetings that ended February 24. In order to crystallize the interest generated by this series of meetings, local pastors have started meetings of their own in the various churches that cooperated with meetings in the Swing Auditorium. Excellent reports of interest have come from the three counties, indicating that a number of the pastors with their faithful laymen are cultivating and reaping the seed that has been so widely scattered by the telecast.

Because of the tremendous response in San Diego, the largest auditorium in the city available for public meetings was secured. It was necessary to hold two each day to accommodate the enthusiastic response during the reaping meetings beginning March 2 and continuing until March 24. The names of 2,000 interested

families, represented by the attendance of one or more members at least once during the series, give evidence of the great impact the program has had in this area. On several occasions Elder Vandeman presented an invitation for those who wished to give their all to the Master to respond. Almost 400 people indicated their desire to follow fully in the footsteps of their Saviour.

The interest has developed so fast and has been so great, that the pastors are unable to visit all the homes represented at the meetings. A number of laymen are now helping to gather in this abundant harvest. On the fifth Sabbath after the start of the reaping meetings, about 200 interested individuals attended one of our churches. Follow-up meetings are being held each Thursday and Sunday in the International Room of the famous El Cortez Hotel.

New Program

The reaping phase of this evangelistic endeavor has not ended. It has only begun. Early in June it is planned to hold a three-night rally in Orange County. At this spearhead meeting Elder Vandeman will introduce a new follow-up program in which those who have received Take His Word will have the privilege of listening to the reaping meeting sermons in their own homes by means of tape recordings or long-playing records. A Bible will be placed in their hands by the It Is Written visitor, and they will be able to follow the recorded study in the privacy of their own homes. After ten of these studies, the Bible will be given to them.

The young people of Southeastern have recognized in this coordinated evangelistic program an unparalleled opportunity to share their faith. Academy youth have visited more than 50,000 homes, inviting friends to view the telecast. Scores of these youth are now delivering the Take His Word lessons. Many young people are holding Bible studies in the homes of interested persons. Loma Linda Acad-

emy youth have conducted two Voice of Youth follow-up meetings, and as a result one person will soon be baptized. Five other families are preparing for baptism, and enthusiastic Southeastern youth are planning more meetings.

What a wonderful opportunity for laymen to see souls saved for the kingdom, and to know that God has used their dedicated efforts to bring about a mighty awakening in Southeastern!

Japanese Literature Evangelism in 1962

By V. L. Bretsch, *Departmental Secretary*
Japan Union Mission

Full-time literature evangelists in the Japan Union now number 144, with approximately 45 working half time or part time. In 12 months these workers gave away 221,881 pieces of free literature. Voice of Prophecy enrollments numbered 7,824. They took 1,434 interested persons to Sabbath school or church, made contact with 256 former Adventists, offered prayer in 26,663 homes, gave 3,155 Bible studies, and saw 66 persons baptized as a result of their labors.

Last year our literature evangelists sold 30,941,760 pages of literature. If placed side by side these pages would extend for more than 3,000 miles. The length of the Japanese chain of islands is approximately 1,250 miles; therefore we could go the length of Japan about two and one-half times with these pages. Total sales amounted to \$168,929.76, for a gain of \$19,676.36 over the previous year.

From Japan Missionary College, 106 students out of a total enrollment of 150 went out into the highways and byways. They sold nearly \$30,000 worth of literature in eight weeks' time. Three of these young men enrolled 522 persons in the Voice of Prophecy in one month.

Group canvassing was launched in connection with our Toyama Evangelistic Center campaign last September, with good success. More than 500 names of contacts were turned over to the Center workers, with 116 of these showing real interest in our message. At the present time one group is now canvassing in connection with an effort, and several more are planned for later this year.

