

THE ADVENT SABBATH REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A New Frontier In Bolivia

By V. G. ANDERSON

Vice-President, General Conference

[Elder Anderson has just air-mailed us this thrilling report from South America where he is meeting appointments.—EDITORS.]



C. L. Christensen, president of the Bolivia Mission, contracting with the village head of Challapata for the first school among the Quechua Indians. The school will be halfway between Oruro and Sucre.

WHAT a joy it is to see new frontiers opening up for God! One of these new frontiers is in Yacuiba, Bolivia. The thrilling story of events taking place there was told to me recently by Charles Christensen, president of the 8,000-member Bolivia Mission. Elder Christensen was born in Argentina when his parents, Elder and Mrs. Carl D. Christensen, were missionaries in that field. They are now in the Inter-American Division.

I was attending the Inca Union committee meeting. Elder Christensen was to be my interpreter in the Miraflores church in Peru. While we were talking he said, "I gave my heart to Christ in this very church when I was a boy." Then he went on to describe an experience that had happened to him a short time before. He said:

"Just two weeks ago I flew down to the lovely, active, commercial town of Yacuiba, Bolivia, way down on the Argentine border. For four years we had been receiving letters in the office from there, but no missionary had been able to visit before.

"Imagine our surprise at finding 15 baptized members! How did they get baptized? They were tired of waiting for an ordained man to visit them, so finally ten of them decided to do something about it. They saved up some money, crossed the border from Bolivia into Argentina, and traveled by bus and train down to the city of Salta, where they found the Seventh-day Adventist church. There they were baptized.

"Upon returning, they told the others about how the brethren in Argentina had been so good to them—inviting them into their homes—and of the wonderful joy they had in their hearts since going all the way with Jesus. This inspired the hearts of the other five who were already keeping the Sabbath and faithfully paying their tithe. They

wanted to go also but had no money with which to make the long trip. But the love of Adventist hearts is deep, and soon all the believers had raised enough so that the remaining five could go down to Salta, Argentina, and be baptized.

"When I arrived they had more than two million Bolivianos (\$200) of tithes and offerings that they had accumulated. They also had purchased a property and fenced it in for a new Seventh-day Adventist church.

"They were so joyful to receive the visit of a minister! Eight more were ready for baptism. After the inspiring baptismal service, witnessed by many of the most influential people of the city as well as by the growing group of believers, 15 more took their stand and are preparing for the next baptism which will take place February 11.

"That afternoon we went to see the owner of the new radio station about broadcasting the Voice of Prophecy every week. We asked him to put it on free of charge. He said, 'But I just turned you people out last week on this, and you offered me a fabulous amount of money if I would broadcast your program.'

"We told him, 'You must be mistaken. That must have been some other Protestant group. We haven't offered to pay you. We are asking you to please put the program on the air free.' He asked us to wait until the following morning for a reply.

"The next morning we went to visit him again. Prayers had gone up during the interval. As soon as we arrived at the radio station we were ushered into the office of the owner who said, 'I have been thinking of your request and have decided to pay you for the program instead of you paying me. If you will let me keep the tapes for use in the radio station after broadcasting' (Continued on page 23)

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TO OUR CONTRIBUTORS

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

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

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ON THE Religious Front

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

Unusual Christmas Gift for Donor of 700 Organs

✓ An 87-year-old donor of some 700 church organs in Ohio, now hospitalized in Bellevue, Ohio, received tape recordings of Christmas carols and hymns sung by grateful parishioners to the accompaniment of his gift instruments. Recipient of this unusual Christmas present was Claud H. Foster, Cleveland inventor and philanthropist, who has donated an estimated seven million to ten million dollars to religious, educational, and welfare institutions. Churches of more than a dozen denominations in all of Ohio's 88 counties have received one of Mr. Foster's organs since he began giving them away to needy congregations in 1957.

New English New Testament to Be Published

✓ The New Testament portion of "The New English Bible" will be published March 14 by Cambridge University Press and Oxford University Press in this country and abroad. A spokesman for the two publishers said in New York that nearly one million copies of the 460-page Testament are expected to be printed on that date in the English-speaking world, including the United States, Canada, England, Australia, New Zealand, India, and South Africa. Translated into current English from the Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles.

Smut Dealer Draws Fine, Imprisonment

✓ In what is perhaps the stiffest sentence ever handed down in a pornography case, a convicted seller of obscene material was ordered in New York to serve a three-year prison term and pay a \$12,500 fine. Edward Mishkin, 57-year-old father of three, was convicted November 16 on 172 counts of possessing, publishing, selling, and distributing obscene books and magazines.

Lutheran College Adopts Unique Guaranteed-Cost Plan

✓ A Lutheran college in Northfield, Minnesota, has announced a unique guaranteed-cost plan assuring its students their total college-going costs won't increase during their four years. The plan, announced by St. Olaf College, will make it possible for each student to know that his education will cost a given total for four years and that the cost will not be increased while he is in school. Under the optional plan, which takes effect next fall, new freshmen, present St. Olaf students, and transfers from other colleges will be guaranteed a total annual cost during their college career of not more than \$1,575.

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• EDITORIALS •

Ending the "Carnival Atmosphere"

For many years the Roman Catholic Church has been under fire from Protestant groups for some of its money-raising methods. Critics have contended that raffling new cars, holding bazaars, and conducting bingo games destroy the spirit of sacrifice in a congregation and create a carnival atmosphere that is inimical to spirituality.

Apparently one Catholic priest agrees. Shortly before the beginning of the new year, the Rev. John P. Weigand, pastor of St. Joseph's church in West New York, New Jersey, announced to the 23,000 persons in his parish that henceforth the tithing plan would take the place of all fund-raising methods formerly used—all except bingo, that is (he explained this exception by saying that the bingo license was won only after a long struggle, hence he isn't prepared to give it up). "Ten per cent of your total income—the first 10 per cent of it—belongs to God," said the priest in his Christmas-Day message. "It is called a tithe. He [God] demands it as evidence of your faith, humility, and gratitude." Father Weigand suggested that half the tithe should go to the support of the parish church, the other half to missionary societies and various charities.

This priest is to be commended for attempting to divorce his parish from secular money-raising methods. The tithing system is God's plan. It has full Biblical endorsement, and wherever it has been entered into cheerfully, wholeheartedly, and intelligently, it has resulted in unlimited blessings, both to the individual and to the work of God.

Two Mistakes

But Father Weigand is making two mistakes. First, he should not make an exception of bingo; second, he should not advocate using the tithe in ways other than are authorized by Scripture. By making an exception of bingo he is leaving the door open for the return of all the other methods that he feels have been producing a carnival atmosphere in his parish; given sufficient time, they will all come back. If he really wants to remove the money-changers and their cattle, he should drive them all out, including the "sacred cow" of bingo. And he should make it plain that "all the tithes"—not just half—should be brought into God's storehouse (Mal. 3:10). God has never authorized us to distribute even part of our tithe among various charities, however worthy they may be. The tithe "is the Lord's: it is holy unto the Lord" (Lev. 27:30). It is to be placed in His hand (beyond our control), where it can be used for the support of His messengers who are spreading the good news of salvation both at home and abroad.

Father Weigand has adopted the tithing plan as an attempt to end his church's "carnival atmosphere," to use his own words. But we wonder whether this priest has not also decided that direct giving—whether of tithe or offerings—has many other advantages. To begin with, bazaars, raffles, church suppers, card parties, benefit movies and concerts, et cetera, instead of encouraging self-

denial or sacrifice, may actually strengthen one's bent toward selfishness. Often a person participates not because he loves the Lord; not because he wants to share his blessings with a needy, sinful world; not because he senses that he is a partner with God in carrying forward the gospel program. He buys a ticket because he expects some personal return.

In the case of a meal, he figures, "Well, I'd have to eat anyway, so I'm not really out anything." In the case of a bazaar, he reasons, "I'd be buying these things anyway, so I might as well let the church get the profit." In the case of a raffle, he hopes to receive more than he expends! Surely the motives that prompt one to take part in money-raising schemes like these are low level. They are not high and noble. They are a far cry from the motives that prompted Jesus, our great Example, to step from His throne and give His life for lost mankind.

Let us not lose sight of the fact that one great purpose of the gospel is to break up our naturally selfish hearts and refashion them along new lines. Transformed hearts are not to seek their own interests; they are to be concerned for the welfare of others. They are not to be selfish and miserly; they are to be generous and unselfish. Direct giving (tithes and offerings) aids the soul in its attempts to overcome covetousness; other methods may actually encourage covetousness.

Satan's Counterfeits

Perhaps this is a new thought to some, for the trend today is toward an uncritical acceptance of all that is done in the name of religion. But Satan has his counterfeit financial programs, as well as his counterfeit Sabbath. He is satisfied to have people set aside one day each week for worship as long as that day is not the Sabbath of the fourth commandment; this puts their consciences at ease but at the same time sets them in rebellion against God. Thus true spirituality, which is based on obedience, is destroyed at the very time one is engaging in a religious exercise!

Likewise Satan has no objection to the raising of vast sums of money in the name of religion and for religious purposes, provided that the methods used are counterfeit—provided that they strengthen covetousness, enervate one's spiritual vitality, and require no sacrifice.

Let us not forget that spiritual motives are what count with God whenever we handle money in the name of religion. The most familiar Bible illustration of this is the story of the widow and her two mites. Other people in the church had contributed larger sums than this widow; no doubt some had given amounts large enough to impress even a millionaire. The treasury was well supplied. The funds on hand were ample.

Why, then, did Jesus single out the widow and her two mites, and commend her act as being worthy of emulation by His followers in all generations? Because her motive was right and because she gave all. What a rebuke to those who feel that the end justifies the means when God's cause needs money! It is not full treasuries that God needs so much as people who are filled with His Spirit. It is not large gifts per se that God prizes, it is the degree of sacrifice and love represented by the gifts. It is not money for its own sake that God desires from His people; He asks for our tithe and offerings in

order that we may enter into a deeper spiritual relationship with Himself. Our financial giving is to assist us in spiritual development.

This fact should be given strong emphasis. While it is true that God labels us robbers (Mal. 3:8, 9) if we withhold our tithe and offerings, this is the negative aspect of the matter. The positive side is this: God challenges us to enter into a faith-developing experience by participating in His plan of systematic benevolence. He says, "*Bring ye . . . and prove me*" (Mal. 3:10).

What is the tithe? What does it represent? Is it only money?

Stripped of spiritual meaning, the tithe is one tenth of our life, one tenth of our earning power. It is one tenth of our intellectual energy, one tenth of our physical effort, translated into dollars and cents. Does God ask too much when He requires us to return to Him this tenth, plus freewill offerings? But one answer can be given—No—when we recognize that God brought us into being, that He has given us life and strength, that He loved us even when we were in rebellion against His government, that He was willing to give His only-begotten Son to save us. On Calvary Jesus gave *all*, not just one tenth. Surely every Christian who is thinking at all clearly will feel that the financial requirements of the gospel are minimum.

If Father Weigand's parishioners enter wholeheartedly into the tithing plan, we are sure they will be blessed; they will discover hitherto untasted spiritual joys. They will also do their church a real service. It is time that Christian people of all faiths put forth determined efforts to end the "carnival atmosphere" that too often surrounds the sacred work of raising funds for church purposes.

K. H. W.

From the Editor's Mailbag

A sister asks as to what may and may not properly be done on the Sabbath in operating a medical institution. The question is one that continues to be asked by those who own such institutions and by those who are simply employed. We give here our reply.

Our Reply

In the very nature of the case it will never be possible to mark out all the fine details of our relationship to the sick on the Sabbath day. The Bible does not do so. How then can I hope to do it? There is a certain area in which the individual conscience must operate in communion with God. We run our denominational sanitariums and hospitals seven days a week, as you know, and on the Sabbath do quite a number of things for the sick. Of course, we do not scrub floors or make repairs or anything of that nature, but we do prepare food and serve it. We also give emergency treatments and general nursing care. We feel justified in going as far as we do. That, I think, provides something of an exhibit of what the denominational position is on this matter.

But we have never tried to set down in black and white all the details of what an Adventist may or may not do if he works in an outside hospital. I'm very clear we shouldn't mop floors. I'm very clear we shouldn't do repairs around the hospital building. I'm very sure of quite a number of things in that category. But having said that I realize there's always a twilight zone between things that we obviously ought not to do and things we obviously ought to do on the Sabbath in relation to a hospital. Plainly, we ought always to err on the safe side, the side where our conscience is clear. On the other hand, we want to be very sure that we are not taking the position that we won't do something that really

needs to be done for the care and health and comfort of the sick on the Sabbath day.

I don't know how I can state the matter more definitely than this. I cannot hope to do more than set forth general principles and then leave you to make the final specific decisions in the light of the special situation you face at your institution.

More on Billy Graham

A subscriber seems troubled that the REVIEW has not taken a more definite position in regard to the widely known evangelist Billy Graham. She asks: "Do not the Scriptures teach that either a man is led by the Holy Spirit and speaks all the truth or he is not led by the Holy Spirit and may speak much truth and only enough error to deceive many?"

Our Reply

We must ever remember the words of our Lord, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." We can always afford to be charitable in our comments on others, even though they differ from us in some vital doctrinal respects. But that does not mean that we endorse their errors. Far from it. It only means that we leave the question of their sincerity and their usefulness in the hands of God, who alone can judge.

I'm afraid we would place ourselves in an impossible position if we reasoned that because a man expounded certain errors therefore God was in no degree guiding his mind. We must remember that Luther, Wesley, Moody, and other such great men had only a measure of truth. God holds men accountable in terms of the amount of light that they have received.

You ask whether there could be a prophet of the Bible led by the Holy Spirit who spoke both truth and error. Well, my dear sister, I'm quite sure that no prophet of the Bible who declared that he had a message from God, delivered a message that was a combination of truth and error. However, the prophets of God are still human beings and subject to all the fallibilities of mankind. Elijah certainly was a prophet of God and spoke for God on Mount Carmel. But later on we have the record that he declared that he alone remained faithful, and the Lord said he was mistaken, that there were 7,000 who had not bowed the knee to Baal. However, I think your question is not quite to the point. Billy Graham does not claim to be a prophet!

I find no difficulty in believing that the Lord may use Billy Graham to the extent that it is possible for Him to use him, without in any sense declaring that we ought to yoke up with him. Our business is to go forward and preach with fervor what we believe to be the full light that God has given to us for mankind in these crisis hours.

Pictures of Editors

Perhaps a line, in lighter vein, might be permitted occasionally in this column so regularly devoted to the profound problems and perplexities of our subscribers. A sister of full years declares that she greatly enjoys the editorials and requests that we publish the pictures of the three editors, "so we who like your editorials so much could see what you look like."

Our Reply

I appreciate your statement about enjoying the editorials in the REVIEW. We're glad that you do. You ask that we put our pictures in the paper. Well, my dear sister, I don't think we can do this. People would sorely misunderstand it and think that we were attempting to

publicize ourselves unduly. Furthermore, it may be just as well that you don't see exactly what we look like, because we're very ordinary-looking persons. We're hoping always to develop the grace and the beauty of the inner man, with the help of our God. That, I'm sure you'll agree, is the really important thing to do.

F. D. N.

Kindness Is Headline News

Last autumn a deed of neighborly kindness in the upper Sacramento Valley of northern California made headlines across the continent in New York City. In the long ago the Master Teacher might well have taken this example of neighborliness to illustrate principles of the kingdom of heaven. For almost as many Novembers as he could recall, Farmer John Kaerth had driven his tractor across the 650 acres of his ranch, planting winter barley. His neighbors thought of him as one of the best farmers in the county, a man who knew how to disc and harrow even the hilly surfaces of his farm. But by planting time this fall Mr. Kaerth had been confined to the bedroom of his modest home for a number of weeks, following treatment at a hospital in the nearby town of Maxwell for a lingering illness.

As the planting season wore on, Mr. Kaerth gloomily looked out of his bedroom window, day after day, at the 650 idle acres and the equally idle tractor. Then one day it happened. At dawn on the twenty-first of the month a few neighbors appeared on his ranch. Soon there were a hundred of them, and among them twenty-one heavy tractors equipped with discs and harrows. When the ground was ready, an airplane zoomed over the horizon and crisscrossed the fields, sowing barley. By nightfall all 650 acres had been planted and all but 50 harrowed. Next day volunteers returned to finish the job.

As neighbors and tractors faded away into the silence of the night Mrs. Kaerth was heard to say, "You just don't hear of things like this happening any more. They're all wonderful neighbors. It's just a wonderful little town." Heartfelt appreciation, to be sure, but also a doleful comment on the sorry state of the collective human heart! Why should newspaper editors consider such acts of neighborliness as this to be headline news? We would suppose that in a society fully actuated by the principles of the kingdom of heaven it would be news when someone neglected to perform a kindly deed.

Adventists and a "Wonderful Neighbor" Policy

As we read the story about Mr. Kaerth and his 650 acres of barley, we wondered how many of his "wonderful neighbors" might be Seventh-day Adventists. We fondly hope that at least some of them are. Furthermore, why should Adventists not be known across the land as people who are ever alert for opportunities to engage in just such deeds of kindness? Why should not the same spirit that constrained Christ to a life of selfless ministry lead us, individually and collectively, to just such a course of action? Would the message that motivated us so to do, not then also make headlines in the minds and hearts of men? Would it not come involuntarily to the lips of non-Adventists, upon hearing of some outstanding deed of kindness, to say, "That sounds just like the Adventists." What would happen if we as a people could bury our natural self-centeredness forever, and make it our business to live for others?

Here we are, bending every energy—or so we think—to fulfill the gospel commission. But may it be that in measure we have been neglecting some of the weightier matters of the gospel law? Are we allowing many of those

we might help, to struggle on unaided under adverse circumstances, forgetful that only when we "bear . . . one another's burdens" do we "fulfil the law of Christ" (Gal. 6:2)? Such service can hardly meet with God's unqualified approval.

As demonstrated in the parable of the Good Samaritan, true religion "consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages*, p. 497. Furthermore, "unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Ibid.*, p. 504.

The Greatest Proof of the Gospel

If our religion is real, and if anything is suited to convince the world of its reality, it is selfless service for others. Nowhere is Abraham Lincoln's observation that more flies can be caught with a spoonful of honey than with a gallon of gall more true than when the gospel message motivates men to forget themselves and to live according to the golden rule. When men have wandered into the far country of forgetting God, what more effective way can be found to convince them of His wisdom, His goodness, and His power? Only the living epistles of our own lives are sufficient to lead most wanderers to take firm hold of that almighty Hand that brings salvation. Above all else man "needs to clasp a hand that is warm, to trust in a heart full of tenderness" (*Christ's Object Lessons*, p. 388). Many, we have been reminded, "can be reached only through acts of disinterested kindness" (*ibid.*, p. 387).

The extent of our responsibility to be good neighbors—to be our brother's keeper—is clear and emphatic: "Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*Ibid.*, p. 376. "Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God."—*The Desire of Ages*, p. 504. In fact, "we should anticipate the sorrows, the difficulties, the troubles of others."—*Christ's Object Lessons*, p. 386. If we purpose to win friends and influence people for the kingdom of heaven, can we afford to forget that those who would have friends must show themselves friendly? that "a kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity" (*Gospel Workers*, p. 122)?

We must let God exorcize the evil spirit of selfishness from our lives if we are ever to enter the pearly gates. According to Micah 6:8 and the word of our Lord in Matthew 25, justice and mercy—fairness and kindness—in our dealings with others are the price of admission. God "permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in His school, to be fitted for the courts of God."—*Christ's Object Lessons*, pp. 388, 389.