On the tiny island of Miyako, south of Okinawa, a group of literature evangelists is working with two evangelists. In a recent letter I have been told that, in addition to their regular canvassing hours, they are holding Bible studies three times each week, assisting in the meetings four nights a week, and holding a branch Sabbath school each Sabbath afternoon at a nearby leprosarium, with 150 in attendance. They also conduct classes for all children on the island who wish to attend. Approximately 750 children come each week.

Through a special leadership fund, which was inaugurated last year, we have added five new assistant leaders since September. This means that our literature evangelists are receiving much more, and better, help than before. We feel that with this added help our workers will



Orlando, Florida, Baptism

This group was baptized by S. L. Dombrosky (center) in the Orlando Central church on Sabbath, March 30, just before the ordinances were celebrated. One is Jewish, two are former Roman Catholics, one is the father-in-law of a publishing department secretary, another is a public school teacher, and one had been out of the church for many years.

ILENE HALL, *PR Secretary*

soon pass the \$200,000 mark. Our goal in baptisms for 1963 is 140.

The Japan Publishing House, under the direction of M. C. Bird, is providing us with the most beautiful literature found anywhere in Japan. *The Desire of Ages*, volume 1, is now ready for sale, and *Thoughts From the Mount of Blessing* will be ready in July for our student colporteurs. Other books are being translated and will soon find their place in the homes and hearts of many people.

Six out of every seven square miles of Japan are occupied by mountains. There are 500 volcanoes, both active and inactive. But in the approximately 20,396 square miles of livable area there are 95 million judgment-bound souls, and less than one per cent of these are Christians. Truly the challenge is great!

Southern Publishing Association Constituency Meeting

By George A. Huse, *Secretary*
GC Publishing Department

The recent meeting of the Southern Publishing Association constituency was one of intense interest and inspiration. Reports rendered indicated unusual progress in every phase of publishing house operation. Records have been set in the past, but those achieved during the recent four years have surpassed these and set a new all-time high for this institution.

I. H. Ihrig, the general manager, outlined successful accomplishments of the 140 employees in production, promotion, and sales. New fields of endeavor were entered, new plans for the future were featured, and new goals of achievement were established. He set before the constituency a challenge for growth in every line during the coming quadrennium under the direction and blessing of God. He reported, further, that property had been purchased in the Madison area for

the relocation of the publishing house in the near future. It is situated in a fine section of the city, on the main line of the railroad, near the new freeway now under construction. It will be an ideal location in all respects.

The report of the treasurer, C. W. Higgins, indicates that the financial position of the house is strong. In order to accom-

modate a fast-growing business, additions have been made to the buildings, and new equipment and modern machinery have been installed. The cost of these has been fully paid out of earnings. The Southern Publishing Association has also donated to publishing interests and needs within its territory and in mission lands. The finances of the house are being carefully administered.

The report of the superintendent, N. B. Vining, was most encouraging. He spoke of modern labor-saving devices and equipment that have been installed in the various production areas. A complete offset department is now in operation producing a fine class of printing. New plate-making methods have been introduced, in cooperation with the Dupont Company; faster and more efficient handling of bindery and packaging techniques have been inaugurated; and all these have greatly helped in producing attractive books and magazines for an ever-expanding colporteur force and church membership. We can be justly proud of the factory and production facilities of this publishing house.

A most enlightening report was given by C. L. Paddock, Jr., manager of the book department. To emphasize the rapid growth of this branch of the work, he showed Kodachrome slides featuring various phases of the work of this department. During the quadrennium 39 new books were published, besides large editions of regular subscription and trade books that have been enjoying a good sale through

Rio Minas Ordains Seven

Seven young men were ordained to the gospel ministry in a special service recently conducted at the Rio Minas Conference camp meeting, held at the East Brazil Academy in Petrópolis, Rio de Janeiro. Participating in the service were Rubens S. Ferreira, president of the Rio Minas Conference (front right); Andrew Fearing, associate secretary of the General Conference Ministerial Association (second right); Enoch de Oliveira, ministerial association secretary of the South American Division (front left); and the writer (second left).