To live for self is to perish. To live for others is to enter now, in spirit, upon that life that never ends. The poorest man in all the world is the one who goes through it living exclusively for himself. The richest man is the one who gives himself away in selfless service for his fellow men. "Inasmuch" as we have—or have not—cultivated this spirit will we be granted entrance when Christ swings the pearly gates back on their glittering hinges and says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

R. F. C.



knowledge our need and turn to Jesus can God help us.

Let us for a moment notice what sin has done to us.

In the beginning when man came forth from the hand of his Creator, perfect union and communion existed between Adam and Eve and their Maker. But because God's nature is love and He could not and would not receive the enforced obedience of His subjects, He granted to our first parents, as He has to all intelligent, created beings, the power of choice—

Like Adam and Eve, the transgressors of God's law have ever sought to cover the nakedness caused by transgression with garments of their own devising. But we cannot save ourselves by our works or atone for our sins by our good deeds.

This raises the all-important question of how the connection between God and man, severed by sin, is to be restored. The Bible teaches: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that

Union With Christ

By C. J. Ritchie

Departmental Secretary, Oregon Conference

"My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26).

AT THE close of a temperance meeting a woman in great distress sought the help of a minister. Her husband had become a victim of the drink habit. Their lovely home would soon be lost. Worse still, she and her daughter were on the point of leaving this husband and father. He was becoming so violent under the influence of drink that their very lives were now in danger. When she appealed for help, her husband was behind bars in the city jail.

"Do you, as a minister, ever try to help alcoholics?" this woman asked. Then she told her story. "Will you do something for my husband?" Interview followed interview, but it seemed impossible to help the poor man. He moved from jail to home and from home to jail, but made no progress in overcoming his weakness. Sometimes he tried, but his resolutions seemed as weak as ropes of sand.

Then one day the minister hurried over to the house. A crisis had developed in the home. Once more the alcohol-enslaved man was shown his weakness and his need. At last it dawned upon him that in his own strength he could not overcome. He was invited to look to the Saviour. Would he acknowledge his weakness and seek the help he needed? He suddenly dropped to his knees and the minister was quick to follow. Now the Lord could help him, and He did.

We are all weak. We all need help. But not until we recognize and ac-

knowledge our need and turn to Jesus can God help us. God asked for obedience born of love, and promised eternal life if they proved faithful (Deut. 30:15-20).

Having surrounded Adam and Eve with all that their hearts could desire, God placed one restriction upon them to give them an opportunity to develop a righteous character—He told them not to eat of the tree of knowledge of good and evil. But when Adam and Eve disobeyed they virtually told their Creator that they were not willing to follow His counsel; that they were taking matters into their own hands. This they did by heeding the voice of the tempter instead of the command of God.

This spirit of independence was but a reflection of the egotism and independence manifested by Satan. The result of such a course was that God and man were estranged. Since God is love, He cannot operate in the lives of His creatures unless they are willing. He does not force the will. So sin, which is really rebellion against God, severs the union and communion of the soul with its Maker.

The Great Question

As long as Adam and Eve lived in perfect conformity to the will of God, a beautiful soft light enshrouded them. This robe of light, symbolic of the robe of Christ's righteousness, departed when they sinned. This is implied by the statement in Genesis 3:7, which says that Adam and Eve's eyes were opened "and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

he will not hear" (Isa. 59:2). The great problem that faces guilty man is to restore the union and communion between his soul and the Saviour. How shall it be accomplished?

Our heavenly Father seeks in varied ways to attract the attention of the sinner and to reveal His love for him. Through the sunshine and the rain, through the bounties of nature, through the manifestation of His love in human lives, and above all, through the great gift of His Son on Calvary's cross, God seeks to assure the sinner that although he has rebelled against his Maker, the Father-heart of God is searching for sinners, seeking the lost, and reaching out to bring His erring children back into fellowship with Himself.

We separate ourselves from God by asserting ourselves, seeking to direct our own course of action, and being unwilling to do His will and let Him work freely within us. Therefore, union can only be restored when we pursue an opposite course. The denial of self, or the surrender of the will to God, opens the way for the Lord to come and help us by once again making our hearts His dwelling place. We must voluntarily submit to Him, for He will never force the will.

It is by the surrender of the will that we unite ourselves with God. When in response to the Saviour's loving invitation, "My son, give me thine heart," we submit to God, then the way is opened for Him to freely work in us to do of His good pleasure. When resistance and opposition to Him are removed, He is able to work

in harmony with His nature of love to accomplish in us the transformation of character that alone can restore in us the divine image.

Paul Surrenders to Jesus

Let us look at the beginning of the victorious experience of the apostle Paul. With haughty arrogance, Saul hunted down Christ's followers, persecuting them from place to place. Filled with the mistaken conviction that he was doing right, he was even willing to put to death those who would not conform to his ideas. He had observed, however, the opposite spirit manifested by Stephen, a faithful follower of the lowly Nazarene. He had noted the absence of retaliation. He had heard the prayer of Christlike forgiveness, "Lord, lay not this sin to their charge." This had impressed and troubled him, but "self" was in the saddle and "I" still controlled his life.

Now the Saviour meets him on the Damascus Road. Blinded by the heavenly light, Saul falls to the ground. He recognizes a supernatural circumstance. He hears the Master's voice say, "Saul, Saul, why persecutest thou me?" Then in answer to his question "Who art thou, Lord?" Jesus reveals Himself to him. "I am Jesus whom thou persecutest."

The moments pass. Fear grips the heart of the once-intrepid crusader. He is shocked into a realization of his stubborn, self-willed spirit. He notes the contrast between his self-seeking and the spirit that led the Son of God to Calvary, and Stephen to his death. Contrition causes him to tremble. The powerful love of God triumphs at last, and Saul of Tarsus, bowing low at the Master's feet inquires, "Lord, what wilt thou have me to do?" The proud spirit has yielded, love has conquered. The stubborn will humbly and willingly bows. The One persecuted becomes Lord and Master. The door of Saul's heart has opened. He invites the Saviour to enter, and He does.

Henceforth, as far as Paul is concerned, he is a "servant" (Rom. 1:1), a "prisoner" (Eph. 4:1), "an ambassador in bonds" (Eph. 6:20) of the Lord Jesus. By submission he has united himself to the Saviour, and the Saviour now becomes the directing force in his life. Henceforth he can say, "I live; yet not I, but Christ liveth in me" (Gal. 2:20). The righteousness of Christ is his, for that is what the indwelling Christ now makes available to him.

What God Is Waiting For

Our experience should be progressive. The greater the knowledge of our needs and of our weaknesses, the deeper and fuller should be our surrender. The degree to which the Lord

helps us is dependent upon the measure of our surrender. God can use every person just in proportion as He can put His Spirit into the soul temple.

There is need for greater surrender in the church. Perhaps few members yield to the baser sins, but many have not overcome pride and worldliness. Jealousy and faultfinding are still a part of the experience of some. A desire for pre-eminence is the motive behind the actions of others. So many fail where Adam failed, in gaining the victory over appetite. Because of this failure the Saviour had to endure 40 days of fasting to demonstrate to us poor mortals how important it is to gain the victory over appetite and passion. He triumphed where Adam failed.

Satan well realizes what would happen if every church member enjoyed wholehearted surrender and constant communion with Christ. So his greatest efforts are directed toward keeping us from making this surrender. He little objects to our developing our talents, acquiring greater facilities, and using better methods, but he becomes alarmed when we begin to make a wholehearted, unconditional surrender of ourselves to God. He

knows that in choosing men and women for His service, God is not concerned about how much learning or eloquence or worldly wealth they possess. God asks, "Do they work in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?" "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. . . . When the way is prepared for the Spirit of God, the blessing will come." —*The Review and Herald*, March 22, 1887.

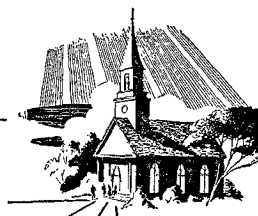
This is the challenge to the church today. It is the challenge that faces you and me. Are we willing to pay the price of full surrender? Are we willing to put self aside completely? When we are completely emptied of self we can be filled with the Spirit. This is the pathway to victory. This is the road to power.

The hour is late. Our own personal needs are great, and a dying world demands of us that we make this surrender. Will you join me in saying to God right now, "Take me, O Lord, as wholly thine"?

SUNDAY AGITATION SPOTLIGHTS SABBATH

By M. E. Loewen

Secretary, General Conference Department of Public Affairs



Which Day Is the Sabbath?

Early in 1959 the Pennsylvania State Legislature was considering legislation to strengthen the State Sunday Observance Statute. Throughout the Commonwealth considerable interest was focused on this issue.

Certain factions were dissatisfied with the four-dollar fine the law provided as penalty for Sundaybreaking. The new law would set the fine for the first offense at \$100; it would also list specific items that could be sold on Sunday.

A Seventh-day Adventist nurse in Philadelphia wrote to Mrs. Eleanor Roosevelt asking her to comment on the situation. The letter to Mrs. Roosevelt outlined the Seventh-day Adventist position and protested any law that would legislate on the religious practices of an individual or invade freedom of religious choice.

Mrs. Roosevelt responded by making this the subject of one of her syndicated columns, "Eleanor Roosevelt's Day." The title she gave her column was "Which

Day Is the Sabbath?" Seventh-day Adventists are favorably mentioned and their position is stated. Then Mrs. Roosevelt writes, "Certainly it does seem undesirable to pass laws to force people to do anything which they might consider interference with religious freedom or, in this case, to prevent them from doing something which they think is part of their free right."

Mrs. Roosevelt's column is printed widely throughout the United States, and has a large number of readers. This message had its effect in calling the Sabbath truth to the attention of a great multitude who would not otherwise have been reached. Many who had not previously known about the Sabbath have had their curiosity aroused.

It is an encouragement to all believers in the three angels' messages to realize how God uses the opposition of men to bring the Sabbath phase of His message to the attention of the world.

Being Sorry Enough to Quit

By J. W. Osborn

Pastor, Sligo (Takoma Park) Church

I WAS startled out of a deep sleep at three o'clock one morning by the steady ringing of the doorbell and loud, persistent knocks on my door. Half awake I groped for a bathrobe, stepped into my bedroom slippers, and stumbled to the door.

What met my gaze frightened me momentarily. A young man was standing there trembling with emotion. His face was ashen white. His eyes were swollen and red. His lips were quivering. He seemed unable to speak. I recognized him as one who had been attending my current evangelistic meetings. Inviting him into the house, I waved him to a chair. In a few moments he broke into heavy sobs. His frame shook with emotion. I permitted him to weep as long as he wished, then he said in a choked voice, "I just had to come and see you." With that he broke into weeping again.

After a while he gained control of himself. This is what he told me: "Last night I attended your meeting. When I left the auditorium I walked the streets. There seemed to be a great war raging inside of me and I could find no peace. I walked until after eleven o'clock. I then went home and attempted to go to sleep. But I couldn't sleep. Each passing moment increased the agony in my soul. I can't seem to get any relief. In this last desperate measure I have come to you to see if you can help me."

Conviction by the Spirit

I knew something of his past—he had lived a very wicked life. When I saw him standing in my doorway looking so desperate, my first thought was that he had committed some dreadful crime and was coming to me for help. But this was not so. He had come under the conviction of the Holy Spirit in the meeting the night before. He was trying to find his way back to the God whom he had known as a boy. The Holy Spirit was wreaking havoc with his soul. This accounted for his reactions.

Reaching into his pocket, he pulled out some symbols of the evil life that he had been living, and placed them in my hands. He said he wanted to surrender his heart to God there and then, and to go all the way with his Saviour. We knelt together for prayer. He seemed to feel much better. After

talking a little while longer he left, feeling calm in soul and peaceful in mind.

This was a very remarkable demonstration of sorrow for sin. In fact, it was one of the most remarkable that I had ever seen. But six months later he was back in his old way of life again.

Much goes under the name of repentance and sorrow for sin that is not repentance at all. Like many other great Bible truths repentance can be counterfeited. The genuine and the spurious are placed alongside of each other in 2 Corinthians 7:9, 10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

In the Judgment

By T. B. Withers, Jr.

"I've done this, and
I've done that, and
I have done the other."

"But tell Me, son,"
My Saviour said,
"Have you helped your brother?"

Genuine and false repentance are so much alike at the outset that it is very difficult to tell them apart. There are some people who have a feeling of remorse that is confused with repentance. They turn their eyes upon their past failures and grieve over them. They scourge themselves for past mistakes. They seem to live in an orgy of self-accusation. This is often accompanied with deep emotion, as in the case of the young man whose story I have related. But unfortunately the effects of the sorrow are confused with the cause of the sorrow. It is not therefore a godly sorrow not to be repented of.

There are several ways by which we can know whether repentance is

genuine. You will find the first recorded in Matthew 3:8. John the Baptist was preaching his message of repentance in the wilderness. Many from all strata of society came to hear him. Here is the message he proclaimed: "Bring forth therefore fruits meet for repentance" (Matt. 3:8). The margin of some Bibles reads, "Bring forth fruits 'answerable to amendment of life.'" Genuine repentance is revealed by an amendment or a change in the whole life. One person aptly defined it, "Repentance is sorrow enough for your meanness to quit it."

There must be a change in the motives and objectives of life. Sufficient time must elapse to reveal this. When one wakes up after an unusually long sleep, he may be confused for a moment as he looks at the sun, not being sure whether it is rising or setting. If he will wait just a few minutes he will be able to tell which is taking place. If the sun is rising, the light will increase; if it is setting, darkness will begin to cover the earth. So in the matter of repentance time is of the essence. One must wait and see if there is "an amendment of life."

Repentance is genuine when there is an attitude of hostility toward sin. Those who chafe under the restrictions of Christian living rather than enjoy its blessings may have a right to doubt the genuineness of their repentance. Those who grudgingly observe the principles of Christianity and find them very difficult to follow may well examine their experience. When a person has truly repented he acquires a whole new set of values.

This is illustrated in the life of Paul after his conversion. "But what things were gain to me," he declared, "those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8). Something drastic had taken place in Paul's life. His old hatreds became new loves, and his old loves became new hatreds. There was an amendment of life that revealed the genuineness of his repentance.

Another evidence of genuine repentance is one's willingness to accept the consequences of sin. A truly re-

pentant person never tries to escape from sin's consequences; he yearns only to escape from sin. When Nathan the prophet stood before David and unmasked his sin with Bathsheba, David was willing to accept the judgments of God upon his wickedness. The great desire of his heart was not that he be saved from the results of his evil, but that his sins might be forgiven.

Speaking for the Lord, Nathan said to the king, "The sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife" (2 Sam. 12:10). From that day until his death, one tragedy after another struck David and his household. Submissively he bore each affliction. He sought God for forgiveness.

A Devout Christian

As a teen-ager I knew a very devout Christian whom I admired greatly. She had been a source of inspiration to me and other boys whom she had taught in Sabbath school. One day she said to me, "John, I lived a very wicked life in my younger years. I am paying for it now and do not ex-

pect to live very long. My life is being cut short because of my evil way." She went on to say that she didn't mind the fact that she was paying the penalty for her sinful life, but she rejoiced in the fact that Christ had forgiven her sins and helped her to live a new and better life. The evidence of genuine repentance is not only sorrow for our meanness but sorrow enough for our meanness to "quit it."

Admission of guilt and sorrow for sin when it has been forced from us can hardly be considered genuine repentance. A fellow minister and I had to get in touch with a man regarding a morality charge. He denied the wrongdoing and protested his innocence. He was quite convincing. After he had steadfastly held to his innocence, we arranged for the woman who had accused him to face him. At this he confessed and repented with tears. But his "repentance" was because of the consequences of his sin and not because he was genuinely sorry for his wrongdoing. He was fearful that his wife might learn of his behavior and that his career might be placed in jeopardy.

(To be continued)

Human Relations—3

Relationships in the Church

By Frederick Lee

WE BELIEVE that in the church are revealed the best examples of good human relations. Do we not see in the ranks of the believers many who demonstrate a love that "is forbearing and kind," that "knows no jealousy," that "does not brag; is not conceited;" that "is not unmannerly, nor selfish, nor irritable, not mindful of wrongs," that "does not rejoice in injustice, but joyfully sides with the truth," that "can overlook faults" (1 Cor. 13:4-6, Weymouth)?

How often we marvel at what God's grace has done in changing lives, as we see Christians taking abuse without retaliation, meeting rebuffs with courtesy, irritations with forbearance, boasting with humility, faultfinding with silence. How often we see them step aside without jealousy or ill will while others take their places, gladly lay hold of menial tasks that others seem unwilling to perform, suffer loss of one kind or another in order to keep peace with a brother in the church.

However, let us remember that the church is made up of individuals who are of varying depths of faith and Christian experience. Not all are alike dedicated to a life of truth and godliness. Some have a keener sense of right and wrong than do others. Few have reached the mark of perfection in Christ Jesus. Furthermore, in the church are found persons with sharply different personalities, each having idiosyncrasies peculiar to himself. And all the members have to combat tendencies that have been inherited or cultivated. Is it any wonder that at times in the church also are seen demonstrations of human behavior that bring sorrow to our Lord and disrepute to His people?

But brethren, these things ought not so to be. Should there be in the church cliques and groups that create divisions, some promoting their own interests, others seeking first place, still others believing that they are sent of God to reform the church? Should sister criticize sister, brother

go to law against brother? Should there be in the church outbursts of childish petulance, hurt feelings, ill will toward those a person dislikes? Should there be unwillingness on the part of one member to work alongside another member in some church activity? Should there be unfair dealings between members, one taking advantage of another for gain?

Dealing With the Dark Spots

To all these questions we hear a unanimous No! Then why is it we hear unbelievers remark, "Why should I join the church? How much better is it than the nonbelieving world?" Do they not express such thoughts because of what they see in the church? True, they overlook all that is good, and merely point out the bad. But is that so strange? What would attract the most attention if a large white sheet with black spots spattered upon it were held up to view? Not the large white area, but the black spots!

What should be done about the dark spots in the record of the church? Surely we should seek to change the record as much as possible. Christians make a high profession. Let there be no excuses for that which does not match it. Of course, extreme offenses, such as adultery, stealing, assault, and the like are rare. But it is the bickerings, the jealousies, the inability to get along with one another, the divisions, the faultfinding, the discourtesies, that create the appearance of thoughtless self-interest that are the most telling witnesses against the church. In the early days of our church, because of the unity and the close, unselfish fellowship of its members, it often was said, "How they love one another!" Can such be said of the church today?

What we of the church need to learn, as well as those outside the church, are the fundamental principles of good human relations. How to deal with others so as to promote harmony, peace, and good will should come naturally to the Christian. However, this is something that must be given special attention by all, and acquired. The rough edges of the old human nature still cling to us—such as the brusqueness, the thoughtlessness, the self-interest that often leads one to give offense—and they must be smoothed off. We must learn to be courteous to all men whether they deserve it or not. We must be taught how to speak a word in due season to one who is weary, or troubled. The Christian must develop maturity in his dealings with others. He must grow in grace if he is to match the life of Him who is our example in all contacts with men.

The first consideration in our deal-

ings with any particular person should not be, Do we like him? but Do we love him as Christ loves him? Even as Christians we are drawn more to one person than to another. But we are not to ignore those to whom we are not especially attracted or be unconcerned about their happiness and welfare. Christ included all men when He told us to love our neighbors as ourselves. That means every brother and sister in the church, as well as every person outside the church, whether or not he has a lovely disposition, and whether or not he responds to our love. By this love is meant the outgoing kind that seeks no selfish gain but is wholly concerned about the welfare of others, even those outside the circle of our special friends. This is not natural to the human heart, but it will be when Christ has done His full work for us.

Christ clearly stated that such a love would be the distinguishing mark of His people. He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

This commandment was not new in the sense that God had never before propounded it to men. He had given this commandment to Israel when He was re-educating them in the wilderness. The basis for their dealings with men, God declared, should be, "Thou shalt love thy neighbour as thyself" (Lev. 19:18). Christ was calling His disciples to a new and more sincere demonstration of this love. We are not to pick and choose the ones upon whom to bestow our special interest and forget all others. We are to love "as I have loved you," He said. That was a love that constrained Jesus to love the unlovable, to be kind to the unkind, to be gracious to the ungracious, to be considerate to the thoughtless, and even to die for those who were His enemies. This was not a cloak that He put on for special occasions, but was a deeply ingrained regard for all men. He saw in every man the possibility of the restoration of the image of God in his life.

The Christian should cultivate a refinement and culture that changes a coarse manner into a pleasing one, that makes a man careful of his words and his approach to those about him. This will be more than a shallow conventionality. It will be a part of his character. The messenger of the Lord has told us:

"While we are commanded to separate from the world, it is not necessary that we become coarse and rough, and descend to common expressions,

and make our remarks as rude as possible. The truth is designed to elevate the receiver, to refine his tastes and sanctify his judgment. There should be a continual effort to imitate the society we expect soon to join; namely, angels of God who have never fallen by sin. The character should be holy, the manners comely, the words without guile, and thus should we follow on step by step until we are fitted for translation."—*Testimonies*, vol. 1, p. 216.

What a change would take place in the church if its members in all their contacts would approach one another in this manner. This is the very heart of good human relations. Should not such relations be manifested in the church more certainly and more sincerely than anywhere else? Again we are told:

"Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church. Peace and prosperity can be enjoyed only as meekness and love are in active exercise."—*Ibid.*, vol. 5, pp. 167, 168.

The apostle Peter covers this subject of Christian relationships in the church. "Finally," he admonished the church, "be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (1 Peter 3:8-11).

When One Falls Into Sin

There is a time when brotherly love is needed more than at any other time, but when it is most likely to be withheld; that is when a member has fallen into overt sin and blackened the good name of the church. What should be the attitude of church members toward such a person? Shall their first consideration be of the reputation of the church or the salvation of the sinner? Too often, injured pride takes precedence in the minds of some who are quick to speak words of condemnation and rebuke instead of sympathy and love. Love will seek to win back and not drive away one who has weakened his ties with the church by his sin. Some may be too ashamed to come back unless the

Little Things

By Eunice Ream

SUCCESS in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things" (*Patriarchs and Prophets*, p. 574). Most of us are so busy with the big things in life that we have scarcely any time for the little things. But there are still a few who remember the little things, and if they only knew how much a little thing means sometimes, their hearts would be warmed and they would be happier over some little kindness they had shown than over some big things they had done.

I remember a little thing that happened when I was visiting my parents in a distant State. One of my brothers, whom I had not seen for several years, was visiting at the same time.

My parents had black walnuts that we could crack whenever we chose to do so. My brother and I decided to go for a walk through the woods. While I was getting ready my brother cracked some walnuts and got some raisins and gave

them to me as we started for our walk. It was just a little act of love, but it is outstanding in my memory. I suppose he has forgotten it.

Many other little things stand out in my memory. How about yours? Are you so involved in the big things of life that you have no time for the little things? So busy with the big things that you have no time to remember a birthday; no time for a warm handshake or a word of encouragement? Perhaps a letter would cheer someone who is lonely, or even just a smile.

One day I was at the church door unlocking it to go inside when I looked back and there was an elderly woman walking by. I smiled at her and she stopped and said, "Thank you for that smile." I was surprised but thankful that I had made her life happier by a little thing. "There is no smile that He [God] does not mark."—*Steps to Christ*, p. 86.

Let's take time for the little things that mean so much to others.

members of the church show deep interest in their spiritual welfare. Church members should neither accuse nor excuse people of this kind, but try to lead them to sorrow of heart and repentance.

Too often, however, the story is otherwise. We know not how many souls have been lost to the church and the heavenly kingdom because of the unkind remarks made about them and the holier-than-thou attitude shown just when they needed the arms of fellowship placed about them. Much instruction has come to us from the messenger of the Lord in regard to these things. Study carefully the following counsel:

"Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe."—*Testimonies*, vol. 7, p. 265.

"Duty, stern duty, has a twin sister, which is kindness. If duty and kindness are blended, decided advantage will be gained; but if duty is separated from kindness, if tender love is not mingled with duty, there will be a failure and much harm will be the result."—*Ibid.*, vol. 3, p. 108.

"It is the nicest and most important work that ever yet was done to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he also should be tempted."—*Ibid.*, vol. 1, p. 166.

"We need to be less ready to blame and accuse. It is this that is so offensive to God. The heart needs to be softened and subdued by love."—*Ibid.*, vol. 7, p. 212.

"A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122.

Let us all, therefore, as members of the church and representatives of the kingdom of God seek the joy of heart and peace of mind that comes from a conscience that is void of offense toward man, as well as toward God.
(End of series)

Certainty of the Prophetic Voice

An Early Incident

By Beulah Baker Lloyd

THE oldest Seventh-day Adventist church is near Washington, New Hampshire. In the early days Elder Frederick Wheeler was the faithful leader of the early group there, but when he moved away, the little church experienced a serious loss. As the years passed, discouragement and backsliding followed, until by Decem-

The Inner Christ

By Nettie Jane Knister

As petals of the rose unfold
In morning dew or noonday sun,
So may our lives be molded by
The inner Christ till day is done.

ber, 1867, even the Sabbath school was discontinued.

About this time Elder and Sister White came to visit the Washington church. On a Sabbath afternoon Sister White gave some personal messages to several members in the audience regarding their failings, and also words of encouragement. In the service a young man was seated by his father. As Sister White continued her remarks, he said to himself, "I wish she would tackle the case of my father. I would be sure that no one had told her." This youth and his brothers were the only ones who knew about their father's habit of chewing tobacco. They worked with their father in the woods. They saw the brown stains in the snow where their father expectorated, and then kicked the snow over to hide them.

While the boy was thinking these thoughts, Sister White spoke to his father, saying in substance, "I saw that this brother is a slave to tobacco." As she continued her earnest yet tender appeal to the father, the

boy knew he was witnessing the work of a prophet. He had not been sure about Sister White before, but now he knew she was God's special messenger. The father experienced a new conversion, and the boy eventually became one of our leading ministers. As a result of the meetings both young and old took a decided forward step in spiritual things.

In the service held in the forenoon of Christmas Day, 13 of the youth in that church gave themselves to the Lord. Before the meetings closed 18 young people requested baptism. Nine of these later became earnest workers for God. How timely was Sister White's visit to the Washington church! How certain her messages both to the church and to individuals!

All through the history of God's people the work of the prophets has been to lead the people to God by revealing their mistakes and sins. Sister White was no exception, and in a tender and loving manner she reminded any and all of their failings and of the Lord's power to lift them out of the mire into a victorious experience. This is one purpose of the Heaven-sent messages to the remnant church. Let us be thankful for the writings of the Spirit of Prophecy, given to help prepare a people to live on this earth as God would have them live, doing His will at all times, and to live forever with Him and His redeemed ones in the new earth.

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25

Recent Answers to Prayer

"Prayer has been answered for my husband. He was baptized in July. Thank you so much for your prayers. We are all so happy together and know that God does not overlook our prayers."—Mrs. S. of California.

"Several years ago I wrote requesting prayer for my oldest son, a veteran of World War II, who became a drug addict. Soon after writing to you, we noticed a change in his behavior and finally the awful effects of drug withdrawal made a never-to-be-forgotten impression on all of us who witnessed his illness. Thank God for His mercy in sparing his life, which was in danger many times. He has not had any of the drug for more than three years, and has no desire for it."—Mrs. F. of Michigan.

"About a year and a half ago my husband had to stop working on account of angina. He could hardly walk to the car

without taking nitroglycerin. So I wrote to you for prayer. He also had arthritis or bursitis in his shoulders and hips. Now it is all gone and he can walk two miles and doesn't have to take medicine. The pain in his shoulders and hips has disappeared. He says he feels so good and wanted me to write and thank you for your prayers. He is beginning Bible studies this week at a neighbor's home."—Mrs. P. of Illinois.

"Our daughter was about to make a very unwise marriage at the time I first wrote you. It seemed all attempts to reach her had failed. So I appealed for prayer that God would intervene and prevent the marriage, if it was His will. Heaven be praised; God did see fit to reach her heart. We are so happy, for now she is preparing to return to college and study to be a dental hygienist."—Mrs. T. of California.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Arthur's "Guardian Angels"

By Edith Swanson

SIX months," said Nora Gibson with a catch in her voice, "six months to prepare my darling baby to face life without his mother." The doctor had been reluctant to tell her, but when he learned that her husband was employed in the oil fields of Arabia he had told her.

Kneeling by five-year-old Arthur's bed that night, she prayed for wisdom and courage to face the future. Each day she devoted more and more time to walks in the lovely wooded areas near their Colorado home. She explained to Arthur how God cared for the wild creatures and how his own guardian angel would always care for him if he obeyed and loved Jesus. One day she showed him where a doe had bedded her fawns among the leaves for shelter and safety.

Time passed swiftly, and before winter came, Nora was laid to rest to await her Saviour's return.

Ralph and Ora Sankey, Nora's brother and his wife, took Arthur into their childless home. The first evening after supper Arthur brought one of his *Bedtime Story* books to his Uncle Ralph, who never read anything except his farm magazines, brief market reports, and such. He looked helplessly at Ora, who gathered the small boy on her knee with his book and read, though her voice was husky with sympathy for the brave little chap.

After a couple of stories he said, "When do we have worship?" Then in his childish way he explained how he and mother always had worship, though his daddy never joined them when he was home. Ora looked at Ralph, and there was no help there. "Come, dear," she said. "We are all tired, and I'll put you to bed."

She was ready to turn out the light when a questioning look in the big brown eyes stopped her. "What is it, Arthur, that you want auntie to do?"

"Oh! My prayers," he cried, jumping out of bed and kneeling by his bed.

Later, with tears streaming

down her face, she told Ralph; how the child had asked Jesus to make him know what his foster parents wanted him to do and had thanked Jesus for his food and home. "Imagine," she said, "robbed of home and mother, yet thankful."

Diet Problems

Ora and Ralph came to saying grace at meals as they saw Arthur bow his head before he touched his food. One morning all he ate was his milk and bread. "Don't you like eggs, dear, or aren't you well?" Ora asked anxiously.

"Yes, Auntie, but they aren't clean," he said. Ralph jumped up from the table in anger and started a tirade that soon had Arthur in tears. The little boy sobbed and explained how the bacon which had been cooked with them was something God forbids one to eat.

There were many such episodes. Ora could never understand why Friday evenings he wanted his bath early, instead of at bedtime—why certain toys were never brought out on Saturday.

Spring came, and one Sunday

morning Ralph told Ora he was going fishing. "Oh! May I go, may I go?" pleaded Arthur. Ralph reluctantly told him No, then he recanted a bit and said that just before noon Ora was to let the child come up the trail to meet him—"on the homeside of the creek"; he was not to cross the creek under any condition.

Ora packed a lunch, and at eleven-thirty started him out, renewing the warning that he must not cross the creek.

Ralph was homeward bound with a well-filled creel when he saw a neighbor on the far side of the stream. Quickly he waded across and joined him, and the two men were quickly engrossed in their own interests.

Arthur trudged up the trail until his little legs were weary. Picking a grassy spot close to the trail he sat down to rest. He opened his lunch and, after giving thanks, started to eat. (Later he told his aunt, "I ate half and then I thought Uncle might be hungry too, so I packed the rest of it in the bucket.") Tired from the walk, he curled up and soon fell asleep.

The shadows of evening were deepening over Long's Peak when Ralph, alone, came into the kitchen. He was met with Ora's question, "Where is Arthur?" And then Ralph remembered. Quickly stepping to the telephone he called two of the nearest ranchers; for night comes quickly in the Rockies. Soon they and their wives arrived at the ranch. The women would help with the chores, and the men would search. "I'll not come back without him," Ralph said as he kissed his wife good-by.

Hours passed. Ora had cried until there were no tears left, but none of the three women knew how to go to the Lord for help. At midnight one of the men returned. He said they had found no trace of Arthur, but that Ralph and Walter Wakefield, the neighbor, had built a fire and were camped about a mile up the creek. The rest of the night was spent in telephoning the sheriff and organizing a posse to begin hunting at dawn.

Arthur awakened after his nap and trudged on up the hill. When the shadows of evening began to fall he started to cry softly. Then



MAX THARPE PHOTO

After a couple of stories, he said, "When do we have worship?"

in a wooded spot he saw a fawn sleeping. He remembered the story his mother had told him. He soon found a spot to his liking and tried to bunch the leaves up for a bed. After eating another sandwich and "saving one for breakfast" he said his prayers, asking God to send his guardian angel quickly. Crawling into the pile of leaves, he was soon asleep. Perfect love had cast out fear.

Two Guardian Angels

When Ralph and Walter decided to build a fire and remain in the woods they chose an open spot on the trail. "If he is alive and sees our fire, he will come to us," Ralph said many times. But morning came, and the two men sat in silence, numb with grief.

Suddenly there was a stir in the leaves behind them, and a begrimed little figure flung himself into Ralph's arms. He told how he had waked in the night afraid as he had heard strange noises; how he had prayed and, turning over, had seen a bright light and two—not one, but two—guardian angels. "So I went back to sleep."

There was much rejoicing at the ranch that day. The next Sabbath, Ora took Arthur to the church at Loveland, where he and his mother had always attended.

No, the Sankeys are not yet members of the remnant flock, but they have family worship, carefully screen their diet, and take Arthur to church. Ralph says "guardian angels" have a heavy responsibility.

Grand Prize

By Bruce Taylor

TOM stared at his twenty-first attempt at finding just the correct ending for the local win-a-house contest. In utter exhaustion and deep disgust he snatched his last attempt from his desk and sent it rocketing to join the white cascade of crumpled paper in the corner.

"What an unseemly way for a grown man to waste his time!" muttered Mary. "Besides," she intoned, "remember, Tom, there is only *one* grand prize!"

As he thought of the contest-wasted hours, Tom knew his wife was right; but the 25-word essay beginning, "I like Benton's Homes because—," did seem the gateway to golden dreams. Without the clatter of hammer, scrape of trowel, or swish of brush, he and Mary could take residence with pride in the most elegant Roman brick house on the block.

Fellow Christian, entry blanks to

heaven's mansions are available to those who live sanctified lives. The opening line, "I like heaven because—," is ours to complete, not only in words but in lifelong acts of courtesy and brotherly love. Attaining a heavenly home is worth infinitely more than earth's transient, dazzling dreams, and it may be that in winning it we shall have to do battle with demons of discouragement and doubt.

Christ will judge each entry, will even atone for weaknesses in discarded drafts, and at last will bestow on you and me His grand prize.



A Child's Influence

Our youngest daughter was born and reared in New York City, and because my husband was not a Sabbathkeeper at the time, she watched his activities very carefully. One evening he attended an elaborate Korean dinner party. Our five-year-old girl refused to go to sleep until he returned so she could ask him what he ate.

As soon as he stepped into the house she asked, "Did you eat pork?" His answer was Yes. She cried bitterly in her little bed and exclaimed, "You cannot go to heaven!" Since that time he has never touched pork.

On another occasion he went out and did not return until it was quite late. Our little daughter couldn't go to sleep. As soon as she heard him come in she asked, "Where did you go?" He told her that he had gone to a movie. Again she cried brokenheartedly and said, "You cannot go to heaven." That was enough for him. He stopped these bad habits, and as a result, it was easier for him to accept this message. Now he is rejoicing in the truth.

Is it possible that if we who are older were as concerned about the salvation of the lost, we would see many more conversions?

MRS. LUCIA KIM



Most Sacred Day

By Arthur S. Maxwell

Why did the women from Galilee go to their tents and other lodging places "to prepare spices and ointments" when Nicodemus had already put a whole hundred pounds of myrrh and aloes around the body of Jesus? It could be that they hadn't seen him do it, or possibly they

felt that the burial had been so hurried that a proper embalming should be done later.

The most interesting part of this story, however, is the fact that, much as they loved Jesus, these good women made no attempt to work on His body on the Sabbath.

Why? Because Jesus had never once told His disciples to do any unnecessary work during the sacred Sabbath hours.

After living with Jesus for three and a half years, the disciples knew just how He felt about the fourth commandment and Sabbathkeeping. They had no question in their minds as to which day they should keep, or how they should keep it. So, because the embalming of the body of Jesus was not absolutely necessary, they left the task undone, returned to Jerusalem, and waited for the holy hours of the Sabbath to pass.

What a very sad Sabbath that was! The disciples were in despair. Some had already started back to Galilee. The rest were in hiding in and around Jerusalem.

In little groups they talked of the beautiful life Jesus had lived among them, of the wise things He had said, of the kind deeds He had done, of the gracious and gentlemanly way He had always behaved, even to His enemies. How they had loved Him! How they would miss Him!

On Sabbath morning word spread among the disciples that the priests and rulers had learned where Jesus had been buried and had gone to Pilate, urging that a guard of Roman soldiers be placed around the sepulcher.

The rumor was true. A delegation had gone to the governor and said, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."

Pilate had granted the request, saying, "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

As this news reached the women from Galilee they were plunged into still deeper sorrow. Now what could they do? They had planned to go to the tomb after Sabbath to embalm their Lord's body. Now this might be denied them. Would the soldiers let them by?

Slowly the hours of this saddest of all Sabbaths passed by. When at last sunset came again, it found the disciples still mourning for their Master. They could think of nothing but the fact that their beloved Jesus was dead and buried. To make matters worse a hundred Roman soldiers were now guarding His body, and a Roman seal was upon His sepulcher.

Adventist Pioneers, and Us—4

Self-taught Scholars

By Richard Lewis

WE HAVE given attention to two of our pioneers—James White and his wife, Ellen. Both of them were hindered by physical disabilities that would have discouraged most young people. Both entered their lifework with only a small fraction of the formal education thought necessary for public life even in those days.

Physical disability is never an advantage in itself, but courageous individuals have made it a blessing by their determination to succeed in spite of it. Lack of education is not an advantage, but both James and Ellen made the best of what they had, when the work of God called them to active duty before they could fulfill their aims in education. Note that both of them became forceful writers, and James became an administrator with tremendous drive and remarkable foresight.

Now let us turn our attention to two pioneers who were able to pursue a scholarly life and to produce monuments of research and clear exposition. They were Uriah Smith and John Nevins Andrews.

Uriah was a boy of twelve when the Millerites, including the Smith family, went through the ordeal of the 1844 disappointment. He lost interest in Adventism and planned a teaching career, but his mother retained her faith through the years and induced Uriah to attend an Adventist meeting in 1852. The result was that he joined James White in the Adventist publishing work, which was then a very small operation in Rochester, New York. From that time onward, until this great editor's death in 1903, the name Uriah Smith was almost synonymous with REVIEW AND HERALD.