R. BELZ, *President*
East Brazil Union Mission



the years. These books are well printed, attractively illustrated, beautifully bound, and will be in continual demand throughout the field. Total sales for the book department for the past quadrennium amounted to \$10,523,442.73, which is an all-time record.

R. J. Christian, manager of the periodical department, added another note of courage in his report of increased circulation of the journals issued by this house. For the first time in the history of this department, sales reached a record of \$1,041,609.68 for one year, 1962. *These Times* and *Message* magazines are enjoying substantial sales, and in 1962 *These Times* ended the year with an operating gain. Its circulation averaged 55,668 copies an issue during the former quadrennium, while for the past four years it enjoyed an average of 118,473 copies per issue.

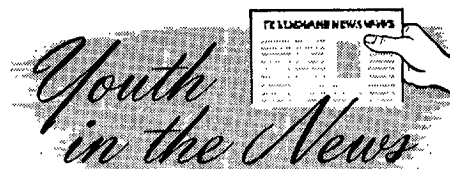
A new service has been inaugurated by the periodical department—that of supplying reprints and preprints from both *These Times* and *Message Magazine*. These reprints cover the basic fundamentals of our message put up in attractive form, for use by evangelists and our general membership. During 1962 alone 5,190,000 copies were delivered, indicating that the field is pleased with this innovation. Other periodicals handled by this department show satisfactory sales with possibilities of large increases in this new quadrennium.

Reports by the three editors—Kenneth J. Holland, of *These Times*, J. E. Dykes, of *Message Magazine*, and Cecil Coffey, book editor—brought to the attention of the delegation the care that is exercised in securing the very best material available for books and journals. Prominent authors and writers are contributing manuscripts to this house for publication.

After the election of the new board of directors, this group met and organized for the new quadrennium. Theodore Carcich, vice-president of the General Conference for North America, was elected as chairman of the board. Capable and efficient administrators and department heads were appointed to lead the institution in its different phases of operation, to reach new heights of achievement.

It is evident that an unusually fine spirit of cooperation and fellowship exists between the field and the publishing house, and throughout the various departments of the institution. The fine influence of the Southern Publishing Association is felt throughout its territory, and also in the far corners of the earth through its contributions to the publishing rehabilitation and expansion fund.

While the reports of accomplishments were measured in dollars and cents, yet behind these figures eternity will reveal many souls won to the kingdom through literature produced at the "SPA." God has signally blessed in the establishment of this institution and in its development through the decades of its operation. It has filled an important role through the years, and in the closing scenes of earth's history that are just before us it will stand in the forefront in helping to finish God's work in the production and distribution of soul-winning Adventist literature. The meeting was held April 1.



► A colporteur club was organized following the chapel program by Bruce Wickwire and I. B. Young, publishing secretaries of the Columbia Union and Potomac conferences, at Columbia Union College. New officers include Rudy Dean, president; Barbara Anderson, vice-president; Betty Anderson, secretary; Bruce Clough, pastor; and John Nelson, public relations secretary. Emil Kahler, Jr., is faculty sponsor.

► Two microphones and stands were presented to Loma Linda Union Academy by the Kiwanis Club of Loma Linda in gratitude for a musical program presented to the club.

► Clarence Schilt, 21-year-old religion major of Takoma Park, Maryland, is the Columbia Union College student missionary for 1963. Selected from nine candidates, he will fly to Guayaquil, Ecuador, in June to begin his summer service in the Inca Union. During July he expects to work with a mobile medical clinic and do personal Bible work. Part of his program will be to organize evangelistic meetings and make pastoral visits.

Columbia Union College will keep in touch with Mr. Schilt through a direct

amateur radio link between Guayaquil and Takoma Park.

After returning in September, Clarence will be leader of the MV Foreign Missions Band during next school year. The student missionary program at Columbia Union College includes a \$500 scholarship.