Though the boy gave up his plans for college in order to work for the embryo denomination, he did not give up scholarship. His position as editor was favorable to a scholarly career, and Uriah took advantage of his opportunities.

His best-known books are *Thoughts on Daniel* and *Thoughts on the Revelation*, combined in 1881 to become the first book sold by Seventh-day Adventist colporteurs. Written in popu-

lar style—for his time—these books are the result of wide reading and careful study.

Some other books by Uriah Smith are *The Sanctuary and Twenty-Three Hundred Days of Daniel 8:14*, *Man's Nature and Destiny*, and *The United States in the Light of Prophecy*. These are rather lengthy and complete studies of these important Adventist doctrines, which filled a great need in those early days.

It is interesting to note that Elder Smith was the inventor of an adjustable school desk, an artificial foot, and a system of shorthand, but the important point for today's teen-agers is the fact that as a very young man he took heavy responsibilities in a small and uncertain enterprise in which he had faith.

John Nevins Andrews

John Andrews was a member of a prominent family of Paris, Maine. As a boy he could look forward to a possible career in politics. But his father accepted Adventism, and the family went through the disappointment of 1844. A few months later a tract on the Sabbath question fell into the



Uriah Smith, who, when he was only 20, cast his lot with the Advent message.



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The books written by John Nevins Andrews were the kind that involved hundreds of hours of study.

hands of a Mr. Stowell, who, with his family, was staying in the Andrews home. Stowell's 15-year-old daughter, Marian, read the tract and shared it with her brother Oswald. The two of them kept the next Sabbath as best they could. Then Marian gave the tract to 17-year-old John Andrews. He too decided to keep the Sabbath. Then the parents were given the tract. They were convinced of its truth, and both families kept the next Sabbath.

A few years later John had a chance to become acquainted with James and Ellen White when their publishing work was for a short while conducted at Paris. Three names—James White, Uriah Smith, and J. N. Andrews—appeared as editors of THE REVIEW AND HERALD and also of the *Signs of the Times* for many years.

The books written by John Andrews were the kind that involved hundreds of hours of study. Like Uriah Smith, he did not go to college as he had planned, but he became a self-taught scholar. *The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and the First Day* was a small book that involved the reading of volumes and volumes of patristic literature—the writings of the church leaders from the time of the apostles until the year 300. The book quotes all the statements made by these writers about the Ten Commandments, the Sabbath, and Sunday.

His other important book is *The History of the Sabbath and First Day of the Week*. This book too is a monument to persistent scholarship. These two books are invaluable to Adventist writers today, because they contain

REVIEW AND HERALD

the essential facts showing that Sunday observance came as the result of apostasy rather than apostolic teaching. Some energetic teen-ager today should devote a few years of his life to rewriting this material in form for the modern reader with up-to-date references.

Among the interesting facts about John Andrews it is noted that he mastered Latin, Greek, Hebrew, and French, that he memorized the New Testament, and that he and Uriah Smith married the Stevens sisters of Paris, Maine.

In these four articles I haven't told you anything new about early Adventist teen-agers, but I hope I have helped you to compare yourselves with them. It will take some of the same courage and stamina that they exhibited to enable you to meet the Sabbath issue in the near future.

You fifth-generation Adventists will need to be well informed on the Sabbath and other doctrines, and you will have to have the audacity to state your views in the face of fierce opposition as did James and Ellen and Uriah and John.

(End of series)

Junior Talks

Rusty's Little Cracker

By D. A. Delafield

Many of you have attended the communion service conducted once every three months in Seventh-day Adventist churches. Those who are baptized partake of a little wafer baked without yeast, and drink a small glass of unfermented grape juice.

The bread and the "wine" are symbols of the broken body and the spilled blood of Jesus Christ our Saviour. Our Lord commissioned His disciples to observe this sacrament to commemorate His life and death for us; also as a continual reminder that He would return to earth and take His children to heaven.

Now there are many little children and also unbelievers who do not partake of these symbols. Why? Because in the first place, the little children are too small to understand; and in the second place, the person who does not believe in Jesus Christ would have no reason for taking part.

On a recent Sabbath I was sitting in the Sligo church in Takoma Park, partaking with others of these ordinances when I saw a lively little boy about four years old with a little cracker in his hand. His mother sat by

his side. She had given this cracker to him so that when the plate passed by with the symbols of Jesus' broken body he would not be unhappy because he could not have one. His mother (I learned later) had explained to him that the time would come when he could have one. That time would depend upon his understanding of the work that Jesus had done for him.

When the little crackers in the plate passed by, Rusty seemed satisfied with his special cracker from home. In a few years he would be partaking of the symbols that represent Jesus' spilled blood and His perfect life.

Juniors, most of you are baptized and partake of these elements, or at least you should; also the preparatory service—the foot washing—which we call the ordinance of humility or the ordinance of service. Before this meeting you should talk to those with whom you have quarreled, and if you have done wrong you should admit it. Go to the one whom you have offended. Tell him you are sorry, and perhaps you should ask for the privilege of taking part with him in the ordinance of humility. You will be united in love, if you will do this, and be prepared to partake of the communion service.

The Lord's Supper is a time of rejoicing, of fellowship with Jesus and one another. We should come to this spiritual exercise with joy in our hearts and with our sins forgiven. Here we meet as the friends of God and man. All of our sins are forgiven. The Spirit of Christ has conquered. We are free in God.

Rusty's little cracker teaches us that to partake of these symbols without faith or knowledge is to do wrong. Until we can understand and know the meaning of Christ's death and His righteousness we must be satisfied with common bread. But when we grasp the meaning of Jesus' atonement, then we may take the elements that become a part of our flesh and blood and bone as Jesus becomes a part of our lives.



- The women of Alpha Gamma, of Pacific Union College, gave approximately \$900 as their Week of Sacrifice Offering in December.

- On the Ingathering field day for the students of Thunderbird Academy in Arizona \$1,853 was brought in. The students enjoyed the satisfaction of serving God in this special campaign.

And Together They Did!

By Ernest Lloyd

IT HAPPENED in a small town many years ago. The services of a young pipe organist were secured to help dedicate a new organ in a community church. This organ was one of the old type, the "wind" being supplied by means of a hand pump. The church was crowded for the dedicatory service, and the young organist gave an excellent recital. He was quite proud of himself as he walked backstage for a few minutes during the intermission. Back there he met the old organ pumper, who was strolling about to ease his weary arms.

"We're giving them a fine concert," remarked the old gentleman. The organist's pride was hurt, and he pretended not to hear.

"I say," the old gentleman ventured again, "we are giving them a fine concert."

The organist drew himself up a bit haughtily. "We?" he exclaimed. "We—a fine concert? I thought I was the performer." And turning on his heels he returned to the console to give the rest of his program.

The first number in the second part was written for the full organ, the original narrator tells us. The "performer" pulled out the necessary stops, opened the swell and crescendo pedals to their limit, paused dramatically until the audience had become breathlessly silent, and with a great flourish brought his hands down on the keys. Not a sound ensued! The audience tittered.

Greatly flustered, the organist pulled out another stop, then another, again made his dramatic pause, and again brought his hands down on the keys. Not a sigh came from the mighty pipes. And the audience broke into laughter.

The organist's suspicions were aroused. Quietly he slipped from the organ bench and made his way to the organ pumper. He found the old gentleman tilted back in his chair—just relaxing. The organist grasped the old man's right hand, and said, "You were right, my friend. *We* did give them a fine concert, didn't *we*? Now, please give us some more wind and *we* will do even better on the second part of the program." And *together* they did!

The writer well remembers pumping the old chapel organ in our Battle Creek College more than 60 years ago, when Prof. Edwin Barnes played for the chapel services. I learned there, as well as elsewhere, that working cooperatively with others brings satisfying results.

The apostle Paul well understood this teamwork principle, and in his second letter to the Corinthians he says: "*We* then, as workers *together*" (chapter 6:1). And so it has ever been, and so it will ever be: success in any endeavor comes largely through teamwork.

Spiritism Sweeps the Land of the Pharaohs

By Wadie Farag

Departmental Secretary, Nile Union

UNPRECEDENTED things are happening in Egypt. Spiritism is sweeping the country faster than a forest fire. What was unthinkable and absurd several months ago is now common practice. According to one estimate, 80 per cent of the families in the cities of the Nile Valley are communing, supposedly, with the dead. They ask questions and they receive immediate written answers. Pencils held by unseen hands write the answers to the oral questionings of those who ask.

This is how it all began. One of Egypt's most prolific writers, the editor in chief of a popular magazine read by hundreds of thousands throughout the Arab countries, went on a trip around the world. In Indonesia he met with a family who communed, as its members supposed, with the spirits of the dead. The method they used was simple. They took an ordinary straw basket, such as is used for wastepaper, inserted a pencil through its base, and covered the basket with a sheet of paper on which they drew the outline of a human face.

To call the spirits all they had to do was to have two persons sit around a table, hold the basket over several sheets of blank paper close enough for the pencil to reach, then invite the spirits to come and answer their questions. Believe it or not, this whole procedure is always preceded by reading from the Holy Bible or from the Koran (the holy book of Islam).

The editor in chief, who previously taught philosophy for five years in Cairo University, was greatly puzzled by what he saw. How could he explain this? Later he tried the experiment himself, and it worked. All around the world he tried it, and it was successful. When he asked the

spirits anything, the answers written were amazingly correct. The information given by the spirits was both informative and accurate.

Now he dared to write about it. He published his findings, assuring his readers that the method was simple and that the spirits answer all who ask! Being a deep thinker himself, he was scientific enough in his presentation to tell what he had seen, at the same time admitting his inability to interpret the phenomenon.

No sooner had he published his first article than a host of other writers immediately broke into print on the

same subject. One article after another began to appear, each puzzling the public a little more. Within a couple of weeks everywhere you turned people were negotiating with the spirits through the baskets. The business of basket dealers flourished and people were ready to buy baskets at any price!

Those who wrote on this subject were men of renown and ability—men whose pens had molded the thinking of millions, not only in the United Arab Republic but throughout the Arab world. Scientists, diplomats, cinema stars, reputed judges, university professors, all successfully interrogated the spirits, and published their findings. The spirits discussed any subject and responded to the questions asked them just as a human person would. In a few weeks from the time the first article was published students were negotiating with the spirits in schools, clerks in their offices, doctors in their clinics, university professors in their studies, and children were doing it everywhere.

Examples Cited

A doctor sat with his wife and a few friends next to a round table. They turned off the lights except for one dim red light. They recited a few verses from the Koran. No sooner had they done this than they found the basket getting heavier and tilting toward the paper. The doctor asked his friends if they wanted the spirit of

The spirit left the basket and possessed one of the girls, then it advised her to forget her fiancé.



any one in particular. They requested the spirit of Huda Sharawi, who once headed the Women's League in Egypt. They asked: "Did the spirit come?" The pencil wrote, "I came. Greetings to all."

"Who are you?"

"I am Huda Sharawi."

"Can we speak with you a little?"

"No," was the written reply.

"Why not? Are you cross with any of us?"

"No," was the answer.

"Do you know anyone present?"

"No, I don't." (Usually the spirit

answers Yes and relates detailed facts about those present.)

"What do you think of the women's movement we have?"

"Not bad."

"What do you think of the Arab women in general?"

"Very good and improving."

"Do you have any counsel you want to record?"

"I have stopped giving counsel and advice. This is enough."

"What are you doing now?"

"I am a great leader."

"Leader of what?"

her to do this so they could be sure that the Arabic writing was not being done by the subconscious mind of those who carry the basket. The German woman asked for the spirit of Bismarck. She asked the spirit whether the members of her family in Germany were well. It wrote, "Yes, they are all well."

But the astounding thing about this experiment was that the spirit wrote in German, and none in the room knew German except this woman, and she was standing at a little distance from the basket, amazed at what she was seeing. The spirit then requested a drink. A glass of water was brought, and to the astonishment of the group the basket moved toward the glass, and the pencil attached to the basket was dipped in the water. After that, the supposed spirit of Bismarck wrote how it was greatly disappointed in Hitler, who destroyed all that he had done for Germany. Pictures were made of what the spirits wrote at different occasions and published in the magazines.

In Heliopolis, close to our church and union headquarters, two beautiful sisters interrogated the spirits. After reading a few verses from the Koran they felt the basket getting heavier. The spirit that came in the basket claimed to be the spirit of an air pilot who was killed. It requested one of the two sisters to dial the telephone number 65549 and say that "El Wahsh" was at their home. When she dialed the number and related the message she was shocked to find the number to be correct and that "El Wahsh" was the nickname of the dead pilot.

Immediately the mother of the pilot dashed to the girls' home only to find that the spirit had left the basket and possessed one of the girls. The spirit began to speak through the girl, relating information that none knew but the mother of the pilot. While all stood amazed at the girl who was possessed by the spirit of the pilot, the mother of the girl was terrified at the fate of her daughter.

The spirit whispered in the ear of the girl words of love and requested her to marry it. When the girl said that she was engaged, the spirit advised her to forget about her fiancé. As the spirit told her that, the engagement ring was taken from her finger by an unseen hand. The experience was so disturbing to all of them that they appealed to the police to deliver them from the spirit!

Through interrogating the spirits by the baskets, some have found lost treasures, prescriptions for medicine were written (the medicine recommended was helpful), girls obtained information about their sweethearts,

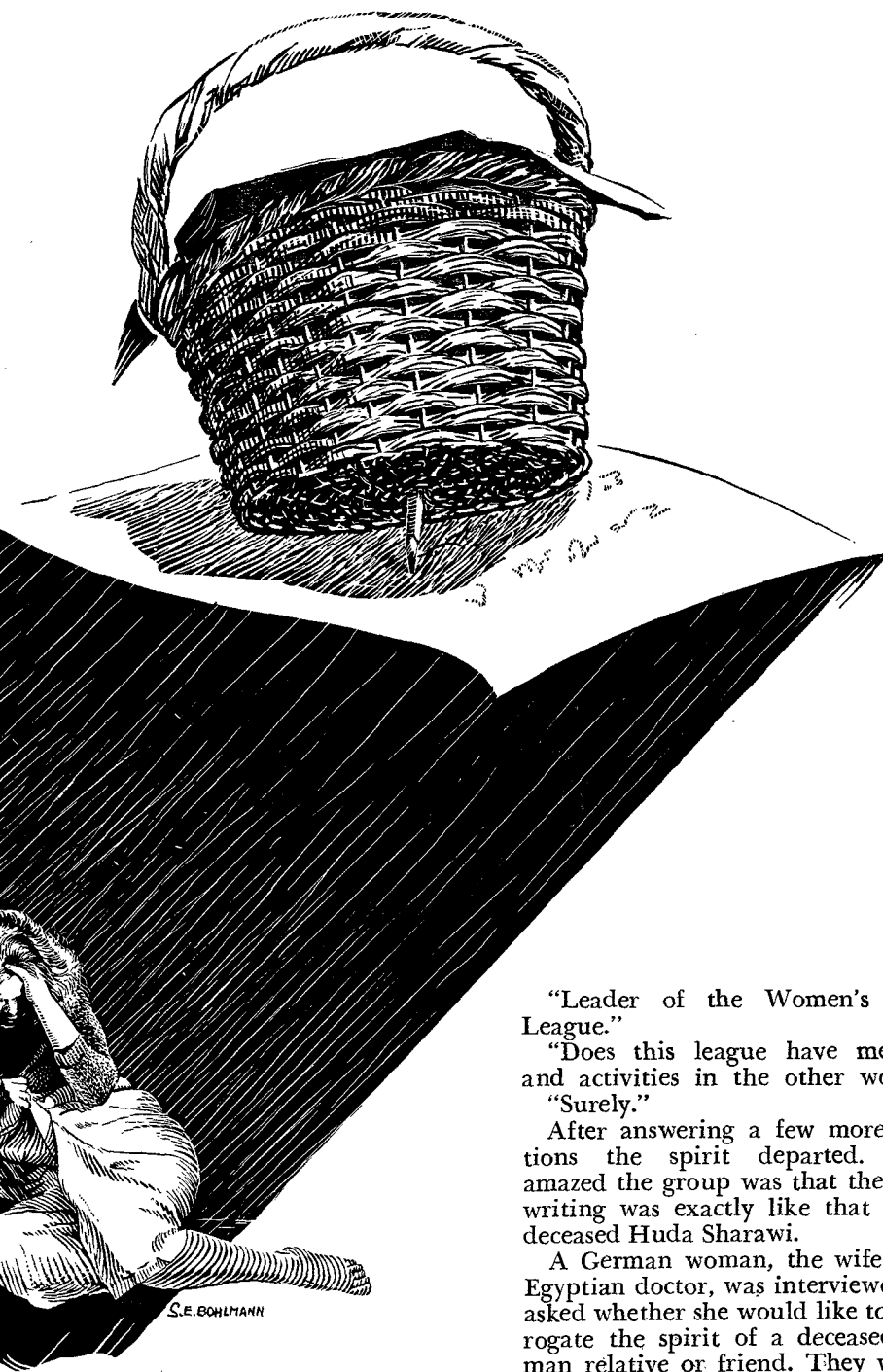
"Leader of the Women's Spirit League."

"Does this league have meetings and activities in the other worlds?"

"Surely."

After answering a few more questions the spirit departed. What amazed the group was that the handwriting was exactly like that of the deceased Huda Sharawi.

A German woman, the wife of an Egyptian doctor, was interviewed and asked whether she would like to interrogate the spirit of a deceased German relative or friend. They wanted



and a myriad of other startling things were revealed. In all these stories the information given was usually correct, but at times it was misleading.

Speaking on the Subject

In view of all this, I felt duty bound to speak on this subject in my evangelistic effort. Handbills were prepared and distributed. Although the number of handbills distributed was only half the usual amount, we had a full house with hundreds of people standing. Hundreds of both Moslems and Christians attended, including professors of theology from other denominations. What I presented startled all, Moslems and Christians alike. I pointed out—

1. That what is being done is not, as a few claim, the result of mere imagination on the part of those who interrogate the spirits.

2. That real spirits do the writing.

3. That these spirits are not the spirits of the dead, for the dead know not anything (Ps. 146:3, 4; Eccl. 9:5, 6).

4. That the spirit is not a conscious entity when it returns to God at death, neither was it a conscious entity when it came from Him.

5. That the spirits that actually do the writings are the spirits of devils that can work miracles (Rev. 16:14; 2 Cor. 11:14).

6. That the devil and his angels are real beings and that Christ cast out devils during His earthly ministry (Luke 10:18; Rev. 12:9; Matt. 8:28-34).

7. That the devil is a liar and cannot be trusted; that he speaks the truth at times only to be more deceptive (John 8:44).

8. That God forbids anyone to negotiate with the spirits (Isa. 8:19, 20; Lev. 19:31; 20:6, 27).

9. That the devil knows the past because he was created before Adam.

10. That the devil does not know the future, for this is the prerogative of God alone (Isa. 46:9, 10).

11. That although the devil does not know the future, he can make good guesses at times, for he is a student of both human nature and Bible prophecies.

12. That God will resurrect all the dead on the resurrection day (Rev. 20:11, 12; 2 Cor. 5:10; Matt. 12:36, 37).

After the meeting I asked those who had questions to remain behind. Practically a full house stayed. Some asked if the spirits could reveal examination questions! Others related how the spirits told them about some relatives of theirs who died in car accidents and how later the news was verified. Some asked if the spirits could reveal the winning horses in

horse races. Practically all mentioned that they feel strange, terrifying sensations as soon as the spirits come to the baskets.