► Jerry L. Downs and Jackie Lemi of Loma Linda Union Academy were awarded scholarships by the State Scholarship Commission of California for the school year 1963-1964.



Rachel Anderton, of Glendale, California, left Boston, Massachusetts, April 21, for Nyasaland. Miss Anderton served as a missionary in the Southern African Division from 1946-1960. She is to be united in marriage with Warren D. Pierce, who is director of the Mombera Station.

Mr. and Mrs. Milton M. McHenry and three children sailed from San Francisco, California, on the S.S. *Hoegh Silverspray*, April 27, for West Pakistan. This family previously gave two terms of service in India. Brother McHenry is to be assistant business manager and accountant in the Karachi Hospital.

F. R. MILLARD



Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
D. H. Baasch

► R. T. Rankin, president of the Colombian Islands Mission, has completed an evangelistic effort in La Loma, San Andrés Island. Thirteen have been baptized and 30 others are in the baptismal class.

► B. L. Roberts launched three simultaneous evangelistic campaigns in the city of Barranquilla, Colombia, on March 31. The initial attendance at the three meetings was well over 1,000 and is increasing.

► Kenneth L. Fleck has been appointed president of the Costa Rica Mission in Central America.

► The Upper Magdalena Mission in Colombia held its first biennial session February 6-9, 1963, under the leadership of Luis Florez, recently appointed president of that field. At this meeting a goal was set to increase the membership of the mission by 3,000 during the new biennium. The present membership is 7,418.

► Workers of the Colombia-Venezuela Union have set soul-winning goals for 1963 totaling more than 3,600.

► Faculty and students of Caribbean Union College, in Trinidad, set a new record for Ingathering during their 1963 field day. Donations amounting to W.I. \$2,650 (U.S. \$1,563.50) were received in one day.

► Tirso Escandón, district pastor in the West Venezuela Mission, reports many fine new interests in the university city of Mérida, Venezuela. There was no Seventh-day Adventist work in this city until Pastor Escandón moved there a few months ago. This is one of the "Into New Regions" projects sponsored by the Inter-American Division.



Atlantic Union

Reported by
Mrs. Emma Kirk

► F. L. Jones, secretary-treasurer of the Northeastern Conference, reports that improvements are being made at Camp Victory Lake near Hyde Park, New York. An extensive addition is being made to the camp dining room, with a larger and more modern kitchen serving area. A large craft room will be provided for camp activities.

► George Rice and Clayton Child have completed a three-week revival in the Rochester, New Hampshire, area. They used the Bible-marking plan.

► In recent weeks committees have been meeting to lay plans for another great camp meeting in the Southern New England Conference. Two hundred new tents have been ordered, the old cradle roll building on the campground has been moved up on the hill, foundations are being laid for a new kindergarten building.

► A large bequest given by the late Dr. C. Earle Richardson to Parkview Memorial Hospital will be used to build a fifth wing, which will be for obstetrical patients. It will be called the "C. Earle Richardson Wing," to memorialize the man who established the first hospital for the Brunswick, Maine, area. The fifth wing will be built in two or three stages as funds are available. The first section of this new wing will contain 5,000 square feet, including space for nine maternity beds, a ten-bassinet nursery, a nurses' station, utility room, formula room, examination room, storage, and central service room. Construction will start soon.

► E. J. Folkenberg, ministerial secretary of Atlantic Union Conference, was speaker at the South Lancaster Academy spring Week of Prayer, April 14-20.



Canadian Union

Reported by
Evelyn M. Bowles

► Forty-five interested persons met in the new Vancouver church on April 7 for a literature evangelism rally conducted by

M. D. Suiter, publishing department secretary of the British Columbia Conference. Speakers included C. L. Paddock, formerly of the Pacific Press Publishing Association, P. D. Girard of the Christian Record, and G. O. Adams, A. N. How, W. E. Kuester, and E. F. White of the British Columbia Conference. A high light of the rally was a slide-and-tape representation of a talk on Five Ways to Sell Better, by Joseph E. Burger, a sales executive.