Sitting in my audience were some people from Heliopolis University. They asked me if I would be willing to speak in a symposium at the university on the subject of spiritism, presenting the Christian viewpoint. Other speakers were (1) Prof. Anees Mansour, the editor in chief of *Guil* magazine, and the one who introduced basket spiritism into the country. He was to relate his observations and leave the interpretation to others. (2) Prof. Aly Radhy, professor of physics in Heliopolis University and head of the Spiritualistic Society in Egypt. (3) His Excellency El Sheik Soliman Rabea, a famous professor in El Azhar University (the oldest university in the world and the most renowned Islamic theological seminary). I consented, and the meeting was duly held.

This was the first time such a unique opportunity had presented itself to any of our people in the United Arab Republic. Its uniqueness was due to the fact that the lectures were to be held in a noted university and that the lecturers were themselves some of the most noted scholars in the country.

The Ain Shamsh (Heliopolis) University is in Cairo, the largest metropolis of the Arab world. Cairo undoubtedly leads the Arab world in science, literature, and Islamic culture. It has four universities.

Cairo leads the Arab world, not only politically but also in a greater sense religiously. The Cairo El Azhar University graduates the theologians that are the spiritual teachers not only of the teeming Arab millions of the Middle East but of the many more Moslems in Asia and all over the world.

The Moslems' holy book is the Koran. Moslems are, like the Adventists, interested in eschatological subjects. They believe in God and in the day of judgment. They also believe in a bodily resurrection and in a material heaven in which believers shall eat and drink. Indeed, outside the Bible, the Koran is the only sacred book of the East that mentions Christ. It refers to Him as the "Word of God" and the "Spirit of God." It also teaches His miraculous birth, His death (not crucifixion), resurrection, and ascension to heaven. Moslems also believe that Christ will return to earth again.

I had the courage to accept this invitation to speak at the university because the entire church was praying for me. The union president, A. G. Zytoskee, requested the

church to pray for me for one entire week before the symposium. When the time came I was accompanied by about a dozen Adventists who were eager to know the immediate outcome.

The first speaker related his experiences in Indonesia and everywhere else, and gave no interpretation to the phenomenon. His address was given in exquisite language and with great poise. The head of the Spiritualistic Society followed. Being a doctor of science and the head of the Spiritualistic Society in Egypt, he tried to explain spiritism as a science. He mentioned that wickedness is prevailing everywhere and that religion has failed. "Churches in England are empty," he said, "and people are turning to science—to spiritism. Mosques are failing too," he added, "and it is high time we turn to spiritism." He praised the fact that now chemistry and physics are being taught in El Azhar Theological Seminary. "These subjects," he added, "will help the world. Science will lead to spiritism, and spiritism is the answer to man's ills." After his address he showed pictures that he had taken of the spirits at séances.

The Author Explains That Spiritism Is Not a Science

Then I was asked to speak. I pointed out that spiritism is not a science at all—that when intelligences answer or do not answer our questions as they please, the entire subject has left the realm of science. The greatest proof, I added, that spiritism is not a science is the fact that an illiterate child can negotiate with the spirits and receive answers. He can do that without any knowledge of chemistry or physics or any science. In one case where an illiterate man wanted to know where his deceased wife had hid his life's savings in his house, the pencil moved and pointed out the exact place. How deceptive it is, really, when spiritism pretends to be scientific in its claims!

I agreed with the second speaker that wickedness is prevailing throughout the world and that spiritualism is adding many followers. But I pointed out that people are turning to spiritism, not because religion has failed to answer man's needs but because man has chosen wickedness. If men were religious today wickedness would be reduced, and spiritism would consequently be less prevalent. Spiritism grows proportionately with the growth of wickedness.

How true are the inspired words, "The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skill-

(Continued on page 24)

News From Home and Abroad

Lakpahana Training Institute, Ceylon

By A. E. Anderson

Principal

I WISH it were possible for you to visit us here at Lakpahana Training Institute, our Ceylon Union high school.

This morning is a typical day. The sun is shining clear and bright, and the coconut palms in front of our school administration building are swaying gently in the soft balmy breeze. Out in the paddy fields I can see the women with their sickles harvesting our rice crop, which has turned a golden yellow. To the side of the rice field the men are busy driving the water buffaloes round and round the pile of rice, threshing the paddy just as their great-great-grandparents did. At the moment I can hear their shouts as they try to keep the lazy old buffaloes on the move.

This scene is almost symbolic of our whole institution, for the school is taking its part in the great harvest plan of our Master.

Even as I hear the shout of the man driving the buffaloes, I hear echoing through the hallways of our school the muffled voices of our teachers who are standing before their classes. They are devoted and consecrated to their task. From time to time I hear the pleasant voices of the students. Two hundred and twenty of them are here each day to learn their lessons. From them we are reaping sheaves of ripening grain.

These young men and women come

to us from the four corners of the island of Ceylon, and they represent every race and belief of the people. Our classes are conducted in three languages — Sinhalese, Tamil, and English. The voices from the classroom are a mingling of these languages. The students are even more varied in their religious background. Ananda and his sister came to our school from a strong Buddhist home. Subramaniam's people are devout Hindus. I could name others from various Christian beliefs.

In the garden in front of our administration building are flowers of many sizes, shapes, and colors. They all fit together to make a harmonious picture. So it is with our student body. We have just experienced a wonderful Week of Prayer conducted by Pastor C. Goertzen. If you could have been with us and witnessed firsthand the response of these young men and women as they expressed their desire to walk in the way of the true God, your hearts would have thrilled. This coming Sabbath some of these young people will be baptized; thus we are harvesting a variety of products from our school.

We at Lakpahana have had many evidences in the past few days that our God is very near.

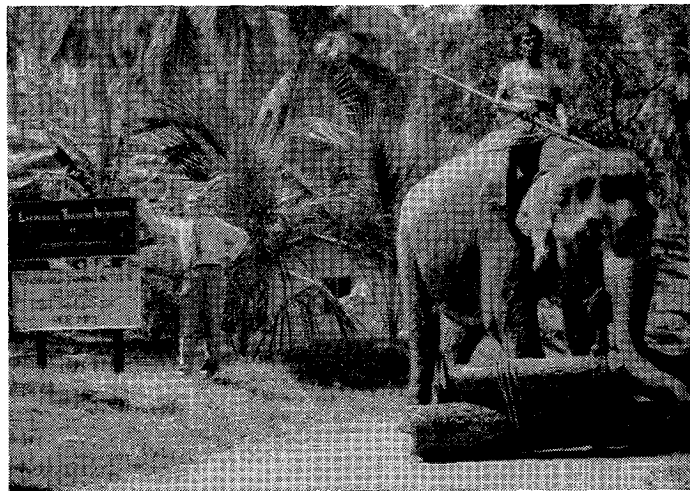
Last Saturday evening about one hour after sunset the students were busy with their study period (we were

having a study period on Saturday evening because there was to be a special program on Sunday evening). I was busy in my office when suddenly the lights went out, leaving us in total darkness. I stepped to the hallway, and my heart sank as I saw the flickering reflection of leaping flames. I realized in an instant that the fire was coming from our fuel tanks that are just to the outside of our new generator and engine house.

Flames were leaping high into the night sky from a drum of gasoline, three drums of diesel oil, and two drums of kerosene. My first thought was that it would be humanly impossible for us to extinguish this roaring fire of highly inflammable material with our few buckets of water; but with a heartfelt prayer to God we attacked the fire with all our might and in a few moments it went out. We could hardly believe our eyes. There before us was the open drum of gasoline, still two thirds full, one drum of kerosene, and one drum of diesel oil—all of which had been afire. Next to these were a barrel of kerosene and a barrel of diesel oil with the ends bulging, looking like huge footballs. We could hear the liquid in them still boiling after the fire was out. As I stood there drenched and covered with soot from the fire, my heart thrilled as the staff and students spontaneously broke out in song and



Recently completed boys' hostel, Lakpahana Training Institute, located at Mailapitiya, Ceylon.



The author at the gateway to Lakpahana Training Institute. The work elephant is moving logs.

praise to God, from whom all blessings flow.

We finished soaking the charred rafters to make sure the fire would not start again. As we departed we thanked God for hearing our prayers and answering them in such a remarkable way. Not only were we thankful that we still had our generator and buildings, but also that the two boys, who had been drawing gasoline from the barrel, were alive and uninjured. (I am sure no one will ever have to tell Tisa again not to light a match over a gasoline barrel to see how much fuel he has in his bucket.)

As if this were not enough for one week, we passed through another experience which proved that God is watching over us. Thursday morning our preceptress, Mrs. Stanley, was out in her back yard when suddenly she noticed a large cobra by the corner of the girls' hostel. She picked up a stone to try to kill it. At first it went away from her, then suddenly turned around and came right back for her. In trying to get out of its way Mrs. Stanley nearly fell on the snake. All of a sudden she felt a stinging sensation on her left leg just below the knee. She reached down and found a speck of fresh blood on the spot. Then it was that she realized the cobra had bitten her.

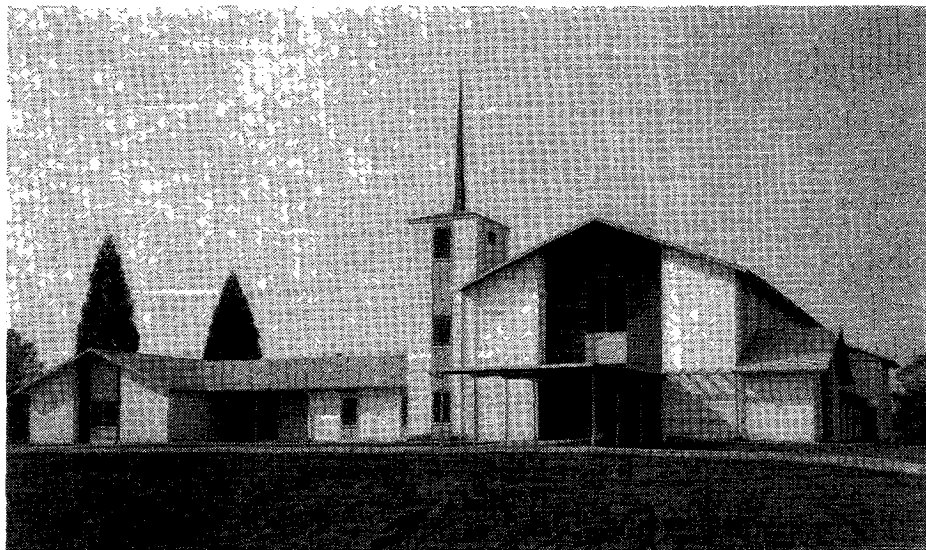
In a few moments we were by her side. A tourniquet was applied and other necessary first aid was given. That evening the villagers nearby were amazed to learn that Mrs. Stanley was still alive. If you could have been here at the school Friday evening and seen the look of amazement and wonder on the faces of some of the village folks who were here when I brought Mrs. Stanley home from the hospital, you would have remembered as I did the story of Paul when he was shipwrecked on Cyprus long ago. We are confident that the same God who heard and answered Paul's prayer is watching over and caring for Lakpahana today.

We at Lakpahana stand very much in need of your prayers. We are facing difficult and troublous times. Please pray that God will protect and keep this school that His purpose for our young people here may be fulfilled.

Roseburg, Oregon, Church Is Dedicated

By A. P. Ritz
Pastor

In August, 1955, W. R. Riston, of Wisconsin, became pastor of the Roseburg, Oregon, district. At that time the Roseburg church had \$20,-



The new Roseburg, Oregon, church.

000 on hand for their proposed new church home.

In June of 1956 a property on Garden Valley Road was offered for sale by the United States Government. Our people voted unanimously to bid up to \$30,000 for its purchase. The church's bid of \$16,000 was accepted. For about half the price of a property that we had tried to secure earlier, we purchased more than twice the area, and in a better location—the finest site in Roseburg.

A concerted effort to raise funds was launched under the chairmanship of Dr. Ralph W. Pearson. By June, 1959, when our assets in cash and property had reached \$80,000, the conference committee voted approval to proceed in erecting the church. A building committee under the leadership of Dr. Allen B. Munroe had developed a plan shortly after the purchase of the building site in 1956, so we were prepared to begin actual construction. Thousands of hours of donated labor went into the building. One year and eleven days after pouring the footings a completed monument to the glory of God was ready for open house, on October 23, 1960.

The Roseburg church was first organized on August 6, 1899, with 16 members. This followed faithful work by Brother and Sister B. C. Tabor, Elder D. T. Fero, as well as by Sisters Anderson and Kruse. For a few years the new church group met in the home of Brother Joseph Mabley, but on April 24, 1904, they were able to dedicate their church building to the Lord, free of debt.

The new Roseburg church has a seating capacity of 800 and is valued at not less than \$200,000. The actual cost was \$155,000, exclusive of donated labor. The building contractor and supervisor was Ben Ruckle, who came to us from southern California.

Services of dedication were held on Sabbath, November 19, 1960, at 3:00 P.M. The sermon was given by C. A. Scriven, president of the North Pacific Union, and the dedicatory prayer was offered by H. L. Rudy, president of the Oregon Conference. Also with us were Vernon J. Jester, conference secretary-treasurer, and N. C. Ernston, now of Portland, Oregon. Elder Ernston twice served as pastor of the Roseburg church.

Faith for Today TV Station Contacts

By E. N. Wendth
Director of Station Relations

"Faith for Today is one of the few religious telecasts I can consistently count upon for service, good production, and an interesting and worthwhile program," a station manager told me as I visited him recently.

Stations in all parts of the country are favorable to our program, because we have established an excellent reputation. Our strongest selling point in persuading new stations to show our films is the willingness of local churches to work to build a viewing audience. Many times program directors have taken a renewed interest in my presentation when they hear how local groups are creating a strong interest in Faith for Today.

That these local efforts are effective can best be illustrated by the experience of William Hatch, radio-TV secretary of the Kentucky-Tennessee Conference. In the fall of 1959 he was able to arrange for Faith for Today to be shown over a Nashville station. The program was accepted but for only 13 weeks. Then the time would go to another church group.

Elder Hatch went to work organizing the churches and using Faith for Today promotion supplies. When

the 13-week period ended, the officials were so impressed by the promotion and by the interest developed for Faith for Today that they carried the program for another 13 weeks. Then another, and still another. At the time of this writing Faith for Today is still on in Nashville after more than a year.

Last year we inaugurated a plan whereby church groups present to the local station carrying Faith for Today a bouquet of flowers on the anniversary of its first telecast. Only a few key men at most stations remember the date they first began telecasting. When an organization, entirely independent of the station, presents the management with a basket of flowers, the impact is tremendous. In many places the presentation was used on the station's newscast. In Manchester, New Hampshire, the station management invited A. E. Millner, president of the Northern New England Conference, and the local pastor, J. W. Clarke, to appear for 15 minutes to tell about the work of Faith for Today and of Adventists in general.

The growth and development of our station-contact work is becoming increasingly stronger as local conference radio-TV secretaries become acquainted with the methods of presenting the work of Faith for Today to station personnel. In many areas local pastors are of considerable help in making these contacts. We are looking forward to a strengthening of this work.

As a result of the 29 stations added last year, \$125,000 worth of free television time yearly was given to the church. This additional amount means a total of almost a million dollars of free television time each year. This can very well represent one of the largest regular annual gifts to our denomination from outside sources. The addition of these stations also increased the potential viewing audience by more than six million homes.

Through Faith for Today thousands of souls have been baptized. Will you not join with us on February 11 in sacrificial giving, that millions of additional television sets may have a channel of blessing through the ministry of Faith for Today?

A Visit to the President of Korea

By T. V. Zytoskee
President, Korean Union College

The air was tense with expectancy as we sat in the reception room waiting for the President of the Republic of Korea to make his appearance. C. H. Davis, R. S. Lee, Y. S. Oh, Rudy Klimes, and I had arrived at

the presidential palace in ample time for our appointment with the head of state. We had come to bring him greetings and congratulations on his election, and to place before him the problem of our young men in the army.

The door opened and President Posun Yun of the Second Republic of Korea entered, followed by an interpreter (even though the President speaks excellent English). The President's secretary, who had been with us previous to the President's appearance, introduced us all and left the room, while the young interpreter stood by the President's side, intently watching and listening to everything done and said.

Pastor Davis spoke first. He congratulated the President on his election, and mentioned how happy we

were that a church-going Christian held this high office. Pastor Davis told him something of our work, and the sincerity of our people in Korea. President Yun's reply was very kind.

Pastor Lee spoke in Korean, presenting briefly our problem concerning the young men who are drafted into the army. Most of them must serve a year in prison before they enter into their period of service, because of our distinctive beliefs.

President Yun spoke at length in reply. He gave us reason to hope that something might be done to change this status of our young men and to create a more favorable climate for them. "Korea," he said, "must defend the rights and beliefs of its people."

The half hour quickly passed. The secretary had entered the room some ten minutes before, but the President continued to talk. Pastor Davis made the first gesture to go. President Yun was presented with two books—one a copy of the book *Education*, and the other, a copy of *Planet in Rebellion*.

Pastor Davis asked His Excellency whether he would object if we had prayer with him. He gave assent, and the writer was privileged to pray for this man of influence and rank. As we petitioned the great God who rules over all governments and whose agencies are secretly and patiently working out the counsels of His own will, we could not forget why we had come and we prayed within our hearts that the sufferings and hardships of our Korean young men might quickly come to an end.

Loma Linda Medical Evangelism Institute

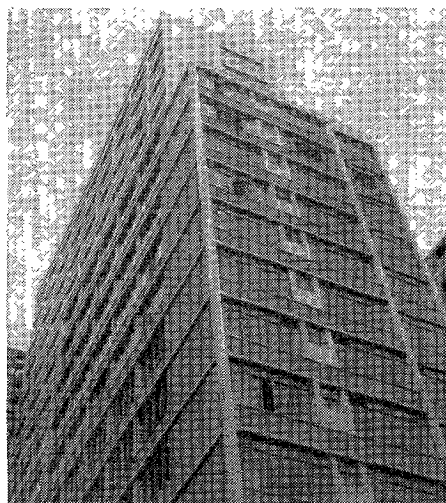
By Mrs. Dorothy Flory

Enthusiasm for medical evangelism at the College of Medical Evangelists was at an all-time high during the recent Medical Evangelism Institute held on CME's Loma Linda campus.

Sponsored by the college's Medical Evangelism Advisory Committee, the institute program featured a number of speakers and presentations designed to increase the effectiveness of efforts to spread the Adventist health message throughout the world. Featured speaker was T. H. Jemison, chairman of the Department of Education at Andrews University. He spoke Friday evening and Sabbath on the value of the health message to the organization.

On Sunday morning the institute's participants divided into four discussion groups to learn of plans for spreading the health message. Consideration was given to promoting health principles through education,

New Conference Office Porto Alegre, Brazil



The office of the Rio Grande do Sul Conference in the South Brazil Union was moved to its new location in Porto Alegre on September 6. Although the move was just next door from the former location, in reality the distance was quite marked, because the new office is on the top floor of a 16-story building in the heart of this booming port city.

The Rio Grande do Sul Conference, led by Don R. Christman, is a growing field with a present membership of 8,000 in 35 organized churches and a number of companies. The conference has a staff of 115 workers and operates 42 elementary schools in the field and a boarding academy at Taquara, near Porto Alegre. The population of the state of Rio Grande do Sul is 5.5 million and the territory is widely known in South America for its cattle and fruit-canning industries as well as its leather, textiles, and wood products.