► The Manitoba-Saskatchewan Dorcas Federations featured Mrs. Gloria Laing of Willowdale, Ontario, during their annual spring federation meetings, March 25-27. One-day cooking schools were featured in three centers, with some 260 women in attendance. Mrs. Laing presented a program on nutrition and healthful living. A similar program was conducted for the Alberta Dorcas Federations a few days later.



Columbia Union

Reported by
Don A. Roth

► Clinton A. Wall has been appointed director of food services for the new Kettering Memorial Hospital in Dayton, Ohio. He formerly served on the staff of Walla Walla College. He is currently doing graduate work in personnel and management at the University of Wisconsin.

► Mr. and Mrs. George D. Rogers have joined the West Virginia Conference staff. Mr. Rogers has recently been assistant publishing secretary in the Ohio Conference and will now be publishing secretary of West Virginia.

► The Ohio Conference will sponsor three first-year interns at the Seminary this spring. They are James Hoffer and Joseph Spicer, students of Columbia Union College, and Paul Horton, already on the University campus, who is completing his college work this month.

► Two choirs of the Columbia Union appeared on the Faith for Today television program. The "Pro Musica" group of the Columbia Union College was featured on Sunday, May 5, and the Mount Vernon Academy choir on two successive Sundays, May 12 and 19.



Lake Union

Reported by
Mrs. Mildred Wade

► On Sunday, May 12—National Hospital Day—the Hinsdale Sanitarium and Hospital dedicated its new 150-bed wing, which was built at a cost of over \$4 million. Principal speaker for the dedication was W. R. Beach, secretary of the General Conference. Among others participating were Dr. T. R. Flaiz, head of our world medical work, and Jere D. Smith, president of the Lake Union Conference and chairman of the Hinsdale Sanitarium and Hospital board. Many local civic leaders who had a prominent part in raising funds for the new facilities also were present.

► For the past several years the students of Cedar Lake Academy have been holding a spring Voice of Youth series of meetings. Sponsored by the MV Society and Ministerial Seminar, the series this year was conducted at the Mount Pleasant church Friday and Sunday evening for six weeks. L. H. Cowles, Bible teacher at the academy, is advisor for the group. The young women took their turns in speaking assignments.

► Herbert Kiesler and Robert Folkenberg, who graduate from Andrews University this spring, will join the Michigan Conference as ministerial interns. Two others, Cline Johnson and Floyd Murdoch, will attend the university another year under conference sponsorship.

► Twenty-three were baptized at Ann Arbor, Michigan, as a result of the Walter-Henderson meetings. The pastor, T. J. Rasmussen, baptized an additional three on Friday night, April 12.



Northern Union

Reported by
L. H. Netteburg

► The first Five-Day Plan to Stop Smoking series in Minnesota was conducted in Thief River Falls the week of April 7 to 11. S. E. Pollman, M.D., and V. W. Emerson were the instructors. These men had attended a pilot training program in Denver, Colorado. One hundred people were in attendance at Thief River Falls on opening night, and at the last meeting Elder Emerson reported that 68 persons had broken the smoking habit.

New Center in the Canal Zone

The new Seventh-day Adventist Center in Balboa, Canal Zone, provides a place of worship for servicemen and personnel, and it houses the offices of the Panama Conference.

GLEN E. MAXSON, *President*
Panama Conference



► A. C. Woods is conducting a series of meetings at the small community of Florence, South Dakota. Thirty-five non-Adventists were present on the opening night.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Additions by baptism and profession of faith by district leaders in the Washington Conference for the first quarter of 1963 are as follows: Duane Anderson, 5; K. E. Baker, 9; D. L. Crowder, 39; Andrew Dahl, 6; Roy R. Henneberg, 11; S. W. Hiten, 3; Don Kindig, 2; L. E. Lyman, 17; D. G. Matthews, 2; C. M. Monks, 41; G. E. Patterson, 18; R. A. Rentfro, 14; Robert Seamont, 3; C. A. Shepherd, 8; E. W. Striplin, 2; E. F. Waters, 2; E. E. Wellman, 11; for a total of 193.

► Baptisms in the Montana Conference include 19 in Billings, on April 6, by R. W. Knapp, and 17 in Great Falls by A. M. Matar in March.

► Visiting professors for the Walla Walla College summer session will include Frances L. Brown and Earl Lathrop of La Sierra College, Asa Thoreson of Andrews University, J. E. Weaver, and Ronald Reed.

► New additions to the secretarial science department at Walla Walla College next fall will be Mrs. Donald Eichner and Luella Farnsworth.



Pacific Union

Reported by
Mrs. Margaret Follett

► Jacob E. Withey, born April 5, 1863, in Pennsylvania, was honored by a dinner on the occasion of his one-hundredth birthday. He was baptized in 1898 and homesteaded in the Oklahoma Cherokee Strip. At one time Sabbathkeeping cost him his job on the railroad. Brother Withey attributes his long life to healthful living.

► L. M. Grounds, of Paradise Valley Sanitarium and Hospital, is new church auditor for the Northern California Conference. He replaces A. E. Nelson, who is retiring after 47 years in the ministry.

► The spring meeting of the Western Chaplains Association was held at the Glendale Sanitarium on May 28. The theme of the meeting was "The Preparation and Training of the Hospital Chaplain."

► Speakers for Rio Lindo Academy's first graduating class of 74 members were announced as follows: J. H. Apigian, Consecration; Carl Becker, Baccalaureate; and L. R. Rasmussen, Commencement.

► Frank L. Bland, associate secretary of the Regional Department of the General Conference, recently conducted a six-day series of revival meetings in the Tucson, Arizona, Sharon church.

► Dr. Edward Ney, professor of modern

languages at Atlantic Union College, will join the La Sierra College faculty for the 1963-64 academic year, to teach courses in the department of German, while Kaljo Maji is on leave of absence for further graduate study.

► The assistant director of nursing in charge of in-service education at Castle Memorial Hospital in Hawaii is Mrs. Delight Kiehm Choi, who joined the staff recently. Mrs. Choi is a graduate of Loma Linda University, class of 1958A.

► Warren Shultz, for four years pastor of the Palmdale church in the Southern California Conference, arrived in Hawaii, April 15, to assume his new duties as pastor of the churches at Kahului and Lahaina on the island of Maui.

► More than 10,000 young people attended the two-day Youth Congress that began April 11 in Long Beach. At the special Investiture service on Sabbath afternoon more than 1,200 were invested.



Southwestern Union

Reported by
H. W. Kiser

► Recently a family at Watonga, in the Oklahoma Conference, was baptized as a direct result of welfare work, reports Robert Rider of the East Cooper district.

► Twenty-four lay institutes and Bible evangelism courses are being conducted in the Southwestern Union as a result of a pilot course given by V. W. Schoen, of the General Conference, at San Antonio, Texas, from March 27 to 31.

► Three years ago the Texas Conference organized Operation Lone Star, which calls all members to participate in the work of the church. As a result, 28 dark counties have been entered, 15 new churches have been organized, and 30 others are in process of development.

► Clarence Wellman, assistant in the Texas Book and Bible House, has been appointed assistant treasurer of the Texas Conference.

► Members of the Houston, Texas, Central church have pledged more than \$33,000 to pay off the church indebtedness within one year.

► Evangelism is the keynote in the Texas Conference. John Loor is conducting a series of meetings in the Dallas Central church. Bill May, conference Sabbath school secretary, and Joe Ray are conducting evangelistic meetings at Vernon, Texas, where there are no Seventh-day Adventists. Rudy Bata, home missionary secretary, and Brooks Findley are holding a revival meeting at Cleburne.