ROBERT E. OSBORN
Treasurer, South American Division

communication, medical personnel, and evangelism.

The health evangelism institute is only one in a series of programs sponsored by CME's Medical Evangelism Advisory Committee. During each school year the committee takes charge of activities such as the Mexico medical evangelism trips in which students gain actual mission experience. In a sense, the year's activities constitute an implementation of the ideas and plans presented at the annual institute.

Nutrition Survey at Walla Walla College

By Mrs. William Lay
Instructor, Walla Walla College

A significant Health Week at Walla Walla College, November 12 to 18, was marked by stimulating lectures on nutrition by Dr. Mervyn G. Harding, professor of pharmacology at the College of Medical Evangelists, and by reports and evaluations of the results of surveys related to health conducted on the college campus.

Two of the surveys dealt directly with nutrition. A dietary study of 103 students was made by the class in advanced nutrition under the direction of Mrs. Melvin Zolber, instructor in home economics. The students ate three meals a day in the college cafeteria. An accurate record was kept of all food eaten there, as well as of any other food intake during the day. A dietary check was made for four days, October 17 to 20. Each day's dietary pattern was computed for its nutritive value, and an average for the four-day total was calculated.

Interesting Implications

The results of the survey hold some interesting implications. The men's dietary pattern showed that they were not on the average deficient in any of the nutrients checked. The women, however, were significantly low in iron and thiamine and slightly deficient in calcium and riboflavin. The standards of adequacy were those set up in 1958 by the National Research Council. Neither group indicated a protein deficiency.

The fat intake for WWC men averaged 44 per cent, and for the women 29 per cent of the day's total calories. The food and nutrition board of the National Research Council has suggested a minimum fat intake of 20 to 25 per cent but has indicated that for active adolescent young people it may run as high as 30 to 35 per cent.

A recent nationwide nutritional survey revealed that the average American boy aged 13 to 20 gets an

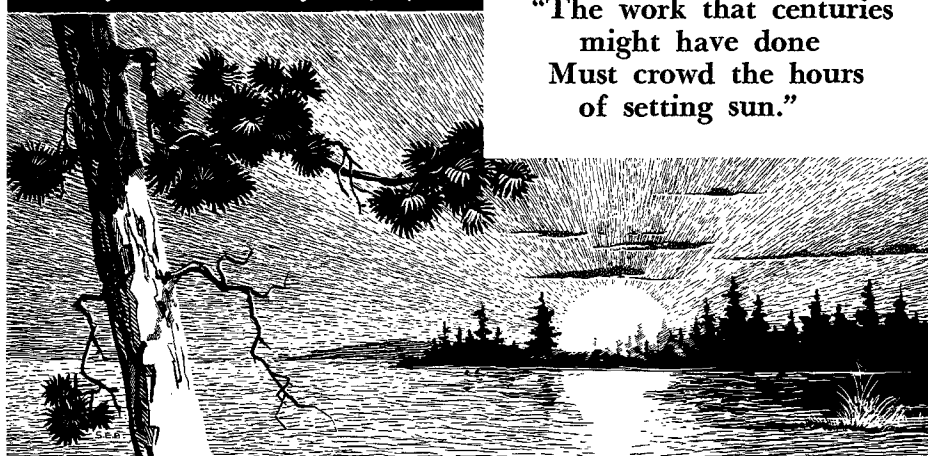
adequate amount of all nutrients except vitamin C, but that the diet of girls in this age range is often seriously low in a number of nutrients, as for example calcium, iron, thiamine, and ascorbic acid, or borderline low in calories and protein. The diets of the teen-age girls presented the least favorable picture of all those examined.

The dietaries of adult men were found to be adequate or high in all nutrients except thiamine. The women had good average intakes of nutrients except thiamine, calcium, and riboflavin. The nutrients most often found to be lower than the recom-

mended amounts in the diets of children and adults were vitamins A and C, calcium, and iron.

Generally speaking, the study made on the WWC campus shows that WWC men are receiving more than an adequate diet, as compared with the national average, while that of WWC women rather closely reflects the national picture. The WWC home economics and food service staffs are carrying on a continuing educational program to follow up the needs indicated by this study. More fruits and vegetables, especially, are indicated. The choice should be in favor of dark-

CHURCH CALENDAR FOR 1961



"The work that centuries
might have done
Must crowd the hours
of setting sun."

"While It Is Day"—

While we can use television to reach souls for Christ,
While the Spirit of God lingers yet a little longer,
While the winds of strife, eager to destroy, are restrained,

Now—While It Is Day—let us give for

**FAITH FOR TODAY TELEVISION
EVANGELISM**

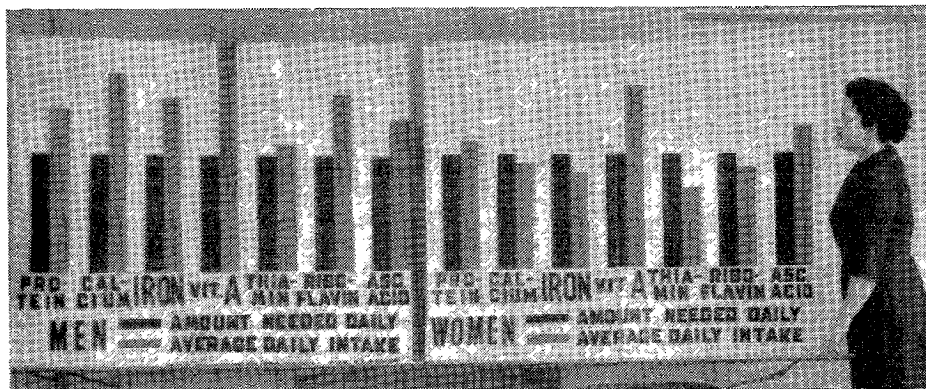
Give that the Blind may see.
Give that the Lost may be found.
Give that the Message may go.
Give that the Work may be done.

**FAITH FOR TODAY
OFFERING**

Sabbath, February 11, 1961

Let us do now what a year from now we may wish
we had done!

REVIEW AND HERALD



Mrs. Melvin Zolber, instructor in home economics at Walla Walla College, with the chart summarizing a study in nutrition made on the college campus and reported during Health Week.

green and deep-yellow vegetables, and tomatoes, berries, citrus fruits, and melons. An increase in the use of fruits and vegetables apparently can produce only favorable results, because the calorie load they carry is low compared with their content of valuable nutrients.

A study of breakfast habits of WWC students showed that 85 per cent of the men chose a balanced breakfast, but only 66 per cent of the women. In a dental survey it was found that 49.17 per cent of the men and 55.17 per cent of the women had no discernible cavities.

Sunnyside, E. G. White Australian Home, Restored

By F. G. Clifford
President, Australasian Division

For almost ten years Mrs. Ellen G. White, as the messenger to the remnant, lived in Australia, and made a great contribution to the building of the cause in that field. The impact of this sojourn is still with us. However, as the years pass, a new generation and new believers need to be reminded of this gracious gift. With

this in mind, the Australasian Division has purchased and restored the residence built for the servant of God.

Years ago a search was being made for land suitable for the establishment of a workers' training school. The Lord revealed to Sister White in vision a certain section, which was regarded by agricultural experts as very unpromising. To demonstrate her faith in God's guidance Sister White led out by purchasing a portion. Here she erected a home for herself and her helpers. In this home the book *The Desire of Ages* was written, and numerous messages were sent out to guide the growing church.

Neglected Home Is Purchased

After Sister White returned to the United States in 1900 the home passed from owner to owner, each making alterations and additions until the original was almost entirely obscured. Finally it became neglected and out of repair. In this condition it was purchased when a generous donation was made by the Sanitarium Health Food Company. The work of restoration occupied almost one year. Articles of furniture, which once graced the home, were traced and do-

nated by those who were interested in the project.

On Sunday, November 20, 1960, the restored home was formally opened. Interesting exhibits illustrating the work and life of Sister White, along with original and period furniture, occupy the lower floor. The upstairs section, where Sister White's helpers lived, is now a flat for the caretaker.

A large, representative group attended the opening ceremony. R. S. Watts, one of the field secretaries of the General Conference, turned the key, and the visitors shared the joy of viewing the reminders of Sister White's presence among us.

We believe this home will serve to keep before our believers, and especially our youth from the nearby college, the reality of the guidance of God in the remnant church.

A New Frontier in Bolivia

(Continued from page 1)

the program, I will pay you 120,000 Bolivianos a month to put your program on the air.'

"We have a wonderful Lord who can touch men like that!

"How marvelous that the Lord can raise up a church of 38 baptized members with no worker nearer than 600 miles. How wonderful that the Lord has touched the hearts of the managers and owners of the six airlines in Bolivia so that they have given me a free pass on all their plane flights (one company alone has 34 flights daily). to fly anywhere, any time, without limit, completely free, to lead the work in this field of opportunity.

"God has opened one more frontier with the message of Jesus' coming in Yacuiba, Bolivia."

Your mission offerings are paying big dividends in the work of God in South America.



Australasian Division officers viewing E. G. White memorabilia in Sunnyside. Left to right: E. J. Johanson, L. C. Naden, F. G. Clifford.



The opening of Sunnyside, the home used by Mrs. E. G. White, during her years of residence at Cooranbong, Australia.

Spiritism Sweeps the Land of the Pharaohs

(Continued from page 18)

fully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects; and thus succeeds in drawing many into his snare."—*The Great Controversy*, pp. 553, 554.

I then explained the Bible viewpoint and how the spirits that appear are not the spirits of the dead, but of devils.

Surprising as it may appear, my address was interrupted often by thundering applause. The Moslem sheik, a pious scholar, was no less thunderous in his applause than the thousand other university professors and students. The Lord was good. "Adventism has the answer," was the remark of hundreds.

After the symposium was over practically the entire audience surrounded the Adventist group requesting more information. All eagerly waited their turn to get a copy of our beliefs on spiritism, which I had mimeographed for the occasion. Many requested the address of our

auditorium. Oh, how I wished we had the money to print the Conflict Series in Arabic, now almost completely translated! People like to read good literature and good literature is scarce for the millions who want to read it.

It was heartening to listen to the scholarly sheik as he pointed out that the spirits are not the spirits of the dead nor those of angels but of the Jinn. "God's ways are different," he said. "Jesus did His miracles by a word or a touch and not by the devilish methods of today."

How really devilish are Satan's intrigues to entrap all! It is his plan to consolidate all faiths and beliefs through spiritism. We are told: "Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. . . . Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*Ibid.*, pp. 561, 562. May God strengthen our faith until the day of final victory.

From Home Base to Front Line

Australasian Division

Mrs. Ivan Manners and two children left Sydney, Australia, November 5, traveling to Madang, in the Territory of Papua-New Guinea. Brother Manners preceded them by several weeks. This family will settle at Bogia on the northern New Guinea coast, where Brother Manners will open up new work.

Mrs. Miriam Cook (nee Currow) left Australia, November 19, for Rabaul, New Guinea. Sister Cook, who is a triple certificated nurse, after taking some instruction at government native hospitals in the Rabaul area, will proceed to the Solomon Islands, where she will locate at the Amyes Memorial Hospital at Kukudu.

Pastor and Mrs. J. P. Holmes left Brisbane, November 20, proceeding to the Solomon Islands. Pastor and Sister Holmes previously labored in the New Guinea and Solomon Islands area, and in more recent years have been engaged in evangelism in the Queensland Conference. Pastor Holmes will serve as president of the Western Solomon Islands Mission.

North American Division

Mr. and Mrs. Melvin E. Northrup and two children, of Portland, Oregon, sailed from New York City, on the S.S. *Mormac-dove*, December 16, for Belém, Brazil. Sister Northrup's maiden name was

Norma Jean Short. She attended Walla Walla College. Brother Northrup obtained a B.A. degree from Walla Walla College. He has been employed as an elementary teacher, and has also assisted in JMV camp work and at camp meeting. His appointment is to the North Coast Mission, in the North Brazil Union Mission, as educational and Young People's Missionary Volunteer secretary.

Elder and Mrs. Julius Korgan and four children, recently of Silver Spring, Maryland, left Miami, Florida, December 20, going to Jamaica. Before marriage Sister Korgan's name was Virginia Evelyn Beebe. She has a B.A. degree in home economics from Washington Missionary College, and an M.A. degree in education from Potomac (now Andrews) University; and has had teaching experience. Brother Korgan attended Union College, the SDA Theological Seminary, Potomac (now Andrews) University, the University of Nebraska, and American University. He has acquired M.A., B.D., and Ph.D. degrees. He has had approximately ten years' experience in educational work. Brother and Sister Korgan were engaged in mission work in the Southern African Division from 1949 to 1955. He is to serve as history and social science teacher in the West Indies College, Mandeville, Jamaica.

W. R. BEACH

In Brief

OVERSEAS

Southern Asia Division

● Evidences of progress throughout the Southern Asia Division as presented by the union presidents at the year-end meeting of the division committee include:

Pakistan, K. S. Brown reporting. Sixteen new villages entered, six new church buildings erected in Punjab section, 70 students enrolled in baptismal class at Jalirpar school, \$63,000 charity service given at Karachi Hospital, 45 students baptized in two East Pakistan boarding schools, during 1960.

Northwestern, A. J. Johanson reporting. Eleven city and 40 village efforts held, seven church buildings constructed, new union headquarters purchased, three doctors of medicine baptized, 25 per cent increase in tithe, during 1960.

Northeast, W. F. Storz reporting. Thirteen churches constructed, 28 village efforts and two city efforts as well as six Voice of Youth public efforts conducted, nine churches organized, during 1960. Present membership 3,488.

Burma, C. G. Guild reporting. Union church membership, 2,300. More than 100 baptisms expected during 1960. Union Bible Seminary opened under leadership of W. W. Christiansen.

Ceylon, E. C. Beck reporting. Baptisms expected during 1960, more than 120—largest in Ceylon's history.

Western, W. G. Maywald reporting. Twenty-two organized churches, 47 Sabbath schools, 43 branch Sabbath schools, church membership 1,543, with Sabbath school membership of 3,000.

South, E. L. Sorenson reporting. Twenty-four new areas entered, 11 churches organized, 200 public efforts held, 800 people baptized during 1960. Thirteen churches constructed during past two years. Present membership 11,125.

● W. C. Mackett, academic dean of Spicer Memorial College, Poona, at a meeting of the college board on December 14 stated that the enrollment for all divisions for the present year totaled 403. The 190 students in the college section speak 34 languages. As a result of teacher and student missionary activity in the vicinity of the college seven persons were baptized December 10.

● Bombay, India's gateway city, is the home of the Western India Union headquarters where the housing accommodation for the members of the staff has been both inadequate and inconvenient. A new apartment house with ample quarters for eleven families and three guest rooms has been erected on the lot next to the church.

● Nineteen persons were baptized December 17 at Salisbury Park. The majority of these candidates were students of the church schools; however, some were the first fruits of an evangelistic campaign being conducted in Poona under the leadership of J. W. Popowich.

NORTH AMERICA

Columbia Union

● Construction of a new L-shaped swimming pool has been completed at Kamp Keystone, the summer camp of the East Pennsylvania Conference of Seventh-day Adventists, located at Hamburg, Pennsylvania. The pool was constructed at a cost of \$21,000 by the Sylvan Pool Company. Kamp Keystone, formerly known as Blue Mountain Youth Camp, is completely equipped with staff headquarters, cabins, dining room, kitchen, storage buildings, office, and swimming pool. The camp is under the direction of John N. Morgan, Missionary Volunteer secretary of the conference.

Northern Union

- O. R. McLean of Missouri has accepted a call to the Iowa Conference as pastor of the Spencer district.
- The South Dakota Conference moved into their new office at 217 North Grand, Pierre, on December 8.
- On Ingathering field day, October 19, the faculty and students of Oak Park Academy brought in \$1,521. This is more than \$400 over any previous record. There was 100 per cent participation of the student body.
- The Des Moines, Iowa, Pathfinder Club gathered in canned goods at Hal-loween. Eighteen Pathfinders collected 286 cans of food and left 175 pieces of literature in the homes. They helped three needy families at Thanksgiving time.
- The members of the Anoka, Minnesota, church have made many improvements in their church. The old foundation has been replaced and concrete floors and fluorescent lights were installed. In the church auditorium a new platform was built; new pews, pulpit furniture, communion table and chairs were purchased; and a new rug was laid. J. C. Zollbrecht is the pastor.

Pacific Union

- Clarence Kohler and Charles Yoshida were recently welcomed as workers in the Hawaiian Mission. Elder Kohler came from the Northern California Conference, where he has labored for the past 15 years. He will be pastor of the Kaimuki and Waimanalo churches on the island of Oahu. Charles Yoshida will serve the churches of Windward Oahu under the direction of Paul Bornhauser. Brother Yoshida has his Master's degree from the Seminary, has taught in our Hawaiian Mission Academy for two years, and has spent two years in Japan studying the Japanese language.
- Students of Newbury Park Academy, in showing their appreciation for the religious freedom they possess in America, have organized the Newbury Park Freedom Club, with plans to promote *Liberty* magazine and to activate other phases of an aggressive religious liberty program. This club was conceived and initiated by the students. The student officers are as follows: Jack Lewis, president; Carol Jones, secretary; and Gerry Dunn, public relations secretary.



ATWELL.—Minnie Morrow Atwell, born March 27, 1878, in Iredell County, N.C.; died in Statesville, N.C., Aug. 5, 1960. She joined the church about 50 years ago. Surviving are three daughters, Hazel Atwell, Beatrice Gilleland, and Mrs. E. G. Stafford, all of Statesville, N.C.; three grandchildren; and four great-grandchildren. [Obituary received Dec. 18, 1960. Eps.]

CLAPP.—Addie Viola Clapp, born July 13, 1869, in Reynoldsville, N.Y.; died at Takoma Park, Md., Nov. 29, 1960. She married William R. Scott, and to this union two daughters were born. After her husband's death, she married Elder Ralph B. Clapp in 1907. She served a number of years as Sabbath school secretary of the Eastern New York Conference and as a Bible worker in many States. The survivors are her husband of Takoma Park, Md.; two daughters, Ethel Smith of La Fox, Illinois, and Ruth Vincent of Takoma Park, Md.; three grandchildren, Mrs. Steven Vitano, a teacher at Emmanuel Missionary College, C. Roy Smith, a teacher at Broadview Academy, and Mrs. Neil Wilson of Takoma Park, Md.; 11 great-grandchildren; and two sisters, Miss Alice Dean and Mrs. Laura Kennedy of Corning, N.Y.

DEWEY.—Clara Rutherford Dewey, born April 17, 1872, in Atlantic, Iowa; died at Spearfish, S. Dak., Oct. 25, 1960. The survivors are a daughter, Mrs. H. W. Hubbard of Newell, S. Dak.; six grandchildren; and 15 great-grandchildren.

ESTEY.—John Luther Estey, born Sept. 28, 1889, in Devos, S. Dak.; died in Paso Robles, Calif., Nov. 19, 1959. In 1911 he married Ada Kruger, and in 1916 they accepted the Advent message. Left to cherish his memory are his wife; five children, John E., a student at Loma Linda, Calif., Ernest W. of Napa, Calif., formerly in mission service in Puerto Rico, Lutha Owens, wife of Dr. Melborne Owens, in mission service in Nigeria, Aileen Edwards of El Paso, Tex., and Gertrude Bruce, wife of John B. Bruce, church school teacher in Lancaster, Calif.; 11 grandchildren; three brothers; and two sisters. [Obituary received Dec. 11, 1960.—Eps.]