► A. R. Mazat, Southwestern Union home missionary secretary, reports more than 1,000 hours of welfare work contributed by non-Seventh-day Adventists during the first quarter of 1963.

NOTICE

Books Wanted

Spicer Memorial College, training school for our national workers in India, would appreciate receiving

denominational books for its library. Special mention is made of the new *Index to the Writings of E. G. White, Testimonies for the Church*, and the new six-volume set of E. G. White *Review* articles. Parcels may be mailed to

Librarian
Spicer Memorial College
Aundh Road, Ganeshkhind
Poona 7, India

Mark package: "Used books. No commercial value."

Church Calendar

Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering	
(Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
JMV Pathfinder Day	September 14
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering	
(Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 9-16
Week of Sacrifice Offering	November 16
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering	
(Southern African Division)	December 21

REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was 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.

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Garcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

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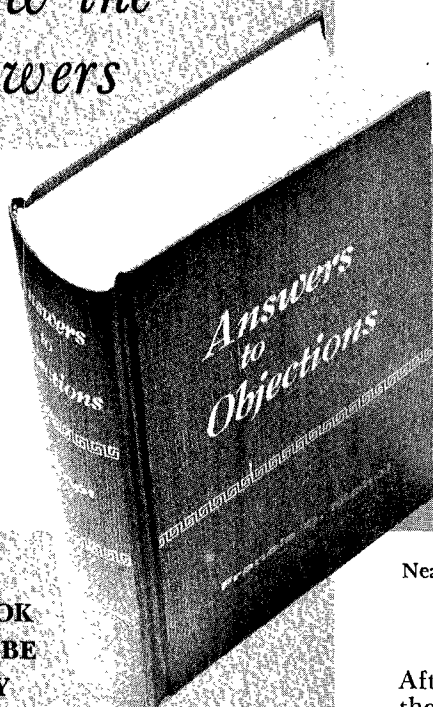
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News of Note

The Situation in Haiti

Relatives and friends of our North American workers in Haiti have undoubtedly felt concern for their safety as the political situation in that republic has gradually deteriorated.

Word has just been received from C. O. Franz, treasurer of the Inter-American Division, that the wives and children of our overseas workers have withdrawn and are now in the United States. The men are still at their posts but have been authorized to leave if it seems advisable.

R. L. Jacobs, the union president, is returning to Haiti from Colombia via Miami, in order to consult with the division officers regarding problems created by the disturbances in Haiti. Our Haitian Seminary has been closed temporarily, but we trust that the situation will soon return to normal.

N. W. DUNN

World Sabbath Schools Show Gain

During 1962 the Sabbath schools of the world gained 113,546 in membership, making a total of 1,928,265, a gain of 6.2 per cent. With an increase of 14.9 per cent the Far Eastern Division led the world divisions. In most cases the largest relative gains were registered in areas where branch Sabbath school evangelism has been carried on actively for some time, as in Korea and the Philippines. The Middle East, where evangelism is exceptionally difficult, nevertheless reports a gain of 10.9 per cent. The Far Eastern and Southern African divisions lead all others in ratio of Sabbath school members to baptized church members—190 per cent each. In the Far Eastern Division average attendance was equal to 157 per cent of church membership. By comparison, the North American Division Sabbath school membership was 104 per cent of church membership, and the average attendance 84 per cent of church membership.

R. C. BARGER

Seventh West Coast Public Relations Seminar

Those whose responsibilities include dealing with people will find the Seventh Public Relations Seminar to be held at Walla Walla College, October 28 to November 7, of special interest and help. While planned especially for Western areas, it is open to any who wish to attend. This seventh annual seminar will be outstanding in every way. Conducted by invitation of the Walla Walla College board and the North Pacific Union Conference, the seminar will include on its staff of lecturers leading public relations men from the Northwest and the General Conference. Graduate credit will be avail-

able from Andrews University for those successfully completing the course, and undergraduate credit will be granted by Walla Walla College.