GABLE.—Mary Ann Longacre Gable, born Dec. 4, 1874, in Montgomery County, Pa.; died Sept. 30, 1960. She was a sister of the late Elder C. S. Longacre. Surviving are two sons; three daughters; 18 grandchildren; and 31 great-grandchildren.

GOLDFINE.—Louise Emily Goldfine, born Feb. 3, 1872, in Denmark; died at Sunnyside, Calif., Dec. 15, 1960. Her membership was in the Sunnyside church in Portland, Oreg. Left to mourn are a daughter, Lillian E. Cornog of Portland; three grandchildren; eight great-grandchildren; one great-great-grandchild; and two sisters in Wisconsin.

GUENTHER.—Emil Carl Guenther, born Oct. 19, 1882, in Linkenheim, Germany; died at Orlando, Fla., Dec. 11, 1960. At the age of 22 he came to America. In 1909 he married Lina Nagel, and they became church members in 1910. In 1947 he moved to Springfield, Mass., and in 1960, to Orlando, Florida. Left to cherish his memory are his wife; two sons, Elder Carl Guenther of the General Conference, Washington, D.C., and Dr. Arthur Guenther of Orlando, Fla.; seven grandchildren; eight great-grandchildren; and four sisters.

HAAS.—Mary Druel Haas, born Aug. 13, 1890; died at Buffalo, N.Y., at the age of 70. The survivors are five children, Gladys A. Bonczar, Mrs. William Shephard, Martin C., Clarence J., and Harold Haas; and 15 grandchildren.

HAGELIN.—Esther Wood Hagelin, born Nov. 27, 1897, in Salisbury Cove, Maine; died in Gardiner, Maine, Oct. 28, 1960. For 15 years she served as a practical nurse. She is survived by her mother and stepfather, Margaret and Ralph Bancroft of Fairfield, Maine; three sons, Joseph Hagelin of Machias, Maine, Ralph Richardson of Gardiner, Mass., Burton Hagelin of Novelty, Ohio; three daughters, Ruth Giles of Rice Lake, Wis., Hiyma Fisher of Miami, Fla., and Alice Stutzman of Dover-Foxcroft, Maine; ten grandchildren; two great-grandchildren; a brother, Hollis Wood of Bar Harbor, Maine; and two sisters, Eleanor Johnson of Fairfield, Maine, and Beatrice Dowh of Benton, Maine.

HALL.—Evenel Hall, born May 20, 1871, at Columbia, Mo.; died at Brandsville, Mo., Nov. 16, 1960. In 1958 she became a member of the West Plains church.

INK.—William Ink, born Sept. 26, 1888, in Adair County, Iowa; died Oct. 23, 1960, at Grand Island, Nebr. He had lived in Grand Island since 1922, and was a church member most of his life. Surviving are his wife Mary; a son; a daughter; five grandchildren; two sisters; and a nephew, Elder G. E. Hutches of the Lake Union.

JOHNSON.—Hans P. Johnson, born Dec. 30, 1870, in Denmark; died in Loma Linda, Calif., Oct. 17, 1960. He entered Union College at its opening in 1889 and was the roommate of Elder L. H. Christian. In 1898 he married Mrs. Mary Nelson, who died soon afterwards, leaving her three small sons to his care. The survivors are his three stepsons, Ernest Nelson, Elder Arthur Nelson of Loma Linda, Calif., and Dr.

Elmer Nelson of Los Angeles, Calif.; 12 grandchildren; 11 great-grandchildren; also a half brother and a half sister.

KINSELLO.—Frances Kinsello, born near Rochester, N.Y.; died at Hendersonville, N.C., Nov. 27, 1960, at the age of 85. She was a graduate of Buffalo State Normal School. After her marriage to Michael J. Kinsello, founder and president of the Frontiere Press until his death in 1928, she worked as chief editor of the Frontiere Press of Buffalo. In 1941 she moved to Hendersonville, N.C.

KIZZIAR.—William Lewis Kizziar, born Jan. 25, 1876, near Midlothian, Tex.; died in Bakersfield, Calif., Nov. 25, 1960. He pioneered in the Oklahoma Territory, and about 1900 went to California, locating near Bakersfield. In 1909 he was baptized. Left to cherish his memory are his wife Ollie M.; and six children, Thomas H., John W., and Ralph A., all of Bakersfield, William of Exeter, two daughters, Lily Lynch of Exeter, and Lois Rankin of Bakersfield; 16 grandchildren; six great-grandchildren; two brothers, James and Alvin of Bakersfield; and a sister, Lizzie Newton of Santa Ana.

LA FOUNTAINE.—Lura B. LaFountain, born April 30, 1872, in Utica, Minn.; died in Walla Walla, Wash., Dec. 15, 1960. She is survived by two sons, Norman of Stockton, Calif., and Leonard of Walla Walla, Wash.; two grandchildren; and a brother, A. J. Richardson of Meridian, Idaho.

LAKE.—Charles Nicholas Lake, born March 13, 1874, in Centerville, Calif.; died at St. Helena, Calif., Dec. 2, 1960. He was employed at the Pacific Press Publishing Association at the age of 15, later becoming foreman, superintendent, manager of the San Francisco branch, and worker in the treasury department. He retired in 1947. From 1911 to 1914 he was secretary-treasurer of the Japan Mission and also manager of the mission publishing house. In 1900 he married Laura Frances Childs. He became town councilman, city clerk, and also mayor of Mountain View, Calif. Left to cherish his memory are his wife; daughters Helen Ruth Davis of Sausalito, and Daisy Bagwell Shryock of Loma Linda, Calif.; four grandchildren; and four great-grandchildren.

LENKERD.—Eva E. Johnston Lenkerd, born June 28, 1869, near Reynoldsville, Pa.; died Nov. 8, 1960, at Buckeye Lake, Ohio. In 1893 she was united in marriage with James Otis Lenkerd. She accepted the truth in 1921 and read her Bible through each year since that time as well as several times prior to 1921. Those who cherish her memory are three daughters, Mrs. B. V. Shaffer of Luthersburg, Pa., Mrs. J. L. Roussey of Clearfield, Pa., and Mrs. E. E. Kriner of Buckeye Lake, Ohio; 14 grandchildren, one of whom is serving in Africa at the Kanye Medical Mission, Kanye, Bechuanaland; 26 great-grandchildren; two great-great-grandchildren; and a brother, Joseph S. Johnston of Clearwater, Fla.

MONTGOMERY.—Oda Pearl Montgomery, born July 7, 1883, near Beach City, Ill.; died at Springfield, Mo., Nov. 16, 1960. In 1899 she became a church member. She married Ocal E. Montgomery in 1902. Twenty-eight years ago they moved to the Oak Grove community, near Springfield, Mo. Left to cherish her memory are her husband; three daughters, Eva Niday of Gallipolis, Ohio, Miriam Rinderknecht of El Paso, Tex., and Dorothy Ellis of Rogersville, Mo.; six grandchildren; four great-grandchildren; and five sisters.

MORRIS.—Goldia Agnes Morris, died in El Centro, Calif. For more than 66 years she served the Master. Her daughter, Mrs. McAbee, of California, survives.

MURPHY.—Verna V. Murphy, born Feb. 14, 1908, in South Dakota; died in Walla Walla, Wash., Dec. 7, 1960. She was a member of the Milton-Freewater church. The mourners are her husband, Alton Murphy of Milton-Freewater, Oreg.; a son, Richard Dean Murphy of Centralia, Mont.; two grandchildren; a sister, Mrs. Henry Knudson; and two brothers, James Dunnington and Claude Warner.

NOTT.—Lurline Nott, born Nov. 21, 1881, in Freemont, Iowa; died in Walla Walla, Wash., Dec. 8, 1960. She was a member of the College Place church. The survivors are a daughter, Mrs. Byron Munro of Walla Walla, Wash.; a son, Ethan Nott of Santa Rosa, Calif.; and four grandchildren.

OLSON.—Charles Olson, born Feb. 2, 1887, in Sweden; died Nov. 28, 1960. He was a member of the Chicago North Shore church. Survivors are his wife, Florence Olson; five children, May Greer, June Adams, Earl, Sidney, and Roy; 16 grandchildren; two sisters and a brother in Sweden.

PECK.—Marie Marsh Peck, born May 17, 1877, in Indiana; died Nov. 17, 1960, in Arcata, Calif. In 1900 she married Frank D. Peck. For more than 60 years she was a church member. In 1912 she moved to Arcata, Calif., where she was the leader of a company of believers. Left to cherish her memory are a daughter, Edyth Erwin; two grandsons, Robert Erwin of Auburn, Calif., and Gordon Erwin of Santa Rosa, Calif.; and two great-grandchildren.

POULOS.—Helen Poulos, born Sept. 11, 1902, in Corinth, Greece; died Nov. 27, 1960, at St. Louis, Mo. In 1921 she emigrated to the United States and married Gus Poulos. The survivors are her husband; a daughter, Catherine Johnas of St. Louis; two sons, Nick Poulos, a minister in Mexico, and William Poulos of San Antonio, Tex.

PRIEHS.—Henry John Priebs, born July 1, 1883, at St. Clair, Mich.; died at Montezuma, Ga., Nov. 18,

1960. About 1920 he accepted the truth. In 1942 he settled in the vicinity of Ideal, Ga., being the first Adventist to locate in Macon County. He was active in establishing the Montezuma-Oglethorpe church. The survivors are his wife, Genevieve Williams Priehs; a daughter, Mrs. Norman Smith of Panama City, Fla.; two sons, Calvin and Howard, both of Ideal; three grandchildren; two brothers; and three sisters.

ROSSER.—Gladys Rosser, born Sept. 14, 1891, near Salem, Oreg.; died at Newberry Park, Calif., Nov. 25, 1960. She taught church school for 35 years in Idaho, Oregon, and California. The mourners are her mother, Elizabeth Rosser; a brother, Clyde; and two sisters, Rachael and Helen Rosser Buell, all of Forest Grove, Oreg.

SILVERS.—Margaret Henderson Silvers, born Feb. 8, 1873, in Newport, N.J.; died Nov. 23, 1960, at Fletcher, N.C. In 1905 she married Frank G. Silvers, and was baptized in 1937. She was a member of the Vineland, N.J., church. The survivors are a daughter, Mrs. Harris Giesinger of Fletcher, N.C.; and a son.

SPENCER.—Elvira Nettie Spencer, born Aug. 20, 1876, in Champaign, Ill.; died Nov. 12, 1960, in Columbia, Mo. For 60 years she lived in St. Joseph, Mo. The survivors are a son, Ora Spencer of St. Joseph; and two brothers, Edmond E. Fry and Clarence Fry, both of St. Joseph.

TAYLOR.—Harry Franklin Taylor, born April 22, 1881, at McPherson, Kans.; died at Loma Linda, Calif., Nov. 17, 1960. He was converted by Elder Luther Warren at Battle Creek, Mich., and was baptized in 1903. Two years later he entered Emmanuel Missionary College. In 1908 he entered the ministry in the New York Conference. Five years later he was called to Bermuda. Returning to the United States, he labored in Maryland and New Jersey. In 1919 he married Emma Smith in Loma Linda, Calif. For several years they labored in the Southern California Conference and then in the Southern Union. In 1941 the family returned to California, living in Mentone. Three years ago they moved to Loma Linda. The survivors are his wife; two daughters, Lucille Carlisle of Redlands, Calif., and Ketia Mae Kunkel of North Hollywood, Calif.; a son, Harry Taylor of Aurora, Ill.; seven grandchildren; a brother, Robert of Akron, Ohio; and a sister, Maude Lobdahl of Highland, Calif.

TOEWS.—Isaac Toews, born March 25, 1877, in Russia; died Oct. 4, 1960. At the age of eight he was brought to America. In 1897 the family moved to the area of Fairview, Okla., where he resided until his death. In 1905 he married Helena Neufeld. At an early age he accepted the truth. The survivors are his daughter, Marie Hagele; a grandchild, Bobby Jo Potter of Wichita, Kans.; and two great-grandchildren.

TOTTEN.—Lily Totten, born Feb. 2, 1869, at Vassar, Mich.; died at Onaway, Mich., Sept. 17, 1960. She attended Battle Creek College and later taught music and art. After her husband, Richard Arnold, died, she married Edgar Totten.

WEBER.—Karl B. Weber, born Feb. 25, 1886, at Lehigh, Kans.; died at Nevada, Mo., Oct. 31, 1960.

In 1906 he married Katie Sell. In 1950 he married Emma Isenhauer. Surviving are his wife; a daughter, Mrs. LoRein Sell of Hartford, Wis.; four sons, Ervon Weber of Portales, N. Mex., Merlin Weber of Petersburg, Tex., Leland Weber of Booker, Tex., and Eugene Weber of Hooker, Okla.; and a sister, Marie Schultz of Lodi, Calif.

NOTICES

Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

WANTED: Songbooks and children's supplies by Romeo P. Rapas, Cebulano, Panabo, Davao, P.I.

WANTED: *These Times*, *Signs*, *Instructor*, *Listen*, small books, old Bibles, *Liberty*, and tracts in a continuous supply by Prisoners Gospel League, 1224 7th Ave., S.W., Hickory, N.C.

Samuel O. Onuri, 215 Cameron Road, Aba, Eastern Nigeria, West Africa, wishes used Bibles, *Signs*, *Instructor*, small books, *Little Friend*, *Worker*, *Go*, and other missionary literature.

Rufina Bautista, Baleta, Aklan, P.I., desires *Guide*, senior and junior *S.S. Quarterlies* (recent), songbooks, and other literature.

A continuous supply of *S.S. Quarterlies*, *Worker*, *Instructor*, *Guide*, *Review*, *Liberty*, *These Times*, *Life and Health*, *Listen*, *Go*, *Signs*, old Bibles, songbooks, tracts, picture cards, *Little Friend*, *Primary Treasure*, *Present Truth*, *Message*, small books, *Bible Stories*, *MV Kit*, and other literature to:

Cynthia Quashie, Port Elizabeth, Bequia, St. Vincent, W.I., c/o SDA Church.

Joy L. Walters, Crofts Hill P.O., Clarendon, Jamaica, W.I.

Mrs. V. Anderson, 17½ Georges Lane, Kingston P.O., Jamaica, W.I.

Jose A. Espiritu, Bo. 1, Marbel, Koronadal, Cotabato, P.I.

Alfredo Mabunga, Bo. 1, Marbel, Koronadal, Cotabato, P.I.

Simplicio Balansay, Bo. 1, Marbel, Koronadal, Cotabato, P.I.

Esberto Rosete, Bo. 1, Marbel, Koronadal, Cotabato, P.I.

Mila S. Vingno, Marbel, Cotabato, P.I.

Arsenio Salazar, Panyabunan, Mabina, Oriental Negros, P.I.

Bonifacio Deiparine, Bansalan, Davao, P.I.

Daniel Ancheta, Sinanguyan, Maramag, Bukidnon, Mindanao, P.I.

P. O. Emelogu, Private Mail Bag, SDA Mission, Aba, East, Nigeria, Africa.

Fernando Tinsay, Cabacungan, Lacastellana, Occ. Negros, P.I.

Rebecca Grafli, Banga Pobnacion, Cotabato, P.I.

Church Calendar FOR 1961

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| Christian Home and Family Altar | February 4 |
| Christian Home Week | February 4-11 |
| Church Home Missionary Offering | February 4 |
| Faith for Today Offering | February 11 |
| Temperance Commitment Day | February 25 |
| Visitation Evangelism—Home Visitation | |
| Day | March 4 |
| Church Home Missionary Offering | March 4 |
| Sabbath School Rally Day | March 11 |
| Missions Advance Offering | March 11 |
| Missionary Volunteer Day | March 18 |
| Missionary Volunteer Week | March 18-25 |
| Thirtieth Sabbath Offering (Middle East Division) | March 25 |
| Literature Evangelism | April 1 |
| Church Home Missionary Offering | April 1 |
| <i>Signs of the Times</i> , <i>These Times</i> , and <i>Message Magazine</i> Campaign (Special prices during April and May) | April 1-30 |
| College of Medical Evangelists Offering | April 8 |
| Dorcas-Welfare Evangelism | May 6 |
| Church Home Missionary Offering | May 6 |
| Disaster and Famine Relief Offering | May 13 |
| Spirit of Prophecy Day | May 20 |
| Home-Foreign Evangelism | June 3 |
| Church Home Missionary Offering | June 3 |
| Oakwood College Offering | June 10 |
| Thirtieth Sabbath Offering (Southern African Division) | June 24 |
| Medical Missionary Day and Church | |
| Medical Missionary Offering | July 1 |
| Midsummer Missions Service and Offering | July 8 |
| Pioneer Evangelism | August 5 |
| Church Home Missionary Offering | August 5 |
| Educational Day and Elementary School Offering | August 12 |
| Literature Evangelists Rally Day | September 2 |
| Church Home Missionary Offering | September 2 |
| Missions Extension Day and Offering | September 9 |
| JMV Pathfinder Day | September 16 |
| Thirtieth Sabbath Offering (South American Division) | September 30 |
| Neighborhood Evangelism—Home Visitation Day | October 7 |
| Church Home Missionary Offering | October 7 |
| Voice of Prophecy Offering | October 14 |
| Sabbath School Visitors' Day | October 21 |
| Temperance Day Offering | October 28 |
| <i>Review</i> and <i>Herald</i> Campaign | November 1-30 |
| Witnessing Laymen—Consecration Service | November 4 |
| Church Home Missionary Offering | November 4 |
| Week of Prayer | November 11-18 |
| Week of Sacrifice Offering | November 18 |
| Ingathering Campaign for 1962 | November 25, 1961-January 6, 1962 |
| Home Missionary Day | December 2 |
| Church Home Missionary Offering | December 2 |
| North American Missions Offering | December 9 |



Cooperative Evangelism

For the second year R. H. Shepard, pastor of the Lewisburg, West Virginia, church, has successfully used a Vacation Bible School to boost attendance at a summer evangelistic tent meeting.

In 1959 Tent Master Wesley Baker, a church school teacher, led out in conducting a Vacation Bible School at Rainelle. Results were so encouraging that the same thing was done again in the summer of 1960, with two consecutive tent meetings.

One was held in Rainelle, the other in Richwood. These are small towns in the heart of the coal mining area of southern West Virginia. There is only a tiny nucleus of Adventists in each place. No other Adventist churches are near enough

to help swell attendance at a tent meeting so other methods must be used. The Vacation Bible School answered the need. Mrs. Shepard, with the assistance of a student tent master, Glenn Cox, Jr., and several others including three nonchurch members made up the staff of the VBS.

Although the attendance at the meetings was never large, Brother Shepard attributed most of the success of the meetings to the attendance that was encouraged by the VBS. Each day the children were encouraged to come to the night meetings and to bring someone with them. Fifty-three children were enrolled at Rainelle. Forty-seven were enrolled at Richwood. At least on one occasion, when a careful count was made, thirty children returned in the evening, and they had fifteen adults with them. One eleven-year-old boy encouraged his mother and sister to attend. As a result the mother and older sister were baptized.

Taking his cue from Brother Shepard's success in 1959, Dan Schiffbauer, pastor of the Wheeling, West Virginia, church, fol-

lowed a similar plan in tent meetings in Pughtown, West Virginia. This VBS had a small attendance because one woman actively opposed the venture. She went from home to home urging her friends not to send their children. However, her opposition caused some people to attend. They, in turn, urged her to attend at least once. The first message she heard was the change of the Sabbath. She stayed up until four o'clock in the morning studying her Bible, then attended all the rest of the meetings. At the close she was baptized. It was the VBS that first called her attention to the meetings.

These Vacation Bible Schools were confined to the primary-age group because of the lack of personnel to conduct the other divisions. Crafts and recreations were included in the daily program. We believe that as the pastors work with the laity in community evangelism of this nature, they will see great fruitage for their labor.

F. J. KINSEY
Sabbath School Secretary
West Virginia Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, FEBRUARY 11, 1961

The Spread of Spiritism

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

SPIRITISM is by far the most menacing of all present-day dangers, and, from the point of view of Bible prophecy, by far the most significant of the signs of our times.—R. B. JONES, *Spiritism in Bible Light*, p. 183. That was an unusually strong statement when a well-known preacher and author uttered it some 40 years ago, but time has demonstrated the vast outreach of spiritism into every land and into every rank in society.

1. Spiritist Deceptions in Bible Times

GENESIS 2:16, 17; 3:1-6, R.S.V. "The serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'" "Ye shall not surely die" was a falsehood, for we read in Genesis 5:5 that Adam lived 930 years "and he died"—a phrase used with striking monotony of all the great patriarchs from Adam to Noah. Only by reading into this some untruth such as spirit survival, denied elsewhere in the Bible, can Satan's words be given any semblance of truth. "You will be like God" was true only in the sense that man knew evil, but deceptive in that he could not control that knowledge and that it could only be obtained by disobeying God.

EXODUS 7:12. "They [the sorcerers] cast down every man his rod, and they became serpents." Compare Exodus 7:1-13. "The magicians wrought not by their own science alone, but by the power of their god, the devil, who ingeniously carried out his deceptive work of counterfeiting the work of God."—*Testimonies*, vol. 5, p. 697. These miracles were thus performed as part of Satan's purpose to further captivate the already-deceived Egyptians and thus foil God's plan for Israel's release.

1 SAMUEL 28:7. "Seek me a woman that hath a familiar spirit." At this time Saul, obsessed by evil thoughts and bereft of Samuel's support, "felt himself to be alone and defenseless, because God had forsaken him" (*Patriarchs and Prophets*, p. 675). Under cover of darkness and disguise, the erstwhile worthy king presented rich gifts and bowed before the discerning sorceress of Endor.

"It was not God's holy prophet that came forth. . . . Samuel was not present in that haunt of evil spirits. That supernatural appearance was produced solely by the power of Satan."—*Ibid.*, p. 679. Satan "has power to bring before men

the appearance of their departed friends. The counterfeit is perfect" (*The Great Controversy*, p. 552), but it is a deception of "seducing spirits."

2. Spirit Manifestations in Modern Times

Spiritism has become a science in the modern world. It is expected that in time electronic devices will enable anyone to get in touch with spirit forces without the aid of human mediums. Modern Christendom is accepting on an increasing scale the basic tenet of spiritism—survival after death and existence in an accessible spirit world. It is clear that the most colossal hoax in history will be perpetrated with "all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:7-12). The unrelenting attempts of Satan to deceive the human race will succeed in all except those who have fortified themselves with a knowledge of God's Word.

3. Last-Day Spirit Manifestations Foretold

REVELATION 16:13, 14. "I saw three unclean spirits like frogs come out of the mouth of the dragon. . . . They are the spirits of devils, working miracles, which go forth unto the kings of the earth . . . to gather them to the battle of that great day of God Almighty." What the miracles will be we do not know, but they evidently contribute to the exaltation of a false christ. "As the crowning act in the great drama of deception, Satan himself will personate Christ."—*The Great Controversy*, p. 624. "Except those who are kept by the power of God through faith in His word, the whole world will be swept into the ranks of this delusion."—*Ibid.*, p. 562.

2 THESSALONIANS 2:8-12. "Then shall that Wicked [the lawless one, R.S.V.] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This passage reveals a colossal deception under "strong delusion" in men who "received not the love of the truth that they might be saved." They "had pleasure in unrighteousness" and therefore fell easy prey to a false second advent of Christ in the dazzling appearance of Satan. "This is the strong, almost overmastering delusion."—*Ibid.*, p. 624.

REVELATION 13:13-15. "And he [another beast, v. 11] . . . causeth the earth . . . to worship the first beast, whose deadly wound was healed. And he . . . deceiveth them that dwell on the earth . . . saying . . . that they should make an image to the beast." Lack of knowledge of God's Word will expose men to satanic

errors, which must imply acceptance of false doctrines such as spiritism based on survival after death, and Sunday worship based on enforcement by both church and state. See *The Great Controversy*, p. 588.

"An image to the first beast would be an organization functioning on much the same principles as that beast's organization. Among the principles by which the first beast operated was the use of the secular arm to support religious institutions. In imitation the second beast will repudiate its principles of freedom. The church will prevail upon the state to enforce its dogmas. State and church will unite, and the result will be the loss of religious liberty and the persecution of dissenting minorities. Compare on Rev. 13:12; see GC [*The Great Controversy*], 443-448."—*The SDA Bible Commentary*, vol. 7, pp. 821, 822.

4. The Christian's Refuge

MATTHEW 24:24. "There shall arise false Christs and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Miracles, signs, and wonders are not necessarily a proof of genuineness, or of veracity in any given respect. In ancient Israel a purported prophet might correctly predict by "a sign or a wonder" and yet seek to lead people into idolatry. Israel, under such provocation, was told that safety lay in one direction only: "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." See Deuteronomy 13:1-4. The doctrinal backgrounds of God's Word are the believer's safeguards, and it is here that spiritism fails its severest test.

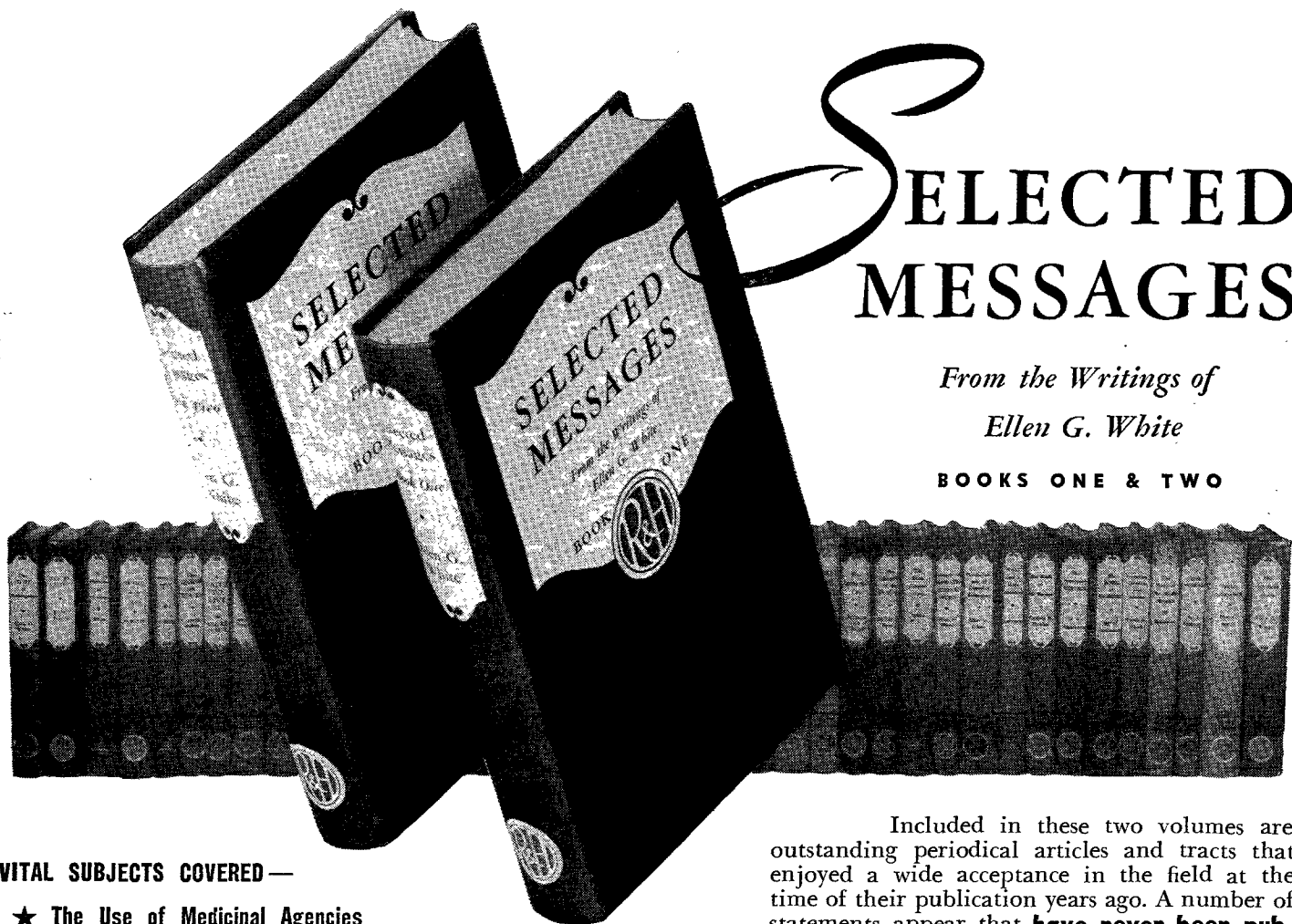
"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. . . . This is to be the foundation of every discourse given by our ministers."—*Gospel Workers*, p. 315.

An author who had much to do with the teachings of spirit mediums pointed out that they uttered a lot of "slop-stuff about heaven . . . but pin them right down to these two great central truths, the Deity of Christ, and the efficacy of the Atonement, and the replies will be of such a nature as will sufficiently indicate their origin."—P. W. THOMPSON, *The Problem of Spiritism*, pp. 88, 89.

JOHN 17:17. "Sanctify them through thy truth: thy word is truth." The Greek word here rendered "through" may also be translated "in," and is sometimes rendered "by." When we accept truth into the life, we are sanctified by it and in it. "The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness."—*The Great Controversy*, p. 593.

EPHESIANS 6:11, 12. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Then follows the vivid description that inspired John Bunyan so mightily to pen his allegorical story in *Pilgrim's Progress*. We sorely need to know that "we wrestle not against flesh and blood," and we need our "loins girt about with truth."

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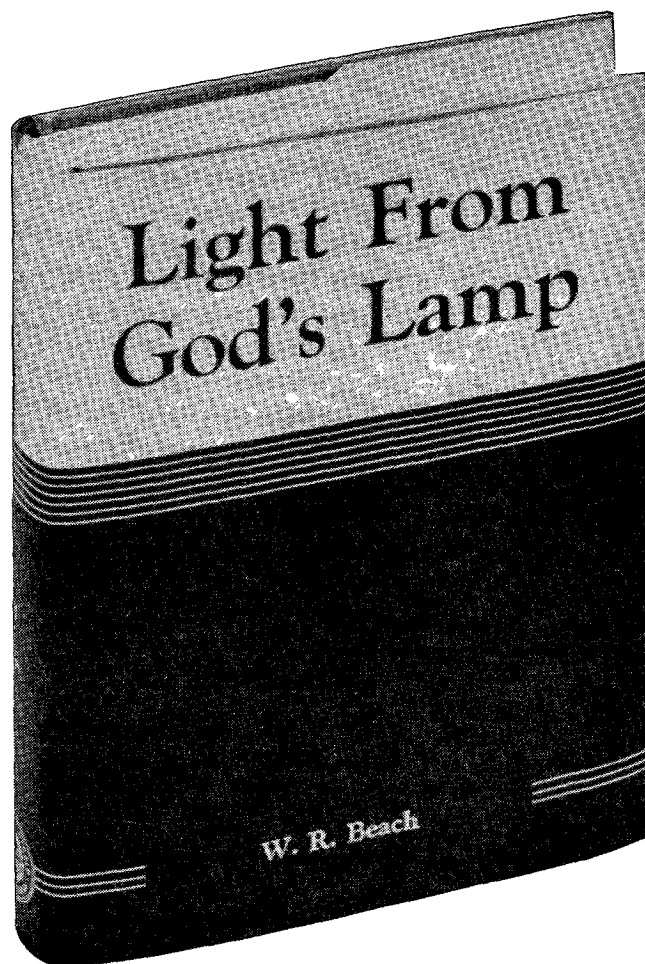
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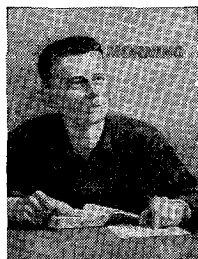
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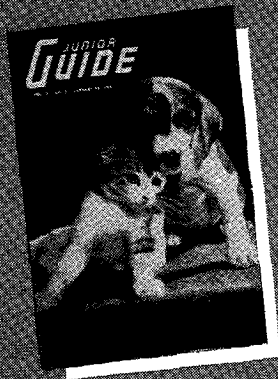
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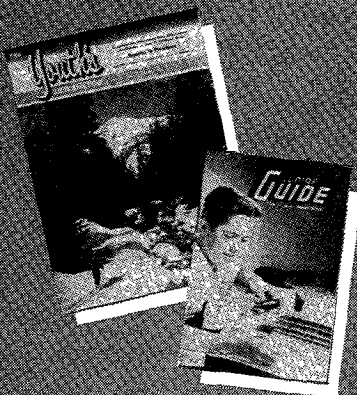
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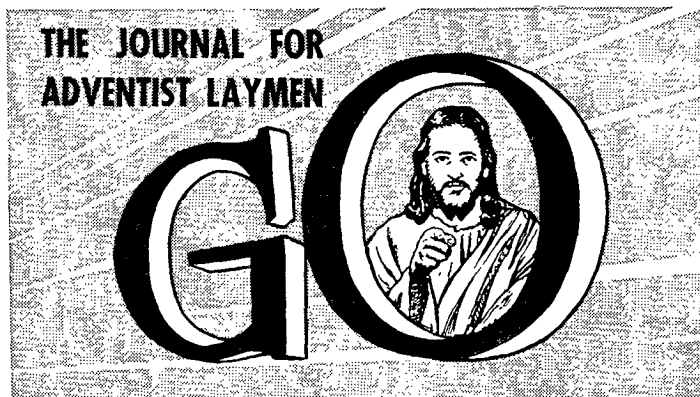
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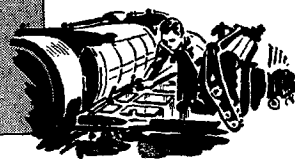
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As We Go to Press



A New Church for the Lepers of Malamulo

A new church has just been dedicated at our Malamulo Mission Station. It is a church composed entirely of lepers. The membership consists of 250 of these afflicted people, nearly all of whom have accepted the truth after coming to Malamulo leprosarium for treatment. The church building is an attractive one, with a seating capacity of about 400. The actual cash invested on the part of the mission is \$6,440. The bricks were made by the lepers, who gave much voluntary labor toward the project, thus making it possible to erect a commodious and attractive building at a modest figure.

As one meets with these unfortunate and stricken people and looks into faces scarred by disease, and sees fingers and toes missing, as well as crippled limbs, he feels profoundly grateful that soon, now, leprosy and all physical ills will be no more. These unfortunate people cherish this blessed hope.

During the dedicatory service a group of lepers rendered a special song. They sang of Him who gives the lepers hope, part of the words being: "We have no friend on earth but Jesus." To the nurturing of this lively hope in many honest hearts, this new church at Malamulo is dedicated.

R. R. FIGUHR

Three Newly Acquired Medical Institutions

Never before have we seen so many self-supporting institutions coming into the fellowship of denominationally operated institutions as in recent days. Three conferences have acquired fine, well-developed, medical-type institutions within the space of a few months. Reasons for this shift are varied; in some cases the age of the owners had to do with this transfer. One thing is certain, however—the survival of these institutions is assured. The original medical directors, and in one case the owners, are to continue to carry on their work as before. Here are the institutions that are now integrating into the conference organizations:

Feather River Sanitarium and Hospital, Paradise, California, 37 beds, a nonprofit institution, deeded to the Northern California Conference.

Tempe Clinic Hospital, Tempe, Arizona, 60 beds, a nonprofit institution, deeded to the Arizona Conference.

Williamsport Sanitarium, Williamsport, Maryland, 89 beds, deeded to the Chesapeake Conference.

Approximately one million dollars' worth of property, plus the good will accumulated through the years, comes with these fine institutions. They have served the cause well, and will continue to do so in the days to come.

WESLEY AMUNDSEN

Thousands Listen in Sao Paulo, Brazil

Christmas morning as I stepped out upon one of the main streets of São Paulo, Brazil, I immediately saw a huge sign 150 feet long across one of the main streets, advertising the evangelistic meetings by R. A. Anderson of the Ministerial Association of the General Conference. The words on the sign were in Portuguese: "Quão Perto Está o Fim do Mundo ["When will the end of the world come?"]?"

I was present the opening night in the huge hall that seats 6,000. It was well filled. A powerful message was presented. The latest census of São Paulo is 4 million. Surely the time has come to evangelize every city of the world at this late, critical hour. Let us pray earnestly for the unsaved in the cities, and especially for these meetings in the great metropolis of São Paulo.

V. G. ANDERSON

Faith for Today Offering

The Faith for Today offering is to be taken up in all of our churches in North America on February 11. Recent reports tell us that Faith for Today is now being televised over 140 stations, and that 25,152 people are studying the Bible correspondence lessons. During the year a large number of persons have been baptized.

Faith for Today is doing a good work, and I am confident that each member will want to have a part in strongly promoting this worthy program. The goal for the offering this year has been set at \$175,000. I feel sure that this goal will be reached.

C. L. TORREY

Antialcoholism Institute to Meet in Manila

The first session of the Manila Institute of Scientific Studies for the Prevention of Alcoholism will be conducted April 10-21 under the auspices of the Philippine National Committee for the Prevention of Alcoholism. This program has received the endorsement and wholehearted support of the North and South Philippine Union committees, as well as of the Far Eastern Division committee.

The institute will be conducted immediately after the Far Eastern Division Youth Congress, which will be held in Manila, April 4-9. Correspondence reaching our office indicates that there will be a fine representative group of Seventh-day Adventists from all sections of the division.

W. A. SCHARFFENBERG

Southern Union Literature Evangelism

The Southern Union Conference literature evangelists' annual institute was conducted in Atlanta, Georgia, December 27 to 31, 1960. About 250, including the leaders, were in attendance at this important meeting. During 1960, \$1,238,000 worth of truth-filled literature was delivered by the literature evangelists in the Southern Union.

The South Atlantic Conference, with a delivery report of \$203,000, was presented with a beautiful trophy for having the largest sales record of any conference in the Southern Union. Silas McClamb, his associate leaders, and literature evangelists are to be commended for their outstanding achievement.

J. Lewis, one of the South Atlantic Conference literature evangelists, led the union in deliveries. His sales exceeded \$36,000. Brother Lewis is a man of real spiritual power, and he gives God the credit for his success.

Many soul-winning experiences were related at the institute, and we thank God for the sales made and the souls won in 1960.

Eric Ristau, the Southern Union publishing department secretary, and his associate secretary in the union, W. E. Roberson, did an outstanding job in organizing and conducting this meeting.

D. A. MCADAMS