Full particulars and enrollment forms are available from the Public Relations Office, 6840 Eastern Avenue NW., Washington 12, D.C. The tuition is \$20.

E. WILLMORE TARR

Publishing Progress in Southeast Asia

Despite political instability and the threat of war that continually confront our workers in the Far East, word of unusual progress comes from John Bernet, publishing department secretary of the Southeast Asia Union Mission. He writes:

"I have recently returned from a two-and-one-half weeks trip in Malaya. The Southeast Asia Union expects to have 200 bookmen by the end of 1963. The number has increased from 40 in 1960, to 140 at present. The number of publishing secretaries has grown from 2 part-time men in 1960 to 10 full time and one part time. Our sales have increased from M\$200,000 in 1960 to M\$453,000 in 1962.

"There never was such a time of golden opportunity as now. The public seems to be eagerly waiting for our message-filled literature, and our laymen are responding to the call of the literature ministry. Great opportunities are at hand."

The Southeast Asia Union Mission now operates three publishing houses, and all these are working at full capacity.

G. A. HUSE



Selected from Religious News Service.

HAMBURG, GERMANY—The number of German Protestant foreign missionary personnel has increased from 180 to 1,155 since the end of World War II, according to the Evangelical Church in Germany. German Protestant missionary fields include India, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in German missions.

ASHLAND, WIS.—*The Last Temptation of Christ*, a controversial book by the late Greek author Mikos Kazantzakis, has been removed from the shelves of the Ashland public library after a Roman Catholic priest forbade his parishioners to read it on pain of mortal sin. "I still have the book," said Father Schneider.

Andrews University Launches Nutrinauts

Exploring the unknown in the field of nutrition are seven "nutrinauts," under the auspices of the Andrews University Home Economics Department. Research in the area of teen-age nutrition is proceeding under a three-year \$15,000 grant from the U.S. Department of Agriculture. Seven freshman girls, carefully screened volunteers, make up the group of nutrinauts currently involved in a strict regimen for 30 days. Alice Marsh is director of the project.

This type of research, though difficult for both investigators and volunteer subjects, is the type of contribution this denomination should be making in the field of nutrition.

JOYCE W. HOPP

705 Youth Baptized in the Southern Union

"Seven hundred and five baptisms, with more to come from Carolina," reports Desmond Cummings, MV secretary of the Southern Union.

This is a new record for MV Week baptisms in the Southland. This achievement is the result of the youth evangelistic program that spearheads every MV activity. The youth have responded wholeheartedly. Every MV Society had its own baptism goal, and then set to work for the unconverted youth of the church.

LAWRENCE NELSON

Sabbath Services for Banff Vacationers

Visitors in the Canadian Rocky Mountains are welcome to attend Sabbath services at Camp Rundie, Canmore, Alberta, 15 miles east of Banff and two miles south of Highway 1. Sabbath school begins at 10:30 A.M.

E. HILLOCK, MV Secretary
Alberta Conference

"I'll have to return it to the librarian now and see that it's burned."

BOSTON—Church losses from major fires in the United States and Canada totaled more than \$6.9 million during 1962—double the amount lost in the previous year—it was reported here.

MINNEAPOLIS, MINN.—The nation's high school coaches, physical education directors, and recreation leaders have urged professional sports stars to refrain from endorsing alcoholic beverages and tobacco. Delegates to the annual convention of the American Association of Health, Physical Education, and Recreation made the plea in a resolution adopted here.

JERUSALEM—Ten Yeshiva (Jewish Talmudic school) students were fined by Magistrate Eliahu Noam here after they had pleaded guilty to taking part in a disturbance January 3 at the Shalhevetya Finnish Lutheran mission school in Jerusalem. The defendants were among 140 young people who stoned the institution, apparently in protest against alleged aggressive proselytizing activities